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# SOPHOCLES

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## PREFACE TO VOL. II.

THIS volume was in preparation, when I was called upon to produce a second edition of Vol. I. The delay thus occasioned has given me the opportunity of comparing my notes, in revising them, with those of Professor Paley upon the same four plays, Ajax, Electra, Trachiniae, Philoctetes.

It is reassuring to find that one who has lived with the Greek Tragic writers so intimately and for so long, agrees in upholding the general soundness of the traditional text of Sophocles, and in rejecting many recent alterations. There has seemed to be a danger lest the brilliant adventures of Bentley and Porson in 'conjectural criticism' might lead their successors to extend the so-called art beyond the narrow limits which are prescribed for it by the nature of language and the laws of probability. But the considerate judgment, which rarely forsook those great men, and is the best part of our inheritance from them, remains amongst their countrymen, and sometimes refuses to be imposed upon by fancies which assume the garb of logic.

Professor Paley has spoken of the previous portion of my work in terms which are deeply gratifying to me, as coming from a scholar of his experience: he has also made continual reference to the small edition, by Mr. Evelyn Abbott and myself, of the plays contained in this volume, especially of the Ajax, Electra, and Trachiniae. Although his manner of doing so is always friendly, yet it has not made me a convert to the practice of referring frequently to other commentators in explanatory notes. For (1) as Mr. Abbott's

name is omitted, I sometimes reap credit that is due to him; (2) I do not feel that we are always clearly represented; and (3) I am often prompted to repeat (*mutatis mutandis*) the words of Professor Conington, in the Preface to his edition of the Choëphoroe, published in the year 1857. Professor Conington there says, 'To prevent misconception, I may mention, that my notes on the first half of the play were communicated to Mr. Paley while he was preparing his last edition. Unfortunately they were in a very imperfect state, a considerable portion of them only existing in a first draft; and this has led him to notice as mine, various opinions which I have long since discarded.'\*

I trust, therefore, that Professor Paley will not think me discourteous or ungrateful, if I refer to his edition only where I have felt bound either to acknowledge an obligation, or to give a reason for dissent.

In one respect Professor Paley has thought fit to deviate from the 'conservative method,' which he has for the most part consistently followed. On grounds which appear to me far from convincing, he has sometimes assumed the interpolation, not of words merely, but of whole lines, and even of several consecutive lines, where this had not been previously suspected. Thus in the Philoctetes he brackets l. 1431; in the Electra, ll. 201, 690-5, 1379 foll.; in the Ajax, ll. 855, 966-71, 994, 5; in addition to at least an equal number of places, which Dindorf and others had previously condemned. Such excision may often be a tempting way of avoiding difficulties and removing inequalities. But the difficulties can be otherwise accounted for; and inequalities in dramatic writing are not always blemishes, or if they are clearly such, may be referred to hasty composition. The dialogue between Teucer and the generals in the Ajax has by many been thought unworthy of the earlier scenes; and in my own judgment, the lines uttered by the deified Hercules ἀπὸ τῆς μηχανῆς, are incomparably less impressive than the first speech of Philoctetes. But (1) we have been pre-

pared for such 'anomalies' by the criticism of Longinus; (2) we must not expect equal care to be spent on every part even of a work of Sophocles; and (3) in seeking to discriminate between the work, say, of Sophocles and Iophon, we are not only proceeding on a mere assumption, but are attempting a task which is beyond the reach of criticism.

Undoubted interpolations in Sophocles are not numerous, and consist (1) of glosses which have crept into the text, (2) of lines, probably genuine, which have been first written in the margin as parallel passages, and then have been treated as if they had dropped out of the context; (3) of spurious additions. To the first class (1) belong the rejected words in O. T. 1265; O. C. 1747; Ant. 628, 1344; El. 856; Trach. 840; Phil. 679. To the second cause, or one very similar, (2) may certainly be referred the addition of *καὶ μάγθανον τὸν θυμὸν ἐκδραμόντα μοι* after O. C. 769, the repetition of *αὐθις ὧδ' ἔρημος ἄπορος*, O. C. 1716, and probably also the rejected words in Aj. 554, 714, Phil. 671-3. The third class (3) may again be divided into two; spurious additions may either have been made (*a*) by a scribe who wanted to fill up a real or supposed lacuna, or (*b*) may have been gratuitously invented. The interpolations which may reasonably be assigned to the former cause (*a*) are Aj. 1417, Trach. 80, Phil. 1407, 8. There remain only two passages (*b*) to be considered here, viz. Aj. 839-42, Phil. 1365-7. These cannot be accounted for in either of the two former ways (1), (2), and yet they appear to be self-condemned; in the one case by the confusion of Agamemnon's fate with that of Odysseus, and in the other by the irrelevant allusion to a fact which the speaker cannot be supposed to know. In these two places, therefore, we must admit that the text has been perversely tampered with. But before extending our admission to other passages, we must have equally cogent reasons for doing so<sup>1</sup>.

<sup>1</sup> On Ant. 904, foll.; El. 1505, foll.; Trach. 88, 9, 684, etc., see notes *in locis*.



Part of the above reasoning may remind us that the omission of lines is a not infrequent error of the scribes. In most MSS. of Sophocles some lines have been omitted by the first hand. These have generally, but not always, been supplied in the margin either by the διορθωτής of the MS. or by some corrector. In the O. T. and O. C. for example, the following lines are found in L only in the *margin*:—O. T. 62 (C<sup>1</sup>), 141 (C<sup>2</sup>), 641 (C<sup>1</sup> or <sup>2</sup>), 800 (C<sup>1</sup>); O. C. 69 (C<sup>2</sup>), 899 (C<sup>2</sup>), 1105 (C<sup>2</sup>), 1256 (C<sup>2</sup>), 1375 (C<sup>2</sup>). Similarly, O. T. 46 is found on the margin of A, O. C. 99–101 on the margin of V<sup>2</sup>, Ant. 400 on the margin of L<sup>2</sup>, El. 33 on the margin of Pal., etc. Ant. 942 is wholly omitted in Vat. b, Ant. 1167 is omitted, I believe, in all the MSS., but is twice quoted with its context by Athenaeus. If these facts are fairly considered, we shall hardly be accused of doing violence to probability, if in dealing with two passages which seem otherwise intractable, viz. O. T. 623–5, Phil. 1251–8, we have recourse to the hypothesis of a lost line.

The transposition of lines is a less frequent error. In the Laurentian MS., it occurs twice in the Antigone, viz. in ll. 482, 3, 897–9; but in both instances the scribe has rectified his own error with β' α' (2, 1) and β' γ' α' (2, 3, 1) placed in the margin. In some later MSS. long passages are occasionally transposed, e.g. in Ricc. 34 (followed in this and other respects by the Middlehill MS. 310), Ant. ll. 477–584 come after l. 691. But no inference can be fairly drawn from fourteenth century errors to changes which are to be supposed antecedent to L.

The separate editions of these four plays by Mr. Blaydes, and those of the Ajax and Electra by Mr. Jebb, are also referred to from time to time. Some hints have been derived from Wecklein, chiefly on the Electra, and from Cavallin on the Philoctetes.

It would be tedious and profitless to specify the help derived from earlier editions, etc. But I may mention that

in editing the Fragments, I have availed myself of Mr. R. Ellis' acute remarks on them in the Cambridge Journal of Philology, Vol. IV, and that I am largely indebted, as every editor must now be, to the edition of the Tragic Fragments by A. Nauck, Leipzig, 1856.

I had once hoped, as indicated in a former writing, to give here some general account of previous editions of Sophocles. Further reflection has induced me to relinquish that project. To have executed it on any considerable scale would have unduly burdened a work which is already sufficiently loaded.

To assign to Aldus, Canter, Turnebus, Camerarius, H. Stephanus, Capperonier, Vauvillers, Brunck, Musgrave, Erfurdt, Hermann, Elmsley, Schneidewin, and a host of names only less distinguished than these, each his own proper share of merit and of blame, would be, indeed, a work demanding high qualities, and not unworthy of any scholar's ambition. But for myself, I feel compelled to decline it.

It may be well, however, to indicate once more in outline the history of the text.

Aldus (Venice, 1502) seems to have depended on the Venetian MSS.<sup>1</sup>, the most legible of which, 467 (V<sup>3</sup>), is very closely akin to Paris A.

The first Juntine edition (Florence, 1522, editor Antonius Francinus) follows closely on the Aldine traces; but the editor of the second Juntine, who is said to have been Victorius, appears to have had access to L; and the Roman edition of the Scholia (A. D. 1618) was taken either from this or a kindred MS.

The next important edition, that of Turnebus (Paris, 1553<sup>2</sup>), is memorable for the importance attributed by its editor to Paris T, the Parisian copy of the recension of Triclinius, with his Scholia on the metres, etc. This new influence continued through Stephanus (1568), Canter (1579), Capperonier and Vauvillers, and the London editions, until Brunck (Stras-

<sup>1</sup> See in O. C. 110.

bourg, 1786) changed all this by calling attention to the comparative excellence and antiquity of Paris A.

Thus, after some wanderings, the text reverted, so far as MS. authority was concerned, to a form approaching that of the first printed edition. Brunck also deserves the credit of many successful emendations, and of having first collected and edited the Fragments,—no mean task.

A new point of departure was gained by Elmsley, who collated L. This MS. had been mentioned by Montfaucon as of the tenth century, but modern scholars before Elmsley had not had access to it, and its character was but vaguely appreciated. Elmsley's collation was printed partly in his third edition of the O. T. (1825) and in that of the Oed. Col. and partly in Gaisford's (Oxon. 1826) edition of the seven plays. His transcript of the Scholia (printed in 1825) still exists in his handwriting in the Bodleian Library. The relative values of L, A, and T, were known to Hermann, for whose edition (1839), V<sup>2</sup> and V<sup>3</sup> (while still at Paris) were also partially collated; but the application of the principles which he acknowledged has been gradual. One consequence of the reaction against T, which has influenced succeeding editions, excepting that of Blaydes, has been retained, though not without a sense of inconsistency, by the present editor. The Triclinian readings, although appearing in MSS. of the fourteenth century, are classed amongst conjectural emendations.

Subsequently Sophoclean criticism has been further modified by the assertion of Cobet and Dindorf, that L is the archetype of all existing MSS. This assumption has been examined at some length in my Preface to Vol. I. It has done great good by concentrating the attention of scholars on L, which is now pretty thoroughly known; but, as I have tried to show, it has led to an undue depreciation of the so-called 'apographa.'

In accordance with the considerations urged in Vol. I.



I have been extremely sparing in the adoption of conjectures into the text of the plays; but in editing the Fragments I have been less severe. Before this course is accused of inconsistency, let it be considered (1) that quotations are specially liable to error, (2) that the text of Athenaeus, and of other writers in whom many of the Fragments are found, is acknowledged to be very far from certain, and (3) that the evidences of corruption are frequent and indisputable.

I have here to repeat, with somewhat more of emphasis than in the first edition of Vol. I., that the signs C<sup>2</sup>, C<sup>4</sup>, C<sup>6</sup>, etc., which are necessarily retained from my first collation of L, have merely an approximate value. That C<sup>2</sup>, and C<sup>2\*</sup>, the διορθωτής and the Scholiast of L, are one and the same, was Dübner's opinion, and is probably correct. This hand, whether in cursive or quasi-uncial characters, may be distinguished from that of the scribe of the Sophocles by a still greater delicacy of touch. If so much is correct, it follows that the marginal Scholia, throughout the volume, were written after the several parts of which it is composed were brought together into one; for C<sup>2</sup> appears on the margin both of the Aeschylus and the Apollonius, e. g.—

Aesch. Suppl. 518 (the whole line in marg., by C<sup>2</sup>).

Aesch. Suppl. 575 (κραίνων in marg. C<sup>2</sup>).

Apollon. Rhod. I. 848, τόν ῥα καλεσσαμένη διεπέφραδεν  
ὑψιπύλεια, add in marg. C<sup>2</sup>.

It would be well if some competent inquirer could ascertain whether the corrections noted as by C<sup>6</sup>, C<sup>7</sup>, which may be roughly described as hands of the fifteenth century, were made before or after the removal of the MS. from the East into Italy<sup>1</sup>. (See Vol. I. Preface, p. xli.)

I may here remedy an omission by mentioning that the bracketed numbers [81 a, etc.], on the margin of this edition, denote the pagination of L.

<sup>1</sup> Perhaps with Niccolo Niccoli's own hand.

I have again to thank my friends, Signor A. Ceriani of Milan, and Professor Ignazio Guidi of Rome, for their kind help in ascertaining many readings of M, M<sup>2</sup>, and Vat. a, Vat. b, Vat. respectively. An especial acknowledgment is also due to Mr. John Masson, formerly a student of St. Andrews, who has devoted much of his time to the minute study of the text of Sophocles, and, after a close examination of the Hunterian MS. of Glasgow, has now, at my request, collated in great part the oldest of the Bodleian MSS. of Sophocles, which, for the three plays which it contains, appears to be one of the most correct of the inferior MSS. This MS. (Misc. 99, of Coxe's Catalogue, Auct. F. 3, 25, according to the Press-mark now in use), contains the Ajax, Electra, and Oedipus Tyrannus, very carefully written, with a much fuller transcript of the more recent Scholia than is found in Laud. 54.

A note on this MS. by Mr. Masson is herewith appended. The same friend has laid me under a further obligation by calling my attention to a copy of Turnebus' edition of Sophocles, in the Library of the British Museum, with MS. notes by Lambinus, including readings quoted by him from Auratus, chiefly on the Philoctetes. I have thus been enabled to restore to these early scholars the credit of several emendations, which have latterly been attributed to other sources. In addition to those which are noted in their place, I may here mention the following, which came under my notice after the sheets had been thrown off:—Phil. 189, ἵπ(ακούει) id est, respondet, Aur.; 320, θυμὸν . . χεῖρὶ Lambinus; 639, ἀνῆ, Lambinus.

Another former student of St. Andrews, Mr. Andrew Clark, Fellow of Lincoln College, Oxford, has kindly read the proof-sheets of this volume, and has prepared the list of Errata, which is likewise appended here.

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NOTE BY MR. JOHN MASSON ON THE MS. OF  
SOPHOCLES IN THE BODLEIAN LIBRARY,  
AUCT. F. 3. 25 (MISC. XCIX. OF COXE'S CATALOGUE).

THE MS. of Sophocles, Auct. F. 3. 25, or Misc. XCIX, in the Bodleian Library at Oxford, contains, among other matter, the Ajax, Electra, and Oed. Tyr. of Sophocles, with very copious scholia and glosses. It bears on its opening page the note 'Ex dono illustrissimi Tho. Cecill, Anno 1618.' Nothing like a complete collation of it has yet been published. It is the same MS. as 'Bodl. 2929' from which Elmsley (in Oed. Tyr.) and Blaydes (in all three plays) occasionally quote. This MS. dates from the fourteenth century. Palaeographically, the constant use of *ι* adscriptum is noticeable, also the ancient forms of *α*, *ω*, *ψ*, the combinations of *ε*, *ο*, *σ* with other letters, and the writing of *ρ* and *σ* open at times. It would be interesting to know if any of the contractions occurring in it are peculiar to MSS. of Eastern origin. It is very distinctly and carefully written, the smallest details of orthography being attended to; indeed it approaches in accuracy to a printed text.

The character of the MS. can be best shown by quoting all its distinctive readings for a single play. A minute collation of it for *Electra* yields the following results. (N.B. O=Bodl. Auct. F. 3. 25.)

1. O belongs, speaking generally, to the same family as A (Paris, 2712), c. g.—

*Electra*.

132. οὐδ' ἐθέλω O, Edd.<sup>1</sup> οὐδὲ 'θέλω A. οὐδ' αὖ θέλω L.  
456. ἐπεμβῆναι OA, Edd. ἐπιβῆναι L.  
496. μήποτε add OA, Edd. om. L.  
676. τότ' ἐννέπω OA. πάλαι λέγω L, Edd.  
809. οἴχη φρενὸς OA, Edd. φρενὸς οἴχη L.  
1393. ἐδράσματα O, and (ἐδρ.) A. ἐδῶλια L, Edd.  
1483. κἂν σμικρὸν OA, Edd. κἂν ἐπὶ μικρὸν L.

2. O is not a mere reproduction of A, but represents, possibly, a text of an earlier date than A. It corrects errors of A in more

<sup>1</sup> Edd. appended to any reading, means that it is accepted in the edition of Dindorf (Oxford, 1860), and also in

Professor Campbell's text of the seven plays.

than sixty places (see below): e. g. it supplies a word missing in A at El. ll. 28. τ': 73. νῦν: 569. τι: 984. τοι: 1188. γε (added in A by a later hand): 1263. τ': 1375. περ: 1469. τοι add O, Edd. (τε LA): also at 626. ΚΑ, add OL, om. A: 628. ΗΑ, add OL, om. A.

In the Oed. Tyr. the omissions of A are more numerous and important. In this play O supplies the following words omitted by A: O. T. ll. 13. οὐ: 54. ὥσπερ A; ὥς εἶπερ O: 294. δῆ: 299. πέφυκεν A; ἐμπέφυκεν O: 326. ΧΟ, add A; ΟΙΔ, add OL: 426. καὶ: 523. δῆ: 527. οἶδ' οὐ A: οἶδα δ' οὐ O: 562. οὔτοσ: 603. τοὔτο: 855. οὐ: 957. σὺ: 970. θανὼν: 989. καὶ: 1011. φοῖβος (added by A<sup>c</sup>): 1033. τοῦτ': 1036. τύχησ: 1132. γε: 1150. οἷτος: 1165. 2nd μῆ: 1291. ὥς.

In all these places O correctly supplies the omission and agrees (except at El. 1469, see below, where O appears to preserve the correct reading) with L.

After a minute comparison with all the readings of A given by Jahn for Electra (2nd Edition by Ad. Michaelis, 1872) the following is a list of all differences between O and A. The number of A's *individual errors* is thus seen. If the context be examined, the origin of many of them (e. g. ll. 618, 689, 810, 1174) as intentional corrections will at once appear.

#### Electra.

28. τ' add O, Edd.<sup>1</sup> δ' Lr. τ' om. A.  
 42. μακρῷ χρόνῳ OΘ. χρόνῳ μακρῷ L Edd.  
 73. νῦν add OL, Edd. νῦν om. ΑΓ.  
 75. ἀνδράσιν O, Edd. ἀνδράσι LA.  
 80. ΟΡ. add OL, Edd. ΟΡ. om. A.  
 83. ἔρδειν OL. ἔρδειν A.  
 but 1368. ἔρδειν OA.  
 122. ἡλέκτρα OL. ἡλέκτρασ A.  
 137. τὸν γ' ἐξ OL. τόνδ' ἐξ A.  
 150. σέ δ' ἔγ' OL. σέ σ' ἔγ' A.  
 153. μούνα OL. μούνα A.  
 238. ἔβλασταν OL. ἔβλαστ' A, Edd.  
 244. γὰ OL. γὰ A.  
 279. ἀμὼν O. ἀμὼν LA corr. by first hand. Edd.  
 325. ταῦτοῦ OL. ταυτοῦ A.  
 335. ὑφειμένη OL. A omits iota sub.  
 360. μέλλει ΟΓΔ. μέλλοι LA, Edd.  
 412. τι OL. τί A.  
 414. σμικρὸν ΟΓ, Edd. σμικρῷ AL (Jahn.) σμικροῦ<sup>ων</sup> L (Dind.)



421. τανῶν δ' OL. δ' om. A.  
 423. χθόνα OL. χθόναν (sic) A by first hand over an erasure.  
 435. βαθυσκαφεῖ OL. βαθυσκάφει A.  
 480. κλύουσας OL. κλύουσα A.  
 487. ἐν OL. εἰν A.  
 548. φαίη OL. φαίην A.  
 569. τι add OL. τι om. A.  
 573. τὰ κείνησ O. 1345. τὰ κείνων O. τὰ κείνησ. τὰ κείνων A.  
 575. μόγισ OΘ. μόλις LA, Edd.  
 618. προσεικότα OΘ. προσήκοντα A. προσηκότα.  
 626. κλ. add OL. κλ. om, A (added by later hand).  
 628. ηλ. add OL. ηλ. om. A (added by later hand).  
 δρᾶσ OL. δρᾶσ A.  
 630. ἰπ' OL. ἐπ' A.  
 641. πολυγλώσσῳ OL. A omits the iota subs.  
 649. ἐφήσ O. Pal. iota subs. om. ἐφήσ L.  
 669. χρῆζω OL. χρῆζω A.  
 675. ξεῖνε OL. ξένε A.

For the 2nd τί O miswrites τίς. Such errors are rare.

677. εἴμ' O. εἴμ' A.  
 689. τοιοῦδ' OL. τοιάδ' A.  
 722. προσκείμενον OL. προκείμενον A.  
 737. ἐνσείσας OL. ἐνδείσας A.  
 757. κήαντες OL. κήαντες A.  
 771. τέκη OM. τέκη A, Edd.  
 772. ἄρ' OL. ἄρ' A.  
 793. καπεκύρωσεν OL. ν om. A.  
 (797. ἦκοις supra gl. εἶης. M. supr. gl. ἀντὶ τοῦ εἶης. E reads εἶης in text).  
 810. μόναι OL. μόνον A.  
 812. ποῖ OL. πῇ A.  
 813. ἀπεστερημένη OL. ἀποστ' A.  
 817. ἔγω γε τοῦ OL. ἐγὼ τοῦ γε A.  
 852. ἀχέων O, most MSS., Edd. ἀχάϊων L pr. A<sup>1</sup>.  
 874. κατέστενες OL. κατέσταινες A.  
 879. ἦ OL. ἦ A.  
 898. ἐγχρίμπτη O, Edd. -μ- om. LA.  
 905. βαστάσασα OL. βαστάσα A.

<sup>1</sup> Jahn gives L differently.

907. καὶ τότ' OL. καὶ τὸ δ' A.  
 934. ἐγὼ δὲ OL. ἐγὼ γὰρ A.  
 956. ξὺν OL. σὺν A.  
 962. ἄλεκτρα OL. ἄλλεκτρα A.  
 984. τοι add OL. τοι om. A.  
 991. τῷ om. before κλύνουσι O, Edd. τῷ add A and L (deleted by 1st hand).  
 996. κάμ' O. κάμ' (sic) A.  
 1090. καθύπερθεν O. καθύπερθε LA.  
 1097. τῇ OL. τῇ A.  
 1163. κελεύθους O, Edd. κελεύθου most MSS.  
 1165. εἰς OL. εἰς A.  
 1166. εἰς τὸ OL. εἰς τὸ A.  
 1174. ποῖ λόγων OL. ποίων λόγων A.  
 1188. γε add OL. γε om. A (add by later hand).  
 1193. ἀνάγκη O, Edd. ἀνάγκη LA, Jahn. ἀνάγκη A, Blaydes.  
 Vindobon has ἀνάγκη, therefore Δ also probably reads the same.  
 1198. προύθηκας OL. 1378. προύστην OL. προὔθηκας, προὔστην A, Edd.  
 1202. ἡμῖν OL. ὑμῖν A.  
 1243. κὰν OL. κὰν A.  
 1248. οὐδέ OL. οὐ δὲ A.  
 1260. τίς OL. τί A.  
 1263. τ' add OL. τ' om. A.  
 1264. ὅταν OΘ. ὅτε most MSS.  
 1275. ὧδ' O. ὧδ' A.  
 1281. ἂν O and A corrected by 1st hand, Edd. ἂν LA.  
 1287. λαθοίμαν OL. λαθοίμην A.  
 1336. ἀπλήστου O, Edd. ἀπλείστου LA.  
 1350. ὑπεξεπέμφθην OL. -πέμφθην A.  
 1359. ἔφαινες OL. ἔφανες A.  
 1366. ταῦτά OL. ταυτά A.  
 1371. πλείοσιν OL. πλείοσι A.  
 1375. περ add OL. περ om. A.  
 1409. ποῦ O, Edd. ποῖ L, πο\* A.  
 1418. ἀραὶ OL. ἀραῖας A (the correction -ας written over the -αι has been incorporated with the text by the scribe. ἀρὰς Δ and γρ. in Γ).  
 1422. φοινία OL. φονία A.  
 1435. Before θάρσει OP. praef. OL. Edd. xo. praef. A.  
 1442. φωκείσ OL (corr. by pr. m.). φωκῆσ A.



1449. τῆς φιλτάτης OΓ, and corrected by pr. m. in L, Edd. 'τε  
φιλτάτων LA,' Jahn<sup>1</sup>.

1454. ἄρ' O Pal. ἄρ' Edd. ἄρ' A.

1456. εἰωθότως OL. εἰωθότος A.

1460. αὐτῶν OL. αὐτὸν A.

Vat. ac. (1467. εἰ δ' ἔπεισι O, Edd. A not known).

1469. τοι O, Edd. τε LA.

1505. χρῆν δ' OL. ἐχρῆν A.

1508. παθὼν OL. παθὼν A.

In all the cases given above, except one or two which are specified, O has preserved the correct reading, and almost invariably sides with L against A. A few of O's minor corrections of A are omitted; e. g. in accent as 495. τῶνδ' τοι: 628. μεθεῖσά μοι, where A omits the acute accent: 779. δειν' O. δειν' A: 890. μῶραν O. μωρὰν A: 1433. βᾶτε O. βάτε A: 1497. πᾶσ' O. πᾶσ' A. These illustrate the minute accuracy of O.

3. From this list of readings it is plain that O is a more correct MS. than A, and a fairer representative of the family of MSS. to which A belongs. The list of differences just given, in almost all of which O corrects A's errors, clearly shows A's tendency to interpolation, and hence at the same time it follows that these omissions and corruptions do not belong to A's family, but have crept into one branch of it at an era of the text later than that of O's original. The many places where the text of A omits a word or is corrupt, but where O supplies the omission and confirms L and the correct text, show that O certainly represents the text of an earlier date than A, when it was still pure from many corruptions and errors which A has gathered.

4. Certain corruptions are common to both O and A, and must have crept into the text of this family of the MSS. at a date considerably anterior to that of A. The following is a list of all the errors common to O and A, which can be properly called *errors of A's family*<sup>2</sup>. A very few minor divergencies of accent and orthography are omitted.

<sup>1</sup> Blaydes gives τῆς φιλτάτης for A.

<sup>2</sup> In an article on 'The Genealogy of the MSS. of Sophocles' (Jahrbuch für Phil. 1877, Band 115. p. 444) Rudolf Schneider says, 'The following places show distinctly the tendency to interpolation of the scribe of A,' and then quotes El. 1304. βουλοίμην A: 1365.

κυκλοῦσι A: 1393. ἐδράσματα A. But O agrees with A in all these places, so that these are old errors of A's family, for which the scribe of A was in no respect responsible, though, as we have shown in § 2, he introduced interpolations enough on his own account.

The following are the mistakes common to O and A, and not occurring in the text of L:—

## Electra.

33. πατὴρ OA. πατὴρ L.  
 52. λοιβαῖς τε OA. λοιβαῖσι L.  
 96. ἐξείνισε AΘ —εν O. ἐξείνισεν L.  
 112. ἐρινύεις OA. ἐρινύεις L, so at 491.  
 123. ἀκόρετον OA. ἀκόρεστον L.  
 (139. λιταῖς OA. λιταῖσιν L). The text is uncertain here.  
 174. ἔστι OA. ἔτι L.  
 186. οὐδέ τ' ἀρκῶ OA. οὐδ' ἔτ' ἀρκῶ L.  
 192. ἐφίσταμαι OA. ἀφίσταμαι L. ἀμφίσταμαι, Edd.  
 218, 305. αἰεὶ OA. αἰεὶ L.  
 309. πολλή τ' OA. πολλήστ' L, Edd.  
 345. ἐπεὶθ' OA. ἔπειθ L.  
 378. τοι OA. σοι L.  
 405. ποῖ OA. τῷ L.  
 417. τίς OA. τις L.  
 443. οὖν OA. οὖν L,  
 479. θάρσος OA. θράσος L.  
 534. τίνος OA, and corrected by 1st hand in L. τίνων L.  
 556. λόγοις OA. λόγους L.  
 564. ποιῆς OA. ποιᾶς L.  
 613. ὕβρις OA. ὕβρισεν L.  
 614. ἄρ' οὐ OA. ἄρά L.  
 625. (so at 1373, 1399, 1494) τοῦργον OA. τοῦργον L.  
 636. ὦν OA. ἃ L.  
 676. τότε ἐννέπω OA. πάλαι λέγω L.  
 691. πεντάεθλ' ἃ OA. πένταθλ' ἃ L. The text is uncertain here. ἃθλ' ἄπερ Edd.  
 736. ὅδ' ὡς OA. (ὃ δ' ὡς Herm.) ὅπως δ' L, Edd.  
 738. κάξισώσαντες OA. κάξισώσαντε L.  
 761. λόγοις OA, and corrected by 1st hand in L, Edd. λόγῳ L.  
 783. ἀπήλλαγμα OA, and corrected by 1st hand in L. ἀπηλάγην L.  
 802. ἔκτοσθεν OA. ἔκτοθεν L.  
 818. ἔσομαι OA. ἔσομαι L. εἴσομαι Herm. Campb. Dind. 1869. ἔσομαι ξύν Dind.  
 862. δυστήνῳ O. δυστήνῳ A. δυστάνῳ L.  
 885. ἄλλου OA. ἄλλῃσιν L.  
 890. λοιπὸν ἔν' ἡ OA. λοιπὸν μ' ἡ L. λοιπὸν ἡ Dindorf.

947. τελείν OA, Paley. ποεῖν L. ποιεῖν Edd.

Is L necessarily correct here?

985. μὴ λιπεῖν OA. μὴ κλιπεῖν L.

(1022. ἂν omit OA. ἂν is erased in L. πάντα γὰρ κατ' Campb.  
πάν γὰρ ἂν κατ' Dind.).

1085. πάγκλανστον OA. πάγκλαντον L.

1113. μικρά. 1142. μικρῶ OA. σμικρὰ σμικρῶ L.

(1124. τάδε OA, Campb. τόδε L, Dind.).

1184. τί δη OA. τί μοι L pr., but the 1st hand of L has erased  
μοι and written δη.

1201. τοῖσι σοῖς OA. τοῖς ἴσοις L pr. Pal.

1226. ἔχεις OA (corrected by pr. m.) and by man. ant. in L.  
ἄχους A pr. ἔχους L.

1304. βουλοίμην OA. λεξαίμην L. δεξαίμην Pal. Edd.

All MSS. except Pal. are at fault here.

1310. φαιδρὸν τοῦμόν OA. τοῦμόν φαιδρὸν L.

1348. χεῖρας OA. χέρας L.

1350. προμηθεία OA. προμηθία L.

1365. κυκλοῦσι OA. κυκλοῦνται L, pr.

1368. ἔρδειν OA. ἔρδειν L.

1380. προπιτνῶ OA. προπίτνω L.

1393. ἐδράσματα OΘ and (ἐδρ.) A. ἐδώλια L. ἐδράσματα occurs  
as γρ. ab S. in L.

1395. χερσῶν OA. χειρῶν L.

1396. ἐπάγει OAΘ. ἐξάγει L pr. σφ' ἄγει Edd. The text is  
uncertain here.

1404. αἶ (quater) OA. αἶ (bis) L.

1414. φθίνει (semel) OA. φθίνει (bis) L.

1425. ἐθέσπισε OA. ἐθέσπισεν L.

1430. OP. om. OA. add. L.

1431. ΗΛ. om. OA. add. L. (The names of persons are  
omitted in O at ll. 1430-1, but spaces are left, pre-  
sumably for them, though not filled in. Moreover,  
another Oxford MS., Laud. 54, which as a rule repro-  
duces the text of O exceedingly closely, adds them  
correctly. So probably this omission ought not to be  
included among errors common to A's family.)

1432. προαστείου OA. προαστίου L.

1433. ὅσον OA. ὅσον L.

1456. μ' om. OA. μ' add. L.

1465. κρείττουςιν OA. κρείσσοσιν L.

1471. *φίλος* OA. *φίλω* L.

1496. *ἀμὸν* OA. *ἀμὸν* L, and corrected by 1st hand in A.

(1506. *θελε* OA, Campb. *θέλοι* L, Dind.).

5. In estimating the character of A, we must of course remember in how many places important corrections of L are due to A<sup>1</sup>. And the errors which really belong to A's family, and have not originated with A's scribe or the particular MS. he copied from, are seen to be *comparatively* few. Many of these typical errors of A's family are undoubtedly interpolations and help to explain why A, which contains so many additional errors peculiar to itself, has so long been looked on with suspicion; but some of them at least are errors of an ancient date, and are also found in L as corrections, some by the first hand, as 534, 761, 783, 1184, and others by an ancient hand (174, 345, 378, 479, 676, 736, 1226, 1350, 1395), while the reading *ἐδράσματα* at 1393 is added in L by S.

6. O shows the closest agreement with Θ, a Florence MS. (Abbat. 2817, now 71), containing Aj., El., O. T., of which Dindorf printed an imperfect collation in his edition of 1825. A very few readings occur peculiar to O and Θ, but not in places where the other MSS. vary, e. g. El. 1264. *ἔταν θεοί μ' ὤτρυναν* (ἔτε LA), where a syllable is wanting in all MSS., 671. *ὅποῖον* (τὸ ποῖον L), 1282. *ἤλπισα αὐτῶν* (ἤλπισ' L). O and Θ both belong to the same division of A's family, but O is more correct than Θ and generally corrects the errors peculiar to the latter, and supplies its omissions; e. g. El. 1340, *τινά* om. Θ add O: O. T. 1471, *τί φημί*; om. Θ add O. The Paris MS. E (2884) also shows considerable agreement with this division of A's family, but it is not so accurate ('negligentius scriptus' according to Michaelis<sup>2</sup>) and its text is less pure than that of O and Θ<sup>3</sup>.

The MS. used by Aldus (Venice, 1502) must have very closely

<sup>1</sup> A corrects L in more than 90 places in Electra; viz. at ll. 61, 93, 99, 108, 132, 168, 169, 198, 201, 226, 238, 285, 295, 314 (according to Dindorf), 359, 363, 379, 407, 422, 433, 446, 456, 483, 496, 506, 514 (Dindorf), 516, 517, 528, 534, 543, 554, 588, 590, 592, 593, 595, 614, 669, 721, 733?, 734, 746, 797, 809, 860, 888, 890, 903, 918, 922, 941, 948, 956, 966, 999, 1022?, 1024, 1029, 1052, 1094, 1107, 1124, 1128, 1141, 1148, 1177, 1191, 1193, 1196, 1198, 1222 (Dindorf and Jahn give different readings for L here), 1226, 1234, 1260, 1281, 1297, 1298, 1311, 1324 (Jahn), 1325, 1328, 1337, 1343, 1362, 1401, 1409, 1467, 1481,

1483, 1487, 1502, 1506 (Dind.). This does not include corrections of accent and minor differences of orthography. More might certainly be given if we knew the readings of A in every place. O confirms A in all these corrections of L (except at l. 238), and also furnishes additional corrections of L as at ll. 414, 618, 852, 898, 991, 1090, 1163, 1275, 1336, 1449, 1469, which are quoted in § 2.

<sup>2</sup> Jahn's Electra, p. 27. 1872.

<sup>3</sup> Schneider says (Jahrbuch für Phil. p. 447), 'E stands as near to A as does Lb to L: only three passages occur in the whole of Electra (ll. 28, 364, 889)



resembled O and Θ. In *Electra*, this edition agrees with O in almost every reading in § 2 where O corrects A, while it contains, with very few exceptions, all the errors common to O and A. At the same time when we find in Aldus readings such as *λοιβαίσι πρώτον* at l. 52, or *μὴ κλιπεῖν* at l. 985, it becomes certain that Aldus had access to some other MS. resembling L in these particular readings. The minute examination of V<sup>3</sup> and V might make this matter clearer. Meanwhile this much is certain, that Aldus agrees with V<sup>3</sup> in at least one instance (O. C. 110) where he is supported by no other MS., and in some rare readings which it has in common with Θ, and that where Aldus deviates from V<sup>3</sup>, as in Aj. 224, El. 314, he gives the reading which is found in V.

7. A very few places where O appears to contribute something to the text may be specified: e. g.—

*Electra.*

1163. *κελεύθουσ* O, also by an early hand in L: Ald. Edd. *κελεύθου* MSS.

1469. *τοι* O, Edd. *τε* LA.

O is the only good MS. which reads *τοι*.

618. *προσεικότα* OE, Ald. Edd. *προσηκότα* LLbΓ. *προσήκοντα* A.

991. O omits *τῷ* before *κλύνοντι*. So Aldus. Erased by 1st hand in L.

1193. *ἀνάγκη* O, Ald. Edd. ‘*ἀνάγκη* LΓAELb’ Jahn. (Blaydes gives *ἀνάγκη* for A).

1287. *λαθοίμαν* OL, Ald. Edd. *λαθοίμην* A. *λάθοιμ’ ἂν* ΓELb Pal.

O alone confirms L here.

1336. *ἀπλήστον* O, Ald. Edd. *ἀπλείστον* LA.

1449. *τῆς φιλτάτης* OΓ, and corrected by 1st hand in L, Ald. Edd. *τε φιλτάτων* LA.

8. Supposing the question to be put, ‘How can we be sure that O is not a MS. of A’s type which has been emended crosswise from a MS. like L?’ we might answer—

(1) For one thing, the general difference between L and O is wide enough not to be inconsistent with the legitimate origin and direct descent from an earlier date of the independent features of O’s text.

(2) Merely because A is the older MS. it is not necessary that the

where E differs from A.’ This statement is far from accurate, E and A differing much more frequently. At least fifty differences occur in the readings of the two MSS. as given by Jahn for

the first 800 lines of *Electra*, and most of them are well-marked. Cf. El. 618. *προσήκοντα* A, *προσεικότα* E; 852. *ἀχάϊων* A, *ἀχέων* E; 364. *τυχεῖν* A, *λαχεῖν* E; 480. *κλύνουσα* A, *κλύνουσαν* E.

superiority of O should be due to corrections. (3) The superior correctness of O, compared with A, does not consist in isolated readings, but in its uniform greater accuracy throughout all three plays. (4) The supposition of O having been emended throughout from a MS. like L involves the following difficulties.—In this case, the fourteenth century scribe (or we ought rather to say, *the sagacious and critical editor and compiler*) of the MS. O must have been familiar with the readings of both L and A so as to be able to correct A most judiciously and systematically after careful comparison with L (see § 2). But, if he could do this, having MSS. of both types before him and minutely comparing the two throughout, as is implied, is it not strange that he was not subtle enough also to correct some of the more manifest errors common to A and O? Moreover, it is still more strange that, while constantly exercising his critical faculties in this way, *he should have confined himself so strictly to old and good MSS. and was not tempted into occasionally preferring a fourteenth century conjecture.*

9. Thus the differences between O and A are not such as can be accounted for by corrections derived from a MS. similar to L and made on an intermediate copy. Instead of O being an emended copy of A, it appears that A is a MS. of the same family as O, but one which is far more faulty and interpolated.

### CONCLUSION.

i. If a MS. having so many features in common with A's family as O has, still differs so often from A to agree with L, does not this throw the general features of A's family still farther back? The stream of the MSS. handing down the text appears to have divided into two families, that of L and that of A, at a date anterior to L: (as we believe perhaps at a date considerably anterior to L). The true reading is preserved sometimes in one and sometimes in the other of these families. We have seen that O and  $\Theta$  often contain the correct reading when this has been corrupted in A, but is still found in L. Thus it appears that one subdivision of A's family (viz. O $\Theta$ ) is more correct and contains in it more of the ancient text, which is the common source of all correct readings in both L and A, than does another subdivision of the same family, viz. A itself. At the same time O retains A's typical peculiarities, which, common to both MSS., must certainly have originated at a date earlier than that of A.

ii. The existence of a MS. distinctly of A's family, yet free from many of A's corruptions (see § 2), strengthens the authority

of this family of MSS., which is thus shown to be far less faulty and interpolated than has been generally supposed. The list of errors common to O and A (or it may perhaps be said, the entire number of errors occurring in O) is seen to be not larger than that of errors occurring in L. O is, I believe, one of the most correct MSS. of Sophocles.

iii. This MS. belongs to the fourteenth century, but its text is exceedingly pure. It shows no trace whatever of mixed readings, nor yet of a corrector's hand, apart from the old errors which it shares with A. In no passage where the text is uncertain does it present a reading which first makes its appearance in MSS. of the fourteenth century: El. 1469 is the nearest to this, yet all editors adopt this reading, and we may presume it to be ancient. Instead of coming down by a succession of intervening copies, each with its quota of errors and interpolations which have crept gradually into the text from the margin or from between the lines, O must have been copied *directly*, or almost so, from a MS. earlier (perhaps considerably earlier) than A (see § 3). Thus its text (that is, the text of the MS. it is copied from) may be really older than that of A, and the authority of O, a fourteenth century MS., deserves in some respects to be greater than that of A, a thirteenth century one. May not some other fourteenth century MS. prove to be valuable and throw light on the text, as being a direct copy from some ancient original? This, if not probable, is possible. At all events O disproves the statement recently made<sup>1</sup>, that 'the variants of all other MSS.' besides L and A are 'of no value.'

<sup>1</sup> 'Ohne allen Nutzen sind die Lesarten von L<sup>2</sup> (i.e. all corrections on L later than those by S) und die Abweichungen aller übrigen Hss.: nur L hat noch

einen secundären Werth als ein Zeuge der ursprünglichen Lesart von L.' R. Schneider, Jahrbuch für Phil. p. 449.





## ERRATA IN VOL. I.

### In the Text:—

Oed. Tyr. line	75	for	καθήκοντας	read	καθήκοντος.
	396	"	τοῦ	"	του.
	911	"	ΟΙ.	"	ΙΟ.
	935	"	ΟΙ.	"	ΙΟ.
	1183	"	τελευταῖόν	"	τελευταῖόν.
	1330	"	πάθεα	"	πάθεα.
Oed. Col.	105	"	μοχθοῖς	"	μόχθοις.
	1690	"	γεραίῳ	"	γεραῖῳ.
Antig.	1036	"	ἐξεμπόλημαι	"	ἐξημπόλημαι.
	1069	"	κακώκισας	"	κατ'ώκισας.

### In the Essay on Language:—

Page 13 fin.	for	O. C. 1558	read	1588.
24 med.	"	Tr. 996	"	966.
27 med.	"	Hdt. 4. 69	"	Hdt. 8. 33.
62 b. 1	transpose the Pindar reff.			
62 med.	for	p. 53	read	57 fin.
72 c.	"	p. 35	"	38.
72 c. 2	"	p. 33	"	35.
85 (3)	"	Phil. 1123	"	1213.
88 med.	"	Hdt. 8. 891	"	3. 38.

### In the Preface:—

Page xxi. fin. *read* D'Or. X, 1, 3, 13. Late 15th Cent. Aj. El.

" " D'Or. X, 1, 3, 14. Early 15th Cent. Aj. El.

xxix. l. 20 of *f.* delete the sentences 'But there . . . at Oxford.'

xxxiii. iv. Antig. 664, 920 have been placed by mistake among the readings of the Electra.

For Electra 1367 *read* 676.

### In the Notes:—

Oed. Tyr. line	65	for	E. on L. § 4, 5	read	§ 40. 5.
	122	"	ll. 725	"	715.
	177	"	Ag. 1074	"	1123.
	182	"	p. 76	"	pp. 83, 4.
	194	"	p. 145, note	"	v. rr. on p. 151.
	261	"	p. 75	"	83.
	402	"	ll. 16. 623	"	723.
	467	"	§ 9. p. 13	"	§ 10. p. 15.
	598	"	Or. 761	"	701.
	638	"	p. 48	"	38.
	657	"	648	"	608.
	732	"	761	"	716.
	957	"	p. 51	"	56.
	966	"	350	"	310.

In the Notes :—

Oed. Col. line	3	for	Eum 337	read	237.
	7, 8	"	p. 19	"	91.
	89 fin.	"	p. 62	"	83.
	91	"	El. 755	"	955.
	96	"	Ol. 6. 663	"	Ol. 6. 63.
	149	"	§ 31	"	§ 41.
	175	"	p. 294	"	298.
	203	"	p. 88	"	99.
	377	"	860	"	869.
	381	"	§ 21. p. 44	"	§ 22. p. 34.
	521	"	694	"	964.
	560 fin.	"	p. 80	"	77.
	583	"	§ 15. p. 22	"	§ 16. p. 23.
	702	"	p. 71 ; p. 67	"	p. 78 ; p. 73, 6.
	703	"	Phil. 1338	"	1354.
	907 fin.	"	p. 88	"	pp. 89, 91.
	939	"	927	"	917.
	1032	"	Ant. 689	"	289.
	1135	"	§ 59	"	§ 39.
	1148	"	777	"	771.
	1361	"	1625	"	1265.
	1371	"	1326	"	1310.
	1378	"	Eur. 608	"	Eur. H. F. 608.
	1397	"	p. 72	"	p. 79.
	1568	"	190	"	160.
	1579 fin.	"	465	"	463.
	1702	"	1600	"	1690.
Antig.	1	"	p. 96 ; p. 91	"	p. 95 ; p. 101.
	29	"	p. 59	"	p. 64.
	48	"	p. 61	"	p. 66.
	51	"	Od. 11. 247	"	274.
	159	"	p. 87	"	p. 97.
	172	"	p. 91	"	p. 102.
	190 fin.	"	p. 32	"	p. 35.
	231	"	Phil. 19	"	15 E.
	234	"	§ 35. p. 59	"	§ 36. p. 65.
	246	"	p. 75 ; p. 85	"	p. 63 ; p. 94.
	367	"	605 D	"	695 D.
	395	"	p. 90	"	p. 101.
	520	"	p. 64	"	p. 68.
	608	"	pp. 81, 2	"	pp. 89, 91.
	613	"	p. 76	"	pp. 83, 4.
	637	"	pp. 37, 8	"	p. 40.
	659	"	p. 69	"	p. 75.
	668	"	ib.	"	ib. § 58. p. 105.
	756	"	pp. 84, 5	"	§ 50. p. 94.
	1058	"	933	"	993.
	1070	"	pp. 66, 7	"	pp. 76, 7.
	1191	"	1203	"	1303.

ΑΙΑΣ.





## INTRODUCTION.

Οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο  
νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,  
τὴν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ  
τεύχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ·  
[παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.]  
ὥς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλω·  
τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,  
Αἴανθ', ὅς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο  
τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλείωνα.

Odyssey, II. 543-551.

Ἴστε μὰν Αἴαντος ἀλκὰν φοῖνιον, τὰν ὄψια  
ἐν νυκτὶ ταμῶν περὶ ᾧ φασγάνῳ μομφὰν ἔχει  
παίδεσσιν Ἑλλάνων, ὅσοι Τρώανδ' ἔβαν.

Pind. Isthm. 3. 58-61.

Κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῇ Δαναοὶ θεράπευσαν.

Pind. Nem. 8. 45.

Τρεψάμενος δ' Ἀχιλλεὺς τοὺς Τρῶας καὶ εἰς τὴν πόλιν εἰσπεσὼν ὑπὸ Πάριδος ἀναιρεῖται καὶ Ἀπόλλωνος· καὶ περὶ τοῦ πτώματος γενομένης ἰσχυρᾶς μάχης Αἴας ἀνελόμενος ἐπὶ τὰς ναῦς κομίζει, Ὀδυσσεὺς ἀπομαχομένου τοῖς Τρωσίν. Ἐπειτα Ἀντίλοχόν τε θάπτουσι καὶ τὸν νεκρὸν τοῦ Ἀχιλλέως προτίθενται . . . Οἱ δὲ Ἀχαιοὶ τὸν τάφον χῶσαντες ἀγῶνα τιθέασιν. Καὶ περὶ τῶν Ἀχιλλέως ὅπλων Ὀδυσσεὶ καὶ Αἴαντι στάσις ἐμπίπτει. From the argument of the *Althiopis* of Arctinus in the *Chrestomathia* of Proclus.

Ἡ τῶν ὅπλων κρίσις γίνεται, καὶ Ὀδυσσεὺς μετὰ βούλησιν Ἀθήνης λαμβάνει, Αἴας δὲ ἐμμανὲς γερόμενος τὴν τε λείαν τῶν Ἀχαιῶν λυμαίνεται καὶ ἐαυτὸν ἀναιρεῖ. From the argument of Ἰλιάς μικρά of Lesches, *ibid*.

THE loss of the Cyclic poems, and of the Thressae and Salaminians of Aeschylus, prevents us from knowing exactly in what manner the poet moulded the traditional materials out of which his tragedy was formed. But it is reasonable to suppose that such incidents not found in earlier poetry as are external to the plot were derived from some lost source, while those directly pertinent to the action are more probably the poet's own. Thus the dragging of

Hector by Achilles *before death*, which Euripides also assumes, has in all probability an Epic origin<sup>1</sup>; but Sophocles is fairly to be credited with making Ajax perform his last act in presence of the Sun, and not, as Pindar describes it, at dead of night, or as Arctinus (according to the Scholiast on Pind. Isthm. 3. 59), in the grey dawn.

It is more important to notice, what is evident on the surface of the play, that for dramatic purposes the poet sets forth the same action from various points of view. How far any of these rest upon tradition, how far upon invention, is again doubtful, though we are naturally tempted to assign what is crude to primitive legend, and to Sophocles what is noblest and most refined. Thus the incident of Ajax' slaughter of the cattle could not have been referred to the invention of Sophocles, even if we had not been told that it was included in the *Little Iliad*.

1. The interposition of Athena supplies the mainspring of the story. Her appearance in the opening scene produces a deep impression, which remains with the spectator to the end. Although dimly visible, and not blazoned to the view, as she would have been in an Aeschylean drama, her voice must have thrilled the vast audience with a no less overpowering awe.

In the course of the drama her action is differently regarded by different persons.

a. She comes at the height of that which mortals deem her wrath:—but what calmness, what sublime self-possession, breathes in every word! We see that she has done nothing but in care for the army and for Odysseus, whose wisdom, inspired by her, preserves the army. In maddening Ajax, she has saved the generals, from whom she has brushed away the impending danger, 'as a mother flicks a fly from her sleeping child,' and in the defeat which caused his rage and made her interference necessary, he suffered the inevitable consequence of his overweening pride. Her face is still against him—that the spectator sees—and her divine irony is terrible. The gods know no half-measures; they are as inexorable 'as a law of Nature.' But we are made to feel that without this act of her displeasure the host must have perished, and the severe warning to Odysseus with which she withdraws to the unseen Olympus, justifies her in the mind of the spectator of all suspicion of vindictiveness and party spirit. She herself draws from Odysseus the admission that Ajax, when in his right mind, was distinguished both for bravery and foresight.

b. Not so does Tecmessa in her bitter grief read the lesson of the situation.—'The terrible daughter of Zeus has contrived this calamity to please Odysseus.' Not so does Ajax understand it in his rage. He only knows that she has defeated his purpose:—'The resistless goddess of the petrifying glance, daughter of Zeus, foiled me with madness when in the act of stretching forth my hand against them.' In his dissembling speech he professes himself anxious to avoid her

<sup>1</sup> It may notwithstanding have been analogy between sword and girdle more preferred by Sophocles, as making the complete. See 1029 ff. and note.

anger. But when alone at last, he passes her over in silence, appealing to Zeus, the supreme god, to right him as a kinsman, and to the Erinyes to avenge him against the Atreidae, on whom he throws all the blame.

c. Yet another way of viewing the divine action appears in the reported speech of Calchas, which makes the crisis of the drama. Athena's 'wrath,' which Ajax has earned by his pride, is irresistible while it lasts, but in the eternal counsels it is not destined to endure. Thus we are assured that although the attempt to save the hero's life is doomed to failure, he is no longer to be the object of heavenly anger, and Odysseus, in vindicating for his enemy the honours of a chieftain, is carrying out the unanimous will of the gods. To this he has indeed been predisposed by the warning which he received from Athena in the opening scene.

In all this it is manifest how the spirit of Attic tragedy has softened the old crude notion of divine malice,—the hard saying that 'Odysseus she had loved, but Ajax she had hated.'

2. The interest of the tragic poet, however, is less concentrated on the supernatural background, which is throughout assumed (and even in the Ajax is comparatively withdrawn from sight), than on the behaviour of the human agents under the destiny which the fable presupposes.

In becoming the hero of a Sophoclean tragedy, Ajax acquires a depth and nobleness of character which do not belong to him in the Epic tradition. In the Iliad he is chiefly known by his tall stature and his fearless soldiership. He is a bulwark of the Achaeans in the hour of peril, but in council he sinks into insignificance, and his blunt speech and rugged bearing are regarded with something of amusement, though still, on account of his valour, with pride and awe. He is repeatedly spoken of as ranking next to Achilles both in achievements and in handsome looks<sup>1</sup>, and so Odysseus speaks of him in the *Odyssey*. But in the single combat with Hector, into which he goes with a glad smile on the grim countenance<sup>2</sup>, he modestly speaks of himself as one of many, who, though less than Achilles, are more than a match for the most valiant Trojans. He boasts, however, not only of his sturdy endurance, but of his skill in fight<sup>3</sup>; and this may possibly be the hint which Sophocles has followed in representing as equal to the best in prompt action and in force of apprehension, the hero whom Hector (as an enemy, but with some colour from common rumour) calls 'a hulking braggart, blundering in speech<sup>4</sup>.'

<sup>1</sup> See esp. Il. 2. 768.

<sup>2</sup> μειδύων βλοσυροῖσι προσώπασι.

<sup>3</sup> Il. 7. 197, 8, οὐ γάρ τίς με βίη γε ἐκὼν ἀκόντα δίηται, | οὐδὲ μὲν ἰδρεῖη. ἐπεὶ οὐδ' ἐμὲ νῆϊδ' ᾧ οὕτως | ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.

<sup>4</sup> Il. 13. 824, Αἴαν, ἀμαρτοεπές, βουγάϊε. This feature was exaggerated in

later poetry, so that the Thersites of Shakespeare's mock-heroic can speak of him as 'a gouty Briareus, all hands and no use,' and Mr. M. Arnold can translate ὁ μέγας βαρυμάνιος ἥρως, as applied to Ajax in Theocr. 15. 138, by 'mighty moonstruck hero.'



In this, and other scattered hints in the Iliad, as in the prayer for light, and his chivalrous bearing to Odysseus and Diomed at the funeral games, some approach may be found to the Sophoclean conception. But it is also possible that this higher view of him may have been maintained in some Epic rhapsody of which Ajax was the hero. There is no ἀριστεία of Ajax in the Iliad, where he is purposely subordinated not only to Achilles but (at the most critical moments also) to Diomed and Patroclus, and it is quite conceivable that the above-mentioned characteristic of foresight, and also the supreme part assigned to the hero by Teucer in the defence of the ships, may have been anticipated in the Little Iliad<sup>1</sup>.

Be this as it may, we have in the Ajax of Sophocles, as compared with anything extant in the earlier literature, the original conception of a character at once strong and misunderstood, in whose feeling of wounded honour, therefore, the spectator, who is made to understand him, can entirely sympathize. The poet and his audience are alone in possession of the secret of Ajax' soul. They alone witness his demeanour at the close. In the eleventh book of the Odyssey, the shade of the son of Telamon recoils from the advances of Odysseus, and stands aloof in eloquent silence, because of the judgment of the arms. That silence is interpreted for us by the tragic poet, who with happy audacity has for once represented the act of suicide upon the stage. He thus reveals to us not only the agony of the wounded spirit, but also the nobleness which was hidden from the world of his contemporaries and, while dimly felt by those nearest to him, was partly recognised by his enemy Odysseus after his death.

a. This higher mood, which shows the worth of the life that is being extinguished, consists, first, in the hero's *clear vision* of his situation, agreeing with Athena's saying that he is equal to the best in foresight. When once the illusion is past, even while the 'sea' of his rage is 'still working after storm,' he forthwith steadily faces the inevitable. He knows that he cannot outlive his honour, and he prepares accordingly.

b. Secondly, from this first moment, his *will* never falters, but moves straight forward to the end. In his first outburst, it is true, while as yet not fully conscious of those surrounding him, he betrays his purpose with what his followers regard as characteristic rashness and defiance of prevention. But when the mariners have sought to dissuade him, when Tecmessa has made her appeal, he withdraws with a few fierce words into complete solitude. And when he comes forth again we find that he has measured the force of the obstacles which he has to overcome, and has deliberately chosen to use the necessary means for obviating them, viz. dissimulation. Of this, however, he employs just so much as is necessary to secure his end,

<sup>1</sup> That an Αἴαντος ἀριστεία existed and was attributed to Homer may be inferred from Pind. Isthm. 3. 62-6, ἀλλ' Ὀμηρὸς τοι τετίμακεν δι' ἀνθρώπων, ὅς αὐτοῦ | πᾶσαν ὀρθώσας ἀρετὰν κατὰ

ραβδὸν ἔφρασεν | θεσπεσίαν ἐπέων λοιποῖς ἀθύρειν. The defence of the body of Achilles by Ajax in the Aethiopis might be the occasion of such a representation of him.

and the spectator who reads between the lines perceives that while (as in *Antigone*) a calm resolve has taken the place of passionate defiance, the proud spirit is not yet broken.

And once more the same temper becomes openly apparent, when, at the hour of his departure, he makes his solitary appeal to Zeus and Helios.

*c.* In the third place, we are made to see that the pride of Ajax, which is the defect inseparable from his strength of will, is no cold or isolated feeling. It is not merely his own personal honour for which he cares, but the glory of his race. He had longed to rejoice the hearts of Telamon and Eriboea, and to enrich their hearth in the little isle with glories freshly won. In his own fall he is careful to provide for the honour as well as for the safety of his son. He knows that by the act he meditates his fame will be vindicated, and that Teucer, the faithful, will stand by to protect Eurysaces and train him in his father's stern ways. It is for this reason, as well as with a view to his own burial, that his first action on coming to himself is to call loudly for Teucer.

*d.* Lastly, in evidence of the tenderness of the great heart, whose inmost fibre is here disclosed to us, we have the strong attachment of the mariners, and the lowly but affectionate devotion of Tecmessa. We have also his touching words at the thought of his mother's grief, and the warmth of his farewell not only to Salamis and Athens, but to the familiar features of the hostile land that has nourished him for ten years past.

3. But while the poet and the spectator see more in Ajax than is admitted even by Odysseus or Athena, the other persons of the drama, perhaps excepting Teucer, have but a partial view of him. Even Tecmessa has not fathomed his sense of honour, and fails to see clearly the consequence to which it must inevitably lead. To her and to the chorus he is a tower of strength, but they know little how to deal with him, and regard him as untameable and unmanageable. To Menelaus he is a soldier with no special claim to command, and more remarkable for bigness than any other quality. To Agamemnon he is simply a rebel. Thus the old Homeric picture of the burly warrior is employed by the dramatic poet to indicate the impression made on superficial observers by the hero whom he is showing to us as ennobled by suffering.

4. While the fame of Ajax appears to have stood higher in the legend followed by Sophocles than in the *Iliad*, there are traces, both in this play and in the *Philoctetes*, of Odysseus having been somewhere represented unfavourably.

Here also Sophocles avails himself of both traditional aspects, the higher one, which in this case is known to us from the *Odyssey*, being again regarded as true.

*a.* We see him at the opening as the friend of Athena, who, if zealous against his foeman, is so chiefly in the interest of the army. If he is chargeable with a 'horror naturalis,' when brought face to face with a madman, this is only a human weakness, which distinguishes



the mortal from the goddess. And when he sees the depth to which his enemy is fallen, his compassion shows him human in a nobler way.

At the close of the drama it is Odysseus whose moderating wisdom, contrasting equally with the fierceness of Ajax and the tyranny of Agamemnon, puts an end to strife, and secures the rite of burial for his enemy. Such is the real Odysseus, Laertes' son, a figure worthy to have said the noble words that are quoted above from the *Nekyia*.

6. Meanwhile, how is he regarded by the Salaminians, by Ajax, by Tecmessa and Teucer? As a shameless spy, who poisons the minds of the Achaeans against the man whom he has robbed of his just honours, as the accomplice of the cruelty of Athena, as an accursed fox, the son of Sisyphus and only the reputed son of Laertes, as one whose dark-visaged soul 'rejoiceth in iniquity,' etc. We are reminded of the feelings of Philoctetes towards Odysseus as his arch-enemy.

5. Of the remaining plays of Sophocles, that which in structure most resembles the Ajax is the *Antigone*. In both, the death of the chief person precedes the *peripeteia*. The sequel is occupied in the one case with the vindication of Ajax, in the other with the Nemesis of *Antigone*. The culminating event is announced in the Ajax by the messenger reporting the prophecy of Calchas, in the *Antigone* by the prophet Teiresias in person. The early disappearance of the protagonist in both dramas makes the action seem broken; and if we are more affected by the judgments that overtake Creon, than we are interested in the permission obtained to bury Ajax, the defect of unity, though superficial in both cases, is almost equally felt. To dwell briefly on minor peculiarities, the prologos in both plays is separable from the main action, and there is a sensible interval between it and the entrance of the chorus. In the Ajax, as in the Agamemnon of Aeschylus, there is a long anapaestic parodos, followed by a lyric strain, while in the *Antigone* the parodos consists of anapaestic systems alternating with lyrical strophes and antistrophes. These two odes have more resemblance to each other than either has to the parodos of any of the other five plays. In one respect the versification of the *Antigone*, while more elaborate, is more severe than that of the Ajax. It has no divided lines in the dialogue, a liberty which is admitted in the Ajax, but sparingly, and always so that the division comes at the caesura<sup>1</sup>.

Each and all of these peculiarities may fairly be thought to indicate a comparatively early date of composition<sup>2</sup>. And, this being so, although the subject is one on which it is difficult to speak with confidence, it is not altogether fanciful to say that the Ajax, more than any other drama, serves to mark the transition from the manner of the Aeschylean trilogy to the perfect unity in complexity of which the *Oedipus Tyrannus* is the chief example.

6. Although probably separated by a considerable interval in point

<sup>1</sup> See Introduction to Oed. Col. vol. i. p. 271.

<sup>2</sup> See vol. i. p. 452.

of the date of composition, and certainly very different in structure, the Ajax, in respect of subject and spirit, may be compared to the Oedipus Coloneus. Both appeal, in different ways, more directly than the other five plays, to Athenian patriotism<sup>1</sup>, and both breathe the same high faith, that the essentially noble spirit cannot lastingly fall under the displeasure of the gods. In both there are elaborate accusations which give occasion for rhetorical display. But the Coloneus moves deeper questionings, and, as already said, the Ajax comprises the struggle and the reconciliation in successive acts, while the Oedipus at Colonus is wholly, like the Philoctetes, a drama of reconciliation.

7. The rhetorical tendency which is so conspicuous in the latter part of the Ajax no doubt arises from the situation, but it is less under the control of dramatic feeling than in the altercation between Creon and Haemon or the Watchman in the Antigone. The *στιχομυθία* especially, and the antiphonal dialogue in 1142-1162, have, in this respect, a certain crudeness that does not recur. Still, hardly a line is entirely without point and movement, and there is nothing to remind us of the occasional *ἀδολεσχία* of Euripides.

8. The two 'acts,' of which the Ajax consists, are divided by a change of scene, and by the exit and re-entrance, or *ἐπιπάροδος*, of the chorus<sup>2</sup>. In this there is a reminiscence of Aeschylean boldness; indeed, it is doubtful whether anything in the extant plays of Aeschylus involves such a deliberate departure from established usage as the last speech of Ajax made in the absence of the chorus, and his suicide in the sight of the spectators. That this was the result of artistic contrivance has been already seen. The desired effect could not otherwise have been produced. The spectator could not have known all, and would have imagined something behind. The action, if solitary, could not be reported, and it must be solitary. But it may fairly be questioned whether Sophocles would have ventured upon this arrangement, if when he composed the Ajax the taste of the Athenians for unity of effect had been as completely formed as it was when he produced the Oedipus Tyrannus.

9. The fortunes of the Aeacidae were often made the subject of tragedy. Sophocles wrote a 'Peleus,' a 'Teucer,' and a 'Eurysaces.' Amongst the lost plays of Aeschylus the *Ὀπλων κρίσις*, the *Θρήσσαι*, and the *Σαλαμίνιοι* turned on the fall of Ajax, and may have formed a trilogy. Euripides had a Peleus; and of minor dramatists, Theodectes and Astydamos treated the subject of Ajax, Ion and Nicomachus that of Teucer. (Nauck, *Tragicorum Graecorum Fragmenta*.)

#### 10. Language and metre.

a. The style of the Ajax is characterized by an epic fulness, and

<sup>1</sup> The Ajax has been supposed to appeal to Anti-Spartan feeling. But see note on l. 1074.

<sup>2</sup> The only clearly parallel instance

is in the Eumenides of Aeschylus, where the change immediately follows the *parodos*. But see *Intro.* to *Oed. Col.* in vol. i. pp. 282, 3.

has many reminiscences of the epic diction<sup>1</sup>. The tone of ll. 1040–1315, which, to a modern reader contrasts unfavourably with the elevation of the former part of the play, afforded the spectator a necessary relief after long continued tension, and gave rise to a new interest, which to the ordinary Greek mind was at least as absorbing as the representation of individual feeling. But it must be admitted that this form of drama, in which the level place, or period of suspense, comes between the peripeteia and the catastrophe, is less perfect than the gradual subsidence of emotion that has been wrought up to the height, as in the *Oedipus Tyrannus* and the *Trachiniae*.

δ. The disturbed and conflicting feelings which are present in the several crises of this drama, are reflected in the large proportion which it contains of syncopated or antispastic rhythms, such as the dochmiac, cretic, and choriambic, and also by the tendency to accumulate long syllables. Pure glyconics, on the other hand, are less prevalent than, for example, in the *Antigone*. The occasional introduction of dactyls assists the Epic colouring.

The senarii are extremely regular, with a few marked exceptions, which are explained in the notes. The number of 'light endings' is smaller than in the *Antigone*.

The anapaests are of the 'marching' kind, accompanying regular movements in the orchestra or on the proscenium. There are no 'lament-anapaests' as in the *El.*, *O. T.*, *Trach.*

In ll. 866–960, the choreutae of each semi-chorus speak or chant one by one, except in ll. 879–90, 925–36, where several voices may have joined.

11. State of the Text. Although the MSS. of the *Ajax* are more numerous than those of any of the other plays, the important variations of reading are extremely few. Still there are not wanting traces of a tradition anterior to L. The most distinct proof of this, so far as the MSS. are concerned, is in l. 1011, where see notes. The right reading of l. 330 is found only in Stobaeus. But we have no means of removing the manifest corruption of both sense and metre in ll. 406, 7, 601, 2.

<sup>1</sup> e. g. 375 ff., ἐν δ' ἐλίκεσσι βουσὶ καὶ  
κλυτοῖς πεσῶν αἰπολίοις | ἔρεμνδν αἶμ'

ἔδευσα: 390, ὀλέσσαι: 954, πολύτλας:  
1165, 1403, κοίλην κάπετον.

# ΑΙΑΣ.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΘΗΝΑ.

ΟΔΥΣΣΕΥΣ.

ΑΙΑΣ.

ΧΟΡΟΣ *Σαλαμινίων*  
*Ναυτῶν.*

ΤΕΚΜΗΣΣΑ.

ΑΓΓΕΛΟΣ.

ΤΕΥΚΡΟΣ.

ΜΕΝΕΛΑΟΣ.

ΑΓΑΜΕΜΝΩΝ.

## ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΕΥΡΥΣΑΚΗΣ. ΠΑΙΔΑΓΩΓΟΣ. ΣΤΡΑΤΟΚΗΡΥΞ.





## ΑΘΗΝΑ.

ἌΕΙ, μὲν, ὦ, παῖ Λαρτίου, δέδορκά σε  
 πειράν, τιν' ἐχθρῶν ἀρπάσαι θηρώμενον·  
 καὶ νῦν ἐπὶ σκηναῖς σε ναυτικάις ὀρῶ  
 Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,  
 πάλαι κυνηγετοῦντα καὶ μετρούμενον  
 ἵχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδῃς  
 εἴτ' ἔνδον εἴτ' οὐκ ἔνδον. εὖ δέ σ' ἐκφέρει

[1 a.

5

1. λαρτίου LA. λάρτιον C<sup>7</sup> Vat. ac. λάρτιον L<sup>2</sup>. 6. τὰ 'κείνου L. τὰκείνου  
 Pal. νεοχάρακθ'] νεοχάρακτ' L. νεοχάρακθ' C<sup>5</sup> L<sup>3</sup> Vat. ac.

1-3. Athena's eye is ever on Odysseus, and she is now come from Olympus to succour him. *Infra* l. 36.

ἀεὶ μὲν .καὶ νῦν] The structure is paratactic; i.e. 'As I have ever seen thee. . . so now I see thee. . .' *Essay on Language*, § 36. p. 68.

2. (1) 'In quest to snatch some exploit on a foe,' i.e. seeking to effect some surprise against a foe. Or, (2) 'Seeking to foil (or detect) some enemy's attempt.' The latter (2) is simpler, and πείρα is used of the attempt of Ajax, *infra* 290, 1057; but the former (1) is on the whole more probable. For Athena does not profess to know the circumstances until l. 36. She asks for information, and only assumes, what is evident, that Odysseus is engaged in some hostile adventure. This aspect of his character appears in the tenth *Iliad*. Cp. *infra* 18, ἐπέγνωσ' εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ | βάσιν κυκλοῦντ'.

ἀρπάσαι is to seize, i.e. 'to effect suddenly.' θηρώμενον introduces the image of the huntsman continued in l. 5, and combined with that of the hound in ll. 7, 8.

ἀρπάσαι θηρώμενον is substituted for πειρώμενον, so as to convey the notion of surprise. ἀρπάσαι is an epexegetic infinitive, after which the accusative πείραν is to be resumed. The meaning

of ἀρπάσαι in (2) *supra*. viz. 'to arrest' is less natural than that given in (1).

3. σκηναῖς] The κλισίαι of the Homeric hero. Cp. *infra* 192-3.

4. ἔνθα . . ἔχει] *Il.* 11. 7, 8; *Eur. I. A.* 292. This position of Ajax' tent enables him the more easily to steal forth unobserved at last, *infra* 690 ff.

5. κυνηγετοῦντα, which has no object, resumes θηρώμενον.

μετρούμενον] 'Scanning attentively.' The middle voice marks the mental nature of the act; not measuring with a line, but scanning with the eye.

6. νεοχάραχθ'] Ajax has but recently returned, dragging the cattle with him, *infra* 296. Odysseus has tracked him so far, but the confused struggle at the tent-door has made it uncertain whether he is not gone forth again.

7, 8. εὖ δέ σ' ἐκφέρει, κ.τ.λ.] Odysseus is like a huntsman who is led to the right point by the scent of a keen Spartan hound. The dog is introduced to complete the image. Cp. *infra* 19, 32. Is εὐρινος (1) nom. or (2) gen.? εὐρίς occurs in *Aesch. Ag.* 1093, and the authorities for εὐρινος are late. But the sentence is more balanced if the epithet is taken by hypallage with βάσις, and the abstract noun is somewhat abrupt by itself. Cp. the forms εὐτριχος, εὐθριξ; εὐζυγος, εὐζύξ.



κυνὸς Λακαίνης ὥς τις εὖρινος βάσις.  
 ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κára  
 στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους.  
 καὶ σ' οὐδὲν εἴσω τῆσδε παπταίνειν πύλης  
 ἔτ' ἔργον ἐστίν, ἐννέπειν δ' ὅτου χάριν  
 σπουδὴν ἔθου τήνδ', ὡς παρ' εἰδυίας μάθης.

10

## ΟΔΥΣΣΕΥΣ.

ὦ φθέγμ' Ἀθάνας, φιλτάτης ἐμοὶ θεῶν,  
 ὡς εὐμαθὲς σου, κὰν ἄποπτος ᾗς ὅμως,  
 φώνημ' ἀκούω καὶ ξυναρπάζω φρενὶ  
 χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.  
 καὶ νῦν ἐπέγνωσ εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ  
 βάσιν κυκλοῦντ', Αἶαντι τῷ σακεσφόρῳ.  
 κεῖνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι.  
 νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον  
 ἔχει περάνας, εἵπερ εἵργασται τάδε.

15

20

9. ἀνὴρ (?) L A.

19. τῷ ται L.

20. κεῖνον γάρ] 'κεῖνον γάρ Γ.

10. With χέρας supply not merely ἰδρῶτι, but some word such as φόνος or αἵματι, to be gathered from ξιφοκτόνους.

11. εἴσω... παπταίνειν] 'To strain thine eyes to look within.' παπταίνειν is to gaze anxiously or wistfully. οὐδὲν ἔργον with the inf. recurs infr. 852.

13. σπουδὴν ἔθου τήνδ'] 'You are thus busily engaged.' Cp. O. T. 134, τήνδ' ἔθουσθ' ἐπιστροφῆν.

14, 15. Odysseus has but a dim and distant vision of the goddess, though her voice is clearly heard by him. She is his special patron. Phil. 134, Νίκη τ' Ἀθὰνα πολιάς, ἥ σώζει μ' αἰεί. He reflects how intimately familiar to him is the voice, which from such a distance thrills him as with a trumpet call.

15. ὡς εὐμαθὲς σου, κ.τ.λ.] 'How clearly discernible is thy sound unto my ear.' Shak. Mids. N. D. 3. 2, 'Mine ear, I thank it, brought me to thy sound.' For the transition from the voice to the person, cp. O. C. 324, 5, ὦ δισσὰ πατρὸς

καὶ κασιγνήτης ἐμοὶ | ἥδιστα προσφωνή-  
 μαθ', ὡς ὑμᾶς, κ.τ.λ.

16. The present tense in ἀκούω... ξυναρπάζω is general,—not 'now,' but 'always,'—hence the contingent supposition κὰν... ᾗς, and the words καὶ νῦν in l. 18.

18. ἐπέγνωσ εὖ μ'] 'You rightly apprehend that I—.' For ἐπέγνωσ in the sense of detecting or discovering, cp. Aesch. Ag. 1598, ἐπιγνοὺς ἔργον οὐ καταίσιον: Thuc. 1. 132, § 5, ἵνα, ἦν... μεταγράψαι αἰτήσῃ, μὴ ἐπιγνῶ.

ἐπί] 'With a design upon.' Cp. Eur. Hipp. 32, Ἰπολύτῳ δ' ἐπὶ | ... ὠνόμαζεν ἰδρῶσθαι θεάν.

19. βάσιν κυκλοῦντ'] 'Ranging to and fro,' like a questing hound. Cp. infr. 20, ἰχνεύω. In Ant. 226, κυκλῶν ἐμάντον is 'often turning round.'

21. πρᾶγος ἄσκοπον] 'An amazing deed:' i.e. not only mysterious, but of inconceivable enormity. See E. on L. § 51. p. 96, and cp. El. 864, ἄσκοπος ἀλώβα.

ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα·  
 κἀγὼ 'θελοντῆς τῷδ' ὑπεξύγην πόνω.  
 ἐφθαρμένους γὰρ ἀρτίως εὐρίσκομεν  
 λείας ἀπάσας καὶ κατηναρισμένας  
 ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.  
 τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.  
 καὶ μοί τις ὀπτῆρ αὐτὸν εἰσιδὼν μόνον  
 πηδῶντα πεδία σὺν νεορράντῳ ξίφει  
 φράζει τε κἀδήλωσεν· εὐθέως δ' ἐγὼ  
 κατ' ἵχνος ἄσσω, καὶ τὰ μὲν σημαίνομαι,  
 τὰ δ' ἐκπέπληγμαι, κούκ ἔχω μαθεῖν ὅπου.

25

30

24. 'θελοντῆς] θελοντῆς L. 27. ἐπιστάταις] ὑποστάταις L. ἐπιστάταις C<sup>3</sup>.  
 28. ἐκείνῳ] ἐκείνῳ L. νέμει] τρέπει L Pal. V<sup>4</sup>. νέμει AEM<sup>2</sup> Vat. ac VV<sup>3</sup>R. τρέπει  
 (γρ. νέμει) L<sup>2</sup>. νέμει τρέπει M. αἰτίαν] αἰτίον(?) Pal. pr. 30. πεδία] πεδίῳ Pal.  
 33. ὅπου] ὅτου CEMM<sup>2</sup>V. Vat. ac V (gl. τίνος αἰαντος ἢ ἐτέρου). οὐκ ἔχω ὅπου  
 μαθεῖν ἢ ποῦ ἔστιν L mg. <sup>τ coit.</sup> ὅπου L<sup>2</sup>. ὅτου c. gl. ταῦτα ἐποίησε Pal. ὅτου γρ.  
 ὅπου V<sup>3</sup>. ὅπου γρ. ὅτου A.

23. ἀλώμεθα] 'We are bewildered.'  
 Cp. the use of *πλανᾶσθαι* in Plato, Soph.  
 230 B, ἅτε πλανωμένων τὰς δόξας βραδίως  
 ἐξετάζουσιν: Hdt. 6. 37, πλανωμένων ..  
 ἐν τοῖσι λόγοισι, τὸ θέλει τὸ ἔπος εἶναι.

25. εὐρίσκομεν] A vivid present, like  
 φράζει, infr. 31.

27. ἐκ χειρός] 'By hand of man,'—  
 not by wild beasts, or lightning, or  
 other visitation of heaven.

αὐτοῖς ποιμνίων ἐπιστάταις] 'To-  
 gether with the guardians of the flock.'  
 The death of the shepherds is again re-  
 ferred to, infr. 232, 360, and was a  
 necessary incident of the slaughter. Cp.  
 Il. 18. 529, of the ambush attacking the  
 herd, κτεῖνον δ' ἐπὶ μηλοβοτῆρας. And  
 for the expression, cp. Plat. Legg. 10.  
 906 A, ἡ γεωργοῖς περὶ φυτῶν γένεσιν  
 .. ἡ καὶ ποιμνίων ἐπιστάταις. Some have  
 wrongly explained the words of the  
 shepherd dogs, which are mentioned by  
 Tecmessa, infr. 297, but are not likely  
 to occur to Odysseus. The well-known  
 idiom, αὐτοῖς ἀνδράσι, etc., seems to  
 arise out of the dative of concomitant  
 circumstances. See E. on L. § 11. p.  
 18c, and cp. O. T. 25, φθίνουσα .. κάλυψιν.

28. τήνδ' .. αἰτίαν] 'This blame,' i.e.  
 the blame of this deed. νέμει has  
 weaker MS. authority than τρέπει,

which is, however, too physical a word  
 in this connection, even though the da-  
 tive ἐκείνῳ for εἰς ἐκείνον or ἐπ' ἐκείνῳ  
 (cp. infr. 772), might be defended. νέ-  
 μειν is a favourite word with Sophocles.  
 τρέπει is due to a gloss. See Scholia.

29. τις ὀπτῆρ] 'A scout,' viz. one  
 of the look-out men of the host, who  
 naturally brings his information to  
 Odysseus as the centre of intelligence.  
 Cp. infr. 379, Phil. 1013.

30. πηδῶντα πεδία] 'Bounding along  
 the plain.' Accus. of the sphere of  
 motion. E. on L. § 16. p. 23 c.

31. φράζει τε κἀδήλωσεν] 'Gives in-  
 timation' (of the fact) 'and pointed  
 out' (the direction).

32. κατ' ἵχνος ἄσσω] 'Dart upon the  
 track' (thus shown).

καὶ τὰ μὲν σημαίνομαι] 'And some  
 indication I find.' The word is used of  
 dogs in hunting; Opp. Cyn. 1. 454,  
 μύξωτῆρσι .. σημήναντο.

33. κούκ ἔχω μαθεῖν ὅπου] 'And can-  
 not tell where he is,' i.e. (1) εἴτ' ἐνδον  
 εἴτ' οὐκ ἐνδον (l. 7, supr.), 'whether he  
 is in the tent or no.' Or (2) more  
 generally (sc. ὁ αἰτίος), 'where is the ob-  
 ject of my search?' i.e. whether in fol-  
 lowing Ajax I am really on the right  
 track. Odysseus is describing his per-

καιρὸν δ' ἐφῆκεις· πάντα γὰρ τὰ τ' οὖν πάρος  
τὰ τ' εἰσέπειτα σῇ κυβερνώμαι χερί.

35

ΑΘ. ἔγνων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην  
τῇ σῇ πρόθυμος εἰς ὁδὸν κυναγία.

ΟΔ. ἦ καί, φίλη δέσποινα, πρὸς καιρὸν πονῶ;

ΑΘ. ὥς ἔστιν ἀνδρὸς τοῦδε τάργα ταυτά σοι.

[1 b.]

ΟΔ. καὶ πρὸς τί δυσλόγιστον ᾧδ' ἦξεν χέρα;

40

ΑΘ. χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὄπλων.

ΟΔ. τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν;

ΑΘ. δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.

ΟΔ. ἦ καὶ τὸ βούλευμ' ὥς ἐπ' Ἀργείοις τόδ' ἦν;

35. χερί] γρ. φρενί L<sup>2</sup>. χερί Vat. ac.  
ἦξεν] ἦξεν L. ἦξε Γ Pal. gl. ἱαλλε Pal.  
λευμ' A. Ἀργείοις] ἀργείους L. ἀργείοις C<sup>7</sup>.

38. πονῶ] πονῶι LL. πονῶ A. 40.

44. βούλευμ'] βούλημ' LL<sup>2</sup> Pal. βού-

plexity before the coming of Athena, and in these words simply confesses that he is at fault. He is speaking of his own past impressions, and here and supr. l. 23 does not at once realize what he has been told by Athena in ll. 7-10. As in O. T. 359, Trach. 184, the imperfect or gradual recognition of what has been said adds to the dramatic effect. Another reading is *οὐκ ἔχω μαθεῖν ὅτου*, in which *ὅτου*, sc. *τὸ πρᾶγμά ἐστι*, also gives a fair sense, but is not, like *οὐκ ἔχω μαθεῖν ὅπου*, an idiom of Greek tragedy. Others supply *τὰ ἔχνη* at once with *ὅτου* and with *τὰ μὲν* .. *τὰ δέ*. But the reference of the articles in this context can hardly be so precise as to be equivalent to *τὰ μὲν τῶν ἰχνῶν*, κ.τ.λ., nor would *ἐκπέπληγμαι* be used in such a connection. The Scholia show that *ὅπου* was read, and that its interpretation was thought doubtful.

34. *καιρὸν = ἐς καιρόν*] Cp. infr. 1316, 1168; or possibly an adverbial accusative, cp. Pind. Pyth. 1. 156, *καιρὸν εἰ φθέγγαιο*. So *καιρῶ = ἐν καιρῶ*, O. T. 1516.

34, 5. *τὰ τ' οὖν πάρος*, κ.τ.λ.] 'My whole course whether past or to come is guided by thy will.' *οὖν*, as in *εἴτ' οὖν*, emphasizes the comprehensiveness of the expression. *κυβερνώμαι* is passive, and *πάντα* adv. accus. Or (2) *κυβερνώμαι* may be middle, 'I guide (i.e. suffer to be guided) all my actions by thy hand.' In this way of taking the

words the force of the middle voice of *κυβερνώμαι* is unusual, but that of the instrumental dative is more regular.

36. *ἔγνων* refers not to 34, 5, but to the preceding lines.

36, 7. *φύλαξ ἔβην*, κ.τ.λ.] The order is *ἔβην εἰς ὁδὸν πρόθυμος φύλαξ τῇ σῇ κυναγία*, 'I came upon my path as a zealous guardian for thy chase.' E. on L. § 12. p. 19.

38. *ἦ καί*] 'And is my endeavour really well-directed?' *ἦ* asks the question with eager interest.

39. *ὥς ἔστιν ἀνδρὸς*, κ.τ.λ.] Sc. *οὕτω νόει*.

*σοι*] Cp. Ant. 37, *οὕτως ἔχει σοι ταῦτα*. E. on L. § 13. p. 19 e.

40. 'With what intent did he break forth in this ill-judged violence?' For the epithet, cp. infr. 230, *παρὰ-πλήκτω χερί*. It is unnecessary to suppose that *ἀίσσω* is transitive here. Cp. the construction of l. 42.

41. 'Incensed with wrath because of the arms of Achilles.' A word on this subject is enough for Odysseus, to whom the arms had been adjudged. He understands at once that harm had been intended to himself and the generals. 'But why, then, this raid upon the flock?' The construction of *ὄπλων*, as genitive of the reason after *βαρυνθεὶς*, is assisted by the substantive *χόλῳ* preceding.

44. 'And was this blow, then, really aimed against the Argives?'



1Θ. κὰν ἐξεπράξατ', εἰ κατημέλησ' ἐγώ.

45

2Δ. ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει;

4Θ. νύκτωρ ἐφ' ὑμᾶς δόλιος ὀρμᾶται μόνος.

2Δ. ἦ καὶ παρέστη καπὶ τέρμ' ἀφίκετο;

4Θ. καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.

2Δ. καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου;

50

4Θ. ἐγώ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι  
γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς,  
καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε  
λείας ἄδαστα βουκόλων φρουρήματα  
ἐνθ' εἰσπεσὼν ἔκειρε πολύκερων φόνον  
κύκλω ραχίζων· κἀδόκει μὲν ἔσθ' ὅτε

55

45. ἐξεπράξατ'] ἐξέπραξ' M. ἐξέπραξεν C<sup>5</sup>AL<sup>2</sup> Pal. Vat. ac VV<sup>3</sup>. ἐξέπραξε Γ.

50. μαιμῶσαν] γρ. διψῶσαν C<sup>3</sup>.

51. ἀπείργω] ἀπείργω A. ἀπείργω C<sup>7</sup>. ἀπείρξα

ΓL<sup>3</sup>M. ἀπειρξα V<sup>3</sup>. ἀπείργω V.

55. πολύκερων] sic L. πολύκερον C.

45. κὰν ἐξεπράξατ'] 'He would actually have accomplished his design. The middle voice is preferable as the harder reading, and signifies that the plan and execution would have been alike Ajax' own.

46. 'What bold attempt inspired by recklessness do your words imply (ταῖσδε)?'

47. δόλιος] i.e. ἐπὶ δόλῳ, 'With crafty intent.' E. on L. § 23. p. 39.

48. παρέστη] Sc. ἡμῖν.

49. καὶ δὴ] 'Actually.'

50. Join ἐπέσχε φόνου. μαιμῶσαν is more expressive than the v. r. διψῶσαν, which is probably meant to be construed with φόνου. For πῶς, 'How came it that—?' cp. O. T. 1177, πῶς δὴτ' ἀφῆκας;

51. ἀπείργω] The vivid present (see v. rr.) is preferable to the aorist, as the less obvious reading. Join ἀπείργω with χαρᾶς, which is added in further explanation.

δυσφόρους γνώμας] 'Overpowering fancies.' δύσφορος has been supposed to be here equivalent to παράφορος, 'false,' or 'misleading;' but this, (though a possible association of the word) is unnecessary. The natural meaning of 'grievous,' 'intolerable,' is slightly modified by the association of 'hard to resist,' or 'bear up against.'

Ajax could not withstand the fatal illusion.

52. τῆς ἀνηκέστου χαρᾶς] 'From his fatal pleasure.' The harm once done would have been irrevocable. For χαρᾶς, cp. infr. 114, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν.

53. 4. πρὸς τε ποίμνας .. φρουρήματα] 'I turned him off upon the flocks, and the mixed charge of the herdsmen that was not yet divided from the spoil,' i.e. simply the sheep and oxen. Schn dw. distinguishes between the sheep, which he assumes to have been kept in common to be slaughtered as food, and the oxen, which were gradually distributed as booty. That no such exact definition is intended here is proved by supr. 25-7, λείας ἀπάσας .. αὐτοῖς ποιμνίων ἐπιστάταις. The words λείας ἄδαστα are added, to show that the act of Ajax would provoke the whole army to be enraged against him with one consent. Cp. infr. 145-6, 408-9.

55. ἔκειρε is imperfect. The syllable κειρ is echoed in πολύκερων. The cognate accusative and hypallage together cannot be literally rendered in English. 'He made bloody havoc with the horned multitude, felling them on all sides of him.'

δισοῦς Ἀτρεΐδας αὐτόχειρ κτείνειν ἔχων,  
 ὅτ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.  
 ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις  
 ὠτρυνον, εἰσέβαλλον εἰς ἔρκη κακά. 60  
 κἄπειτ', ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,  
 τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν  
 ποίμνας τε πάσας εἰς δόμους κομίζεται,  
 ὡς ἄνδρας, οὐχ ὡς εὐκερων ἄγραν ἔχων.  
 καὶ νῦν κατ' οἴκους συνδέτους αἰκίζεται. 65  
 δείξω δὲ καὶ σοὶ τήνδε περιφανῇ νόσον,  
 ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς.  
 θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου  
 τὸν ἄνδρ'. ἐγὼ γὰρ ὁμμάτων ἀποστρόφους

57. ἔχων] γρ. παρὼν C<sup>2</sup>.

58. ὅτ' ὅτ' C<sup>7</sup>. ἐμπίτνων] ἐμπίπτων LΓ.

γρ. ἐμπεσὼν C<sup>2</sup>. ἐμπίτνων A. ἐμπίτνων C<sup>7</sup>. 59. μανιάσιν] μανιάσι LΓ Pal.  
μανιάσιν AC<sup>7</sup>. 60. εἰς ἔρκη κακά] γρ. εἰς ἔρινυν κακὴν C<sup>2</sup> mg. γρ. εἰς ἔριν οὐ

κακὴν L<sup>2</sup> mg. 61. πόνου] φόνου LAGL<sup>2</sup> Pal. πόνου Vat. ac M<sup>2</sup>. πόνου M.  
63. κομίζεται] γρ. κομίζει L<sup>2</sup>. 64. ἄγραν] . . (αν) ἄγραν L.

57. ἔχων] 'Having them in his power.' μέν (l. 56) with δέ in l. 59, contrasts the belief of Ajax with the reality described in 59, 60. Or, possibly (2) μέν points forward to a δέ which is lost in l. 58, i.e. ἐστὶ μέν .. ἐστὶ δέ .. Cp. Ant. 165-7, τοῦτο μέν .. τοῦτ' αὖθις.

58. i.e. ἐσθ' ὅτε ἐδόκει κτείνειν ἄλλους τῶν στρατηλατῶν, ἄλλοτε ἄλλον, ('somebody else,—now one and now another,') ἐμπίτνων, sc. τῇ ἀγέλῃ.

59, 60. (1) 'And as the man ranged to and fro, I urged him with maddening frenzy, and drave him into the evil net;' or (2), construing μανιάσιν νόσοις with φοιτῶντα, 'As he bounded to and fro in frenzy, I urged and drave him,' etc. In the latter case the expression is proleptic. The Scholion on ἔρκη, εἰς ἔρινυν κακὴν, perhaps conceals a v. r. εἰς ἄρκυν κακὴν. But cp. Od. 21. 238, 384, ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι.

61. 'And then, when he had remission of this toil.' πόνου, the more general word, is better than φόνου, which is tautological. πόνου in con-

nection with the preceding words, implies that the vain task was imposed on Ajax by the will of Athena.

63. ποίμνας τε πάσας] When the chief of the flock were bound and dragged away, the rest would follow.

64. εὐκερων] This epithet applies to the sheep as well as to the kine.

65. συνδέτους is rather 'tied together' than 'bound hand and foot.' Cp. infr. 296.

66. (1) 'Come, I will show thee this affliction in full sight.' περιφανῇ predicative. Or (2), taking the word attributively, 'this signal frenzy.' Cp. infr. 81 and note, infr. 229.

67. ὡς .. θροῆς] 'That you may noise it abroad.' Cp. infr. 149, εἰς ἄτα φέρεται πᾶσιν Ὀδυσσεύς.

68. συμφορὰν δέχου τὸν ἄνδρα] 'Look for his coming as a misfortune;' sc. ὡς συμφορὰν. Cp. O. C. 142, μή μ', ἱκετεύω, προσίδητ' ἄνομον. And see E. on L. § 39. p. 73.

69, 70. ὁμμάτων .. εἰσιδεῖν] 'I will divert the effluence of his eyes, and

αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν.

70

οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας  
δεσμοῖς ἀπευθύνοντα προσμολεῖν καλῶ·

Αἶαντα φωνῶ· στείχε δωμάτων πάρος.

ΟΔ. τί δρᾶς, Ἀθάνα; μηδαμῶς σφ' ἔξω κάλει.

ΑΘ. οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖς;

75

ΟΔ. μὴ πρὸς θεῶν, ἀλλ' ἔνδον ἀρκεῖτω μένων.

ΑΘ. τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὄδ' ἦν;

[2 a.

ΟΔ. ἐχθρὸς γε τῷδε τάνδρῃ καὶ τανῦν ἔτι.

ΑΘ. οὐκουν γέλως ἡδιστος εἰς ἐχθροὺς γελᾶν;

ΟΔ. ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν.

80

ΑΘ. μεμνηνὸτ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;

70. ἀπείρξω] ἀπείργω L. ἀπειργῶ C<sup>5</sup>. 71. αἰχμαλωτίδας] αἰχμαλωτιδας L.  
αἰχμαλωτιδας C. 74. σφ' ἔξω] ἔξω L. σφ' ἔξω Cett. 75. ἀρεῖς] ἀρηις

LL<sup>2</sup>. ἀρηις C<sup>6</sup>. ἀρεῖς AR. ἀρηι C<sup>7</sup>. ἀρης MGV Pal. ἀρεῖς Vat. ac M<sup>2</sup> V<sup>3</sup>. 79.

οὐκουν] οὐκοῦν LA. 80. ἐν δόμοις] ἐς δόμους L. ἐν δόμοις A. ἐς δομοὺς C<sup>7</sup>.  
εἰς δόμους Γ. 81. ὀκνεῖς] ὀκνῶ L. ὀκνεῖς A.

debar them from the sight of you.' ἀποστρόφους is predicative: i.e. ἀποστρέφουσα αὐτάς. On the ancient theory of vision and its effect on language, see E. on L. § 54. p. 99. μὴ is omitted after εἶργω, as after καλέω: i.e. τὸ μὴ εἰσιδεῖν νιν σὴν πρόσοψιν, 'I will turn away the light of his eyes, so that your form shall be invisible to him.' Cp. Phil. 1407, εἶρξω πελάζειν.

71. Athena faces the tent and raises her voice.

72. ἀπευθύνοντα has been taken literally, 'to bind straight or fast.' But although the image of a constrained position is suggested by the word, it retains its more general meaning of 'reducing to order or subjection,' as in Eur. Bacch. 884-6, ἀπευθύνει δὲ βροτῶν | τοὺς τ' ἀγνωμοσύναν τιμῶντας καὶ μὴ τὰ θεῶν | αὐξόντας ξὺν μαινομένα δόξα.

74. σφ' ἔξω, although omitted by L, is probably genuine.

75. μηδὲ δειλίαν ἀρεῖς] 'And not give way to cowardice.' See E. on L. § 30. p. 52 d.

ἀρεῖ, which Schndw. and Dindorf prefer, would mean, 'Do not bring

upon yourself the imputation of cowardice,' a less appropriate expression.

76. ἔνδον ἀρκεῖτω μένων] 'Enough that he is there, but let him not come forth.' E. on L. § 36. p. 63 a.

77. 'For fear of what? Is he now for the first time a man?' Athena ironically rallies Odysseus on his fear of seeing the madman. As Odysseus presently finds, Ajax in his madness is to be pitied, not to be feared. For the emphatic ἀνὴρ, cp. O. C. 393, ὅτ' οὐκέτ' εἰμὶ, τηνικαῦτ' ἀρ' εἴμ' ἀνὴρ; Others take the words to mean, 'Up to this time was he not a (mortal) man?' in which is implied the thought, 'Is he more than a man now?' In either case the general meaning is, 'You used not to be afraid of him; why should you be so now?'

79. γελᾶν] The epexegetic infinitive follows the adjective ἡδιστος, and εἰς ἐχθροὺς is to be taken both with γέλως and γελᾶν. 'Is not laughter pleasantest at foes?'

81. περιφανῶς may be taken either with (1) μεμνηνότα, or (2) with ἰδεῖν. Other uses of περιφανῶς are in favour of



- ΟΔ. φρονούντα γάρ νιν οὐκ ἂν ἐξέστην ὀκνῶ.  
 ΑΘ. ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἰδὴ πέλας.  
 ΟΔ. πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρα;  
 ΑΘ. ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα. 85  
 ΟΔ. γένοιτο μέντ' ἂν πᾶν θεοῦ τεχνωμένου.  
 ΑΘ. σίγα νυν ἑστὼς καὶ μέν' ὥς κυρεῖς ἔχων.  
 ΟΔ. μένοιμ' ἂν ἤθελον δ' ἂν ἐκτὸς ὦν τυχεῖν.  
 ΑΘ. ὦ οὔτος, Αἴας, δεύτερόν σε προσκαλῶ.  
 τί βαιὸν οὕτως ἐντρέπει τῆς συμμάχου; 90

## ΑΙΑΣ.

- ὦ χαῖρ' Ἀθήνα, χαῖρε Διογενὲς τέκνον,  
 ὥς εὔ παρέστης καὶ σε παγχρύσοις ἐγὼ  
 στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.  
 ΑΘ. καλῶς ἔλεξας. ἀλλ' ἐκείνὸ μοι φράσον,  
 ἔβαψας ἔγχος εὔ πρὸς Ἀργείων στρατῶ; 95

89. Αἴας] αἴαν Γ Pal.<sup>c</sup>95. στρατῶ] γρ. στρατὸν L<sup>2</sup>. στρατὸν M.

the former (1), but it makes better sense to join the adverb here with the whole expression; i.e. not, 'You shrink from seeing a man who is clearly insane,' but, 'You shrink from seeing plainly a man's madness.' Cp. infr. 229, *περίφαντος*. The same meaning may be obtained, however, by supposing the adverb in (1) to be used proleptically, (3) 'You shrink from seeing a man's madness clearly shown.'

84. *ὀφθαλμοῖς γε*] *γε* adds emphasis; i.e. though his mind is alienated, he surely has not changed eyes.

85. *καὶ δεδορκότα*] *καὶ* = *καίπερ*. Cp. Pind. Ol. 7. 55, *αἱ δὲ φρενῶν ταραχαὶ παρέπλαγξαν καὶ σοφόν*.

86. *μέντ' ἂν*] 'Well, after all.' *μέντοι* admits and enforces the correcting statement, which it sets over against that which is corrected, viz. l. 84. For *γένοιτ' ἂν* .. *πᾶν*, cp. Hdt. 4. 195, *εἴη δ' ἂν πᾶν*.

88. *μένοιμ' ἂν*] 'I shall have to stay.' *ἐκτός*] 'Out of the way,' as in *ἐκτὸς κλαυμάτων, πημάτων* ('out of harm's way'). See L. and S. s. v.

90. Athena affects to rally Ajax for disregarding her help on this occasion, as he had before scornfully rejected it. Cp. infr. 774, 5. This helps to bring out his unconsciousness of her displeasure.

*τῆς συμμάχου*] Cp. l. 60.

91 foll. Ajax enters with the scourge in his hand. It is from this scene that the play takes its name of *Αἴας μαστιγοφόρος*. Ll. 91-3 may be contrasted with 176 foll. Ajax is not by nature impious, although in the pride of his youth he may have been guilty of impiety; but he speaks to the goddess with the blunt familiarity of a comrade in arms. *καί* in l. 92 has an encouraging, almost patronizing, sound.

93. *στίψω*] 'I will grace' or 'honour' thee.

94. *ἐκείνο*] 'That other thing.' For a similar emphatic use of the pronoun (with comic exaggeration), cp. Aristoph. Nub. 655-7, *οὐ γάρ, ᾧς ὑρέ, | τοῦταν ἐπιθυμῶ μανθάνειν οὐδέν. ΣΩ. τί δαί; | ΣΤ. ἐκεῖν' ἐκείνο, τὸν ἀδικώτερον λόγον*.

- ΑΙ. κόμπος πάρεστι κούκ ἀπαρνοῦμαι τὸ μῆ.  
 ΑΘ. ἢ καὶ πρὸς Ἀτρεΐδαισιν ἤχμασας χέρα;  
 ΑΙ. ὥστ' οὐποτ' Αἶανθ' οἶδ' ἀτιμάσουσ' ἔτι.  
 ΑΘ. τεθνᾶσιν ἄνδρες, ὥς τὸ σὸν ξυνῆκ' ἐγώ.  
 ΑΙ. θανόντες ἤδη τᾶμ' ἀφαιρείσθων ὄπλα. 100  
 ΑΘ. εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,  
 ποῦ σοι τύχης ἔστηκεν; ἢ πέφευγέ σε;  
 ΑΙ. ἢ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου;  
 ΑΘ. ἔγωγ'· Ὀδυσσέα τὸν σὸν ἐνστάτην λέγω.  
 ΑΙ. ἡδιστος, ὦ δέσποινα, δεσμώτης ἔσω 105  
 θακεῖ· θανεῖν γὰρ αὐτὸν οὐ τί πω θέλω.  
 ΑΘ. πρὶν ἂν τί δράσης ἢ τί κερδάνης πλέον;  
 ΑΙ. πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκείου στέγης  
 ΑΘ. τί δῆτα τὸν δύστηνον ἐργάσει κακόν;  
 ΑΙ. μάστιγι πρῶτον νῶτα φοιनिχθεῖς θάνη. 110

97. χέρα] χέραι L. χέρα A. χέρας Γ.  
 ἀτιμάσουσ'] ἀτιμάσωσ' L. ἀτιμάσουσ' AC<sup>7</sup>.

98. οἶδ'] οἶδ' L. οἶδ' CA Pal.  
 99. ἄνδρες] ἄνδρες LA. 102.

ἔστηκεν] ἔστηκεν LA. 107. κερδάνης] κερδάνησι L. κερδάνεις A. κερδάνησι C<sup>7</sup>.  
 108. ἐρκείου] ἐρκίου MSS. Elmsl. corr. 109. ἐργάσει] ἐργάση LA. ἐργάση Γ.

96. κόμπος πάρεστι] 'I am free to boast' (of that).

97. πρὸς Ἀτρεΐδαισιν ἤχμασας χέρα] 'Did you make an armed attack upon the Atreidae?' The construction with πρὸς is continued from l. 95. χέρα, as supr. 40, is cogn. accus. in the sense of 'a violent act.' Cp. Trach. 355. Musgr. conj. ἤμας. Cp. infr. 453. The use of χέρα here as cogn. accus. without an epithet is somewhat singular.

98. οἶδ'] He believes them to be lying dead within the tent. Cp. infr. 237 ff.

101. εἶεν, τί γὰρ δὴ] 'Enough. For I would know.' She professes to turn her thoughts from the Atreidae to Odysseus, who is more interesting as the especial enemy of Ajax.

102. ποῦ σοι τύχης ἔστηκεν;] 'What have you done with him? Where stands he now?' σοι implies that Odysseus is in Ajax' power.

103. τοῦπίτριπτον κίναδος] 'The accursed fox.' The verbal, by a sort of prolepsis, expresses what ought to be.

Cp. the Homeric οὐλόμενος.—The fox is at once *ποκίους* and cunning.

104. The stop after ἔγωγ' makes the expression more pointed, and agrees better with the use of λέγω than if ἔγωγ' Ὀδυσσέα, κ.τ.λ. were read.

ἐνστάτην] 'Opponent.' Cp. Thuc.

8. 69, ἦν τις ἐνιστῆται τοῖς ποιουμένοις.

105. ἡδιστος] 'Most welcome.' Cp. El. 929, ἡδύς, οὐδὲ μητρὶ δυσχερής.

106. θακεῖ] The ram taken for Odysseus had already been made to sit upwards against the pillar (infr. 240, cp. 108).

107. κερδάνης] This is said in bitter irony. Ajax is not gaining but losing all.

108. κίον' ἐρκείου στέγης] 'The roof-supporting pillar of my house.'

110. It has been thought necessary to alter this line because of the pleonasm of θάνη, which, however, is natural enough after the interruption. Cp. Trach. 1130-3, τέθνηκεν . . πρὶν ὥς χρῆν σφ' ἐξ ἐμῆς θανεῖν χερὸς: Phil. 1329-1334, πᾶσαν . . μή-ποτ' ἂν τυχεῖν | νόσον βαρείας . . | πρὶν

AΘ. μὴ δῆτα τὸν δύστηνον ᾧδὲ γ' αἰκίσῃ.

A1. χαίρειν, Ἀθάνα, τᾶλλ' ἐγὼ σ' ἐφίεμαι·  
κεῖνος δὲ τίσει τήνδε κοῦκ ἄλλην δίκην.

AΘ. σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,  
χρῶ χειρί, φείδου μηδὲν ὦνπερ ἔννοεῖς,

115

A1. χωρῶ πρὸς ἔργον· τοῦτό σοι δ' ἐφίεμαι,  
τοιάνδ' αἰεί μοι σύμμαχον παρεστάναι.

[2 b.]

AΘ. ὁρᾶς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὄση;  
τούτου τίς ἂν σοι τάνδρὸς ἢ προνούστερος,  
ἢ δρᾶν ἀμείνων εὐρέθῃ τὰ καίρια;

120

ΟΔ. ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτεῖρω δέ νιν  
δύστηνον ἔμψης καίπερ ὄντα δυσμενῇ,  
ὀθούνεκ' ἄτῃ συγκατέζευκται κακῇ,  
οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμὸν σκοπῶν.  
ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν

125

112. ἐγὼσ' ] ἐγὼγ'σ' L. ἐγὼγ' σ' AG.

115. ἔννοεῖς ] γρ. ἐννέπεισ C<sup>2</sup>. νοεῖς F.

122. ἔμψης ] ἔμψας Schol. δύστηνον· ἔμψης Vat. ac.

123. ὀθούνεκ' ] ὀθ' οὔνεκ' L.

ἀν... | τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκλη-  
πιδῶν | νόσου μαλαχθῆς τῇσδε. The  
principal notion is expressed by the  
participle. 'He shall not die till he is  
whipped to death.' πρῶτον resumes  
πρὶν ἂν, l. 108.

φοινιχθεῖς ] 'Crimsoned.' The word  
conveys the murderous energy of Ajax'  
mood.

111. Athena affects pity for Odysseus  
in order to rouse Ajax more, and so to  
make the situation more striking to  
Odysseus.

112. 'In all else, Athena, I would  
have thee to enjoy thy will.' For the  
construction, cp. Aesch. Cho. 1038-9.

114. σὺ δ' οὖν ] 'Well, and you for  
your part.'

τέρψις ἦδε... τὸ δρᾶν ] i.e. τέρψις  
τὸ δρᾶν ᾧδε. Essay on L. § 35. p. 60.

116. τοῦτό σοι δ' ἐφίεμαι ] These  
words have been unnecessarily altered  
by some editors because of the post-  
ponement of δέ. For the omission of  
the vocative, giving a tone of perempt-  
oriness and familiarity, cp. O. T. 637,  
αἶε δ' αἶε τ' αἰέτω, κ.τ.λ. The proximity  
of ἐφίεμαι in 112 suggests the repetition  
of the word in a slightly different sense.

117. Ajax retires into the hut.

119, 20. τίς ἂν σοι... εὐρέθῃ ] 'Whom  
could you have found,' if you had  
sought for such a one formerly? The  
aorist with ἂν here denotes possibility  
in past time, as in Trach. 707, 8, πόθεν  
γὰρ ἂν... | ἐμοὶ παρέσχ' ἐνόειν;

προνούστερος ] The Ajax of Sophocles  
is clear-sighted as well as prompt in  
action. This touch prepares us for his  
profound feeling of the situation, when  
he awakes from his madness. Cp. Il.  
7. 197, where Ajax says, Οὐ γὰρ τίς  
με βίη γε ἐκὼν ἀέκοντα δίηται, | οὐδὲ μὲν  
ἰδρίη, κ.τ.λ.

121. For this division of the sena-  
rius, cp. El. 1302.

122. ἔμψης (or ἔμψας) is to be joined  
in sense with ἐποικτεῖρω. It is strange  
that Hermann should have joined it to  
δύστηνον. Like δμῶς, εὐθύς, and other  
words, which strictly belong to the  
apodosis, ἔμψας verbally adheres to the  
protasis. Cp. infr. 563.

123. 'Because he is fast yoked with  
an evil doom.' The calamity from  
which he cannot disengage himself is  
imagined as a yokefellow of Ajax that  
is too strong for him.

εἶδωλ', ὅσοιπερ ζῶμεν, ἢ κούφην σκιάν.

- ΑΘ. τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον  
 μηδέν ποτ' εἴπῃς αὐτὸς εἰς θεοὺς ἔπος,  
 μηδ' ὄγκον ἄρῃ μηδέν', εἴ τινος πλέον  
 ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει. 130  
 ὥς ἡμέρα κλίνει τε κἀνάγει πάλιν  
 ἅπαντα τὰνθρώπεια· τοὺς δὲ σῶφρονας  
 θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοὺς.

## ΧΟΡΟΣ.

- Τελαμώνιε παῖ, τῆς ἀμφιρύτου  
 Σαλαμῖνος ἔχων βάθρον ἀγχιάλου, 135

126. εἶδωλ'] εἶδωλα L. εἶδωλ' A. 127. ΑΘ. om. L. add. C<sup>7</sup>. ὑπέρκοπον]  
 ὑπέρκομπον L<sup>2</sup> Pal. MM<sup>2</sup> pr. 129. ἄρῃ] sic LL<sup>2</sup> Suidas. ἄρης Pal. VMM<sup>2</sup>.  
 130. βάθει] βάρει Pal. M<sup>20</sup>. βάρει R.

128. αὐτός] Odysseus is warned not to do as Ajax had done. Cp. infr. 773. Hence the emphatic pronoun.

129. μηδ' ὄγκον ἄρῃ μηδέν'] 'Nor take on thee a lofty mien.' The middle voice (see above, l. 75) is here more appropriate. Cp. the expression ὄγκον περιθελίνας τινι, Plut. Pericl. 4.

130. χειρὶ] 'In might.' μακροῦ πλούτου βάθει] The v. r. βάρει may be supported from Eur. El. 1287, δῶτα πλούτου βάρος, but is less likely with βρίθεις preceding than βάθει, for which, cp. βαθύπλουτος. μακρός in poetry is often equivalent to μέγας. L. and S. s. v. i. 4. Some new verb, such as πληθύνει, is to be supplied with βάθει.

131. ἡμέρα] 'Time in its course,' i.e. ἡ αἰὶ οὖσα ἡμέρα. For this generalized use, cp. especially infr. 624, παλαιὰ .. ἔντροφος ἀμέρα: O. C. 1138, ἐς τόδ' ἡμέρας. For the sentiment, cp. Ant. 1158-60, τύχη γὰρ ὀρθοὶ καὶ τύχη καταρρέπει | τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντα αἰεὶ | καὶ μάντις οὐδεὶς τῶν καθ'εστῶτων βροτοῖς. But the point here lies in the combination of the two γινῶμαι. The two considerations are urged side by side, that Fortune is unstable, and that God cares for the righteous. Therefore, do not trust to fortune, but be righteous.

131, 2. 'Time makes all human things to set and rise again, but the gods love the righteous, while they abhor the wicked.'

132, 3. σῶφρονας .. κακοὺς] For the inexact antithesis of the general to the specific word, see Essay on L. § 51. p. 97.

134-200. The first part of the parodos consists of six anapaestic systems (ll. 134-171), during the recitation of which the Chorus pace to and fro in the orchestra, before the tent of Ajax. This long-continued movement, which betokens the restless anxiety of the mariners for their prince, also strikes a note in harmony with the feelings of the spectator, to whom the horror that is going on within has already been revealed. He knows that their dreadful apprehensions are only too true. It is followed by a strophe, antistrophe, and epode (ll. 172-200), which mark the climax of their agitation before the entrance of Tecmessa.

134. Τελαμώνιε] Cp. Pind. Pyth. 2. 35, ὦ Δεινομένηε παῖ.

135. ἔχων] 'Lord of—.' Cp. Pind. Nem. 4. 78, Αἴας Σαλαμῖν' ἔχει πατρίαν. ἀγχιάλου] 'Seaward.' The ancient town of Salamis was on the side of the island towards the open sea. Strabo, 9, p. 393. Cp. Pind. Ol. 10. 99, εἰναλία τ' Ἐλευσις: Aesch. Pers. 887.



σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω  
 σὲ δ' ὅταν πληγὴ Διὸς ἡ ζαμενῆς  
 λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,  
 μέγαν ὄκνον ἔχω καὶ πεφόβημαι  
 πτηνῆς ὡς ὄμμα πελείας.

140

ὡς καὶ τῆς νῦν φθιμένης νυκτὸς  
 μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς  
 ἐπὶ δυσκλείᾳ, σὲ τὸν ἵππομανῇ  
 λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν  
 βοτὰ καὶ λείαν,  
 ἥπερ δορίληπτος ἔτ' ἦν λοιπῇ,  
 κτείνοντ' αἰθωνί σιδήρῳ.

145

142. θόρυβοι] θόρυμοι L. θόρυβοι C.  
 βοτὰ A. 147. αἰθωνί] αἰθωνί (?) L.

145. βοτὰ] βοτὰ (?) L. (ω from ο?).

αἰθωνί C<sup>5</sup>.

136. σὲ μὲν] The 'Attic' accusative after the intransitive verb (Essay on I. § 16. p. 23) here assists the antithesis to σὲ δ' ὅταν. . . ἐπιβῇ, κ.τ.λ.

137. 8. 'But when a stroke from Zeus, or angry clamour from the Danaï assails thee with evil-boding words.'

139. 40. 'I shrink and quiver with fear like the eye of any fluttering dove.' ὄκνος is the fear that paralyses action.

The eye, as the part which expresses fear, is put for the whole. Cp. the expression of Keble, 'Tenderer than a dove's soft eye.' Cp. also the uses of χεῖρ, πούς, κέρα, βία, σθένος, στόμα, in denoting persons. πτηνῆς suggests something that is easily fluttered. Pierson's conj. φήνη ὡς ὄμμα πελείας, 'As the dove fears the sight (?) of the falcon,' is unnecessary and tasteless. The image of the falcon would be a bad preparation for that of the small birds, infr. 168.

141. φθιμένης] Cp. Od. 11. 330, πῶς γὰρ κεν καὶ νύξ φθίτ' ἀμβροτος. The genitive is in a somewhat loose connection with what follows; either (1) with ὀλέσαι, 'that in the night that is just gone thou didst destroy;' or (2) with θόρυβοι, 'in respect of the now-past night.'

142. 'A terrible rumour afflicts us.'

143. ἐπὶ δυσκλείᾳ] 'Threatening dishonour.' ἐπί from meaning purpose, as in ἐπὶ διαφθορῇ (Hdt. 4. 164), ἐπὶ θανάτῳ (Hdt. 9. 37), comes to express tendency.

ἵππομανῇ] 'Where the steeds run wild,' or 'gallop at will.' Lit. 'raving with horses.' Essay on L. § 55. p. 102. The cattle were temporarily kept in the meadow where the horses of the chiefs-tains used to be turned out to graze. The word suggests their movements, 'Fetching mad bounds, bellowing, and neighing loud,' when freed from harness and the stall.

144. λειμῶν' ἐπιβάντ'] The accusative implies not merely that the meadow was entered, but that it was swiftly reached.

145. 6. λείαν, ἥπερ δορίληπτος ἔτ' ἦν λοιπῇ] 'The cattle that still remained of those taken in war;' i.e. ἐκ τῆς δορίληπτου λείας. Cp. supr. 53. 4, σύμμεκτά τε | λείας ἄδαστα βουκόλων φρουρήματα.

147. κτείνοντ'] We pass from the momentary conception of the act (ὀλέσαι) to the continuous description of it: hence the present participle. Cp. supr. 11. 55 foll. Here, as elsewhere, the choric part contains a reminiscence of the dialogue.



τοιούσδε λόγους ψιθύρους πλάσσων  
 εἰς ᾧτα φέρει πᾶσιν Ὀδυσσεύς,  
 καὶ σφόδρα πείθει. περὶ γὰρ σοῦ νῦν  
 150 εὖπειστα λέγει, καὶ πᾶς ὁ κλύων  
 τοῦ λέξαντος χαίρει μάλλον  
 τοῖς σοῖς ἄχεσιν καθυβρίζων.  
 τῶν γὰρ μεγάλων ψυχῶν ἰεῖς  
 οὐκ ἂν ἀμάρτοι· κατὰ δ' ἂν τις ἐμοῦ  
 3 a. τοιαῦτα λέγων οὐκ ἂν πείθῃ. 156  
 πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.  
 καίτοι σμικροὶ μεγάλων χωρὶς  
 σφαλερὸν πύργου ῥῦμα πέλονται·  
 μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν  
 160 καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.

148. λόγους ψιθύρους] λόγουσιψιθύρους L. λόγους ψιθύρους Γ. 149. πᾶσιν]  
 πάντων L. πᾶσιν A. 151. εὖπειστα] εὖπιστα C<sup>1</sup>TM. πᾶς] πως L. πασ C.  
 153. τοῖς σοῖς] τὸ σοιο' L. τοῖς σοῖς AC<sup>7</sup>. 155. ἀμάρτοι] ἀμάρτοις L Suidas.  
 ἀμαρτη L<sup>2</sup>. ἀμάρτοι Cett. 161. ὀρθοῖθ'] ὀρθοῖ L. ὀρθοῖθ' C<sup>2</sup>A. μικροτέρων]  
 σμικροτέρων AG.

148 foll. These words obviously refer to the report brought by Odysseus after receiving full information from Athena. Cp. *supr.* 67. But, if so, some time must be supposed to have elapsed after his exit before the entrance of the chorus.

150. καὶ σφόδρα πείθει] 'And wins much credence.'

νῦν is to be joined with εὖπειστα. 'Things of which it is now easy to persuade men:' *now*, since Ajax' defeat in the contest for the arms, which is known to have enraged him. Cp. *infr.* 929-36 and note.

152, 3. 'And each who hears rejoices, more than him who spake, to insult over thy woes.' The participle is added to complete the sense of χαίρων. ἄχεσιν is dative of the cause or occasion. Cp. *infr.* 955.

155. ἀμάρτοι] For the omission of *τις*, which is supplied in the next sentence, see Essay on L. § 39. p. 72, 3. This is the harder and more dignified reading.

157. ἔρπει implies a stealthy advance, differing from στείχει, which would signify open menace. Cp. Pind. Nem.

8. 36, ἄπεται δ' ἐσλῶν αἰεῖ, χειρόνεσι δ' οὐκ ἐρίξει: Pyth. 11. 45, 6, ἴσχει γὰρ ὄλβος οὐ μείονα φθόνον' | ὁ δὲ χαμηλὰ πνέων ἀφαντον βρέμει.

158, 9. Some have here supposed a metaphor from building, large and small stones together making the strongest wall. This is fanciful, and not contained in the words; but in any case πύργου ῥῦμα is a 'tower of defence' (Essay on L. § 10. p. 17, 6), and not 'means of defending a tower,' because *βύεσθαι* can hardly mean 'to man,' although in Aesch. S. c. T. 823, it is used of the Divine protection of Thebes. For the whole phrase, cp. Od. 11. 556 (said with reference to Ajax): τοῖος γὰρ σφιν πύργος ἀπάλλεο: Alc. fr. 23, ἄνδρες πόλην πύργος ἀρεῖῃσι: Aesch. Pers. 347.

160, 1. ἀριστ' ἂν . . ὀρθοῖθ'] 'Will best be made secure.' Cp. Thuc. 6. 18, § 4, ὁμοῦ δὲ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνν ἀκριβὲς ἂν ἐνυκραθὲν μάλιστ' ἂν ἰσχύειν.

βαιός] Lit. 'few,' hence 'feeble.'

161. ὑπό marks that the lesser are to serve the greater: μετὰ, that the great require the cooperation of the less.

ἀλλ' οὐ δύνατον τοὺς ἀνόητους  
τούτων γνώμας προδιδάσκειν.

ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ,  
χῆμεῖς οὐδὲν σθένομεν πρὸς ταῦτ'  
ἀπαλέξασθαι σοῦ χωρίς, ἀναξ.  
ἀλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,  
παταγοῦσιν ἅτε πτηνῶν ἀγέλαι  
μέγαν αἰγυπιδὸν \*δ' ὑποδείσαντες  
τάχ' ἄν, ἐξαίφνης εἰ σὺ φανείης,  
σιγῇ πτήξειαν ἄφωνοι.

165

170

στρ. ἦ ρά σε Ταυροπόλα Διὸς Ἄρτεμις,—

163. σθένομεν] στένομεν L. σθένομεν C<sup>2</sup>. 168. ἅτε] ἅπερ LV. ἅτε  
C<sup>1</sup> AL<sup>1</sup> MM<sup>1</sup> Vat. ac. 169. αἰγυπιδὸν \*δ'] αἰγυπιδὸν MSS. αἰγυπιδὸν δ' Dawes  
emend. ὑποδείσαντες] ὑπο δ' δείσαντες L. ὑποδείσαντες A Vat. ac M<sup>2</sup>. ὑποδείσαντες  
(sic) Pal. ὑποδείσαντες GVM.

162. 3. 'But foolish men cannot be instructed in these truths.' τούτων γνώμας = 'right judgments about these things.'

164. τοιούτων, sc. οὕτως ἀνόητων. 'So foolish are they that clamour against thee,' that there is no hope of bringing them to a better mind.

165. πρὸς ταῦτ' ἀπαλέξασθαι] Sc. ταῦτα. 'This being so, we have no strength to avert this.'

167. 'But then the truth is that when they have escaped from thine eye,' γὰρ covers the whole sentence, and the emphasis is on the latter part, viz. μέγαν, &c. The choros mean to say: 'Though we are weak, yet Ajax is strong, and the clamour will subside when he appears.'

169. The correction of Dawes, which restores the metre by the insertion of δέ, is probably right. For the meaning, cp. Alc. fr. 27. ἔπταζον ὥστ' ὄρνιθες ἀεὶ καὶ αἰεὶ ἐξήσαντο φέροντα, which also helps to support the punctuation in l. 170.

170. τάχ' ἄν] 'Soon would they.'

171. σιγῇ ἄφωνοι] Emay on L. 172. ἦ ρα. 'Their noise would be hushed, and they would cower without a word.'

174. τρεῖς. Beginning from a dactylic movement, the choros expressing the combination of joyfulness with eager

hope) continues with trochaic, iambic, and dactylic rhythms, as follows:—

στρ. — — — — — — — — — —

— — — — — — — — — —

— — — — — — — — — —

— — — — — — — — — —

5 — — — — — — — — — —

— — — — — — — — — —

— — — — — — — — — —

— — — — — — — — — —

— — — — — — — — — —

10 — — — — — — — — — —

4π. — — — — — — — — — —

— — — — — — — — — —

— — — — — — — — — —

— — — — — — — — — —

— — — — — — — — — —

5 — — — — — — — — — —

— — — — — — — — — —

— — — — — — — — — —

— — — — — — — — — —

The slow movement with frequent long syllables increases towards the close.

172. ἦ ρα. Ἄρτεμις] 'Can it be, as I suspect (ρὰ), that Artemis?'

Ταυροπόλα Διὸς Ἄρτεμις] 'Bull-riding Artemis, daughter of Zeus,' conveys the image of the goddess riding

—ὦ μεγάλα φάτις, ὦ  
 μᾶτερ αἰσχύνας ἐμᾶς,—  
 ὄρμασε πανδάμους ἐπὶ βοῦς ἀγελαίας; 175  
 5 ἦ πού τινος νίκας ἀκάρπτωτον χάριν,  
 ἦ ῥα κλυτῶν ἐνάρων  
 ψευσθεῖς, \*ἀδώροις εἴτ' ἐλαφαβολίαις.  
 ἦ χαλκοθώραξ †\*ἦ τιν' Ἐνυάλιος  
 μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις 180  
 10 μαχαναῖς ἐτίσατο λῶβαν;

178. ψευσθεῖς, \*ἀδώροις] ψευσθεῖσα δώροις MSS. Musgr. corr. εἴτ' ἐλαφα-  
 βολίας] εἴτ' ἐλαφαβολείαις L. εἴτ' ἐλαφαβολίαις C<sup>2</sup>. εἴτ' ἐλαφηβολίαις A. 179.  
 †\*ἦ τιν'] ἦ τὴν L. ἦ τίν' VV<sup>3</sup>. ἦ τιν' Cett. 180. δορὸς] δ... L. δουρὸς  
 ἐννυχίας μαχαναῖς C<sup>2</sup>. δορὸς ἐννυχίοις μαχαναῖς A.

on a bull, as she sometimes appears on coins. In this character (probably derived from the East) Artemis was worshipped in different places with orgiastic rites. Euripides, I. T. 1449 foll., associates this name of Artemis with the supposed derivation of her worship under this attribute from the Tauric Chersonese. She is here alluded to (1) as the subduer of cattle, (2) as the inspirer of frenzy.

173. ὦ μεγάλα φάτις] 'Terrible thought!' The simple word *μεγάλα* has here the special connotation of 'tremendous' or 'overwhelming;' just as the general word *κακοῦς*, sup. 133, is opposed to the special word *σάφρονας*. The Chorus cannot speak of Ajax' supposed error without interposing this expression of horror.

175. πανδάμους] Cp. sup. ll. 53, 4, and note.

ἀγελαίας] (1) Grazing oxen are so called in contradistinction to the labouring ox that is fed at a stall. Or, possibly, (2) the word simply denotes the whole herd of oxen belonging to the host,—the *πάνδημος ἀγέλη*.

176. ἦ πού] 'Surely, it must have been.' Cp. Trach. 846, 7, where ἦ πού is reiterated.

τινος νίκας ἀκάρπτωτον χάριν] 'Because of a gift of victory that brought her no return.' *χάριν* = *διὰ χάριν*. This unusual construction is softened by a reminiscence of the more ordinary (adverbial) use of *χάριν* = 'because of.' For this confusion, see Essay on L. § 36.

p. 67; and cp. Eur. I. T. 566, *κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο*.

177. ἦ ῥα... εἴτε] 'Either, as I suspect, . . . or whether it were.' Cp. Eur. Alc. 114, 5, *ἦ Δυκίας | εἴτ' ἐπὶ τὰς Ἀμω- νίδας ἔδρας*.

177, 8. 'Disappointed of glorious spoils, or (provoked) because the fall of the stag was followed by no gift.' The MS. reading *ψευσθεῖσα δώροις*, 'deceived in the matter of gifts,' is hardly Greek. For the dative, *ἀδώροις*... *ἐλαφηβολίαις*, see Essay on L. § 14, p. 21, and for the order of the words, *ibid.* § 41, p. 77.

179. ἦ—ἦ] By reading ἦ τιν' for ἦ τιν' a possible construction is obtained, although the text remains doubtful. 'Or can it be that Enyalios of the brazen corslet,' etc. The conj. *ἦντιν'*, *δὴ τιν'*, *εἰ τιν'*, are not satisfactory: *σοί τιν'* (Reiske) is better (sc. *μομφὰν ἔχων*). The repetition of the *η* sound in this passage (ll. 176–9, *ἦ πού, ἦ ῥα, ἦ, ἦ*) may have had some poetical or musical effect of which we cannot judge.

180. *μομφὰν . . . δορὸς*] 'Having fault to find with thee on account of his spear associated with thine,' i.e. by reason of some help which he had given thee in battle. Perhaps there is a reminiscence, although the sense is different, of the Epic *ξυνοῦς Ἐνυάλιος*, which Eur. has otherwise applied in Phoen. 1572, *κοινὸν ἐνυάλιον . . . μαρναμένους*.

*ἐννυχίοις μαχαναῖς*] 'By contriving against thee in the night.'

181. *ἐτίσατο λῶβαν*] Either (1)

187. οὐ ποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά,  
 παῖ Τελαμώνιος, ἔβας  
 τόσσον ἐν ποίμναισι πίντων  
 ἤκοι γὰρ ἂν θεία νόσος· ἀλλ' ἀπερύκοι  
 188. καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.  
 εἰ δ' ὑποβαλλόμενοι  
 κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,  
 ἢ τὰς ἀσώτου Σισυφιδᾶν γενεάς,  
 190. μὴ μὴ μ', ἀναξ, ἔθ' ὧδ' ἐφάλοισ κλισίαις

185. ποίμναι] ποίμναισι LA. πίντων] πίντων C<sup>6</sup>. πιντών A. 189. βασιλῆς] βασιλείς AGC<sup>7</sup>.

'Punished the wrong done to him,'—*τίσασθαι λάβην* in Il. 19. 208, Od. 20. 169, Hes. Theog. 165, is 'to revenge oneself for an outrage':—or (2) 'Did thee vengeful despite,' *λάβαν* cogn. acc. Cp. infr. 217, *νύκτεροι ἀπελωβήθη*: 304, *ἔβρον ἐκτίσαι*: Il. 13. 622, 3.

183. φρενόθεν] 'Of thine own heart;' i.e. the cause must have been from without, not from within. Ajax could not be *himself* (φρενήρης) and do this thing. The gods must have destroyed his senses (φρένας ὤλεσαν).

183 5. ἐπ' ἀριστερά... ἔβας τόσσον] 'Canst thou have gone so far wrong?' Cp. the metaph. uses of *σκαίως*, and Plat. Soph. 264 E. where *πορεύεσθαι κατὰ τοῦσι θεαῖδ' αἰεὶ μέρος* is 'to make the right selection in each case.'

185. ἐν ποίμναισι πίντων] 'As to assault the flocks.' The participle is slightly proleptic (as with *πειράσθαι*). Cp. Ant. 752, *ἡ κάταπειλὴν ὧδ' ἐπεξέρχει θρασυῖ*.

186. ἤκοι γὰρ ἂν θεία νόσος] 'An affliction for the gods, indeed, may have come.' For this use of *ἂν* with the optative, cp. Aesch. Pers. 706, *ἀνθρώπεια δ' ἂν τοι πῆμα*: *ἂν τύχοι βροτοῖς*: Ag. 1107, *κατὰρθεν δὲ συλλήπτων γένεαι ἂν ἀλάστορ*. These words develop the suggestion conveyed in *φρενόθεν γε*, to which they are attached with *γάρ*. Ajax cannot have done this; at least not of his own impulse. It may be, indeed, that a divine visitation is upon him. This possibility is a further reason for rejecting the notion that Ajax is really guilty.

ἄλλα] (1) 'It may have come, but

Zeus grant that the report may be untrue!' Zeus and Phoebus, as the deities of divination, are implored to grant that the truth may be less terrible than it is according to the report set in motion by the Argives. Or (2) 'It may have come, but even then let not the evil be increased with false rumours spread by Argives.'

188, 9. 'And if, suborning tales of their own making, the mighty kings win currency for them by false means.'

190. ἢ τὰς ἀσώτου Σισ. γενεάς] The force of the article is continued. Essay on L. § 21. p. 33 b. The standing reproach against Odysseus, that he was the son of Sisyphus, although not acknowledged as true by Sophocles (see l. 1), is represented as being used against him by his enemies. Cp. especially, Phil. 417, *οὐμπολητὸς Σισύφου Λαερτιάδῃ*: Fr. 143, *ὡς ὁ Σίσυφος πολλὸς ἐνδῆλος ἐν σοί*. For Σισυφιδᾶν γενεάς, where only one generation is in question, cp. Ant. 981, 2, *σπέρμα*... *Ἐρεχθειδᾶν*, of Cleopatra the granddaughter of Erechtheus.

191. μὴ μὴ μ', ἀναξ] For the 'Attic' accusative in general construction with what follows, as after verbs of doing good or evil, see E. on L. § 16. p. 23. 'Do not to my hurt incur reproach.'

ἐφάλοισ κλισίαις ὄμμ' ἔχων] (1) 'Keeping thine eye hidden within the hut by the sea.' The Epic word *κλισίαις* is used in the Lyric measures. We had *σκηναῖς* in the dialogue, supr. l. 3. The dative is one of place, as if with *ἐν*. For *ὄμμα*, cp. supr. 167. *ἔχων* = *κατέχων*, 'withholding from sight.' Or (2) 'Keeping thine eye fixed upon the tents.'



10 ὄμμ' ἔχων κακὰν φάτιν ἄρη.

193

π. ἀλλ' ἄνα ἐξ ἐδράνων, ὅπου μακραίωνι

στηρίξει ποτὲ τᾷδ' ἀγωνίῳ σχολᾷ

195

ἄταν οὐρανίαν φλέγων.

[3 b.

†ἐχθρῶν δ' ὕβρις ᾧδ' ἀτάρβητα

5 ὀρμᾶτ' εὐανέμοις βάσσαις,

πάντων καχχαζόντων

199

197. ᾧδ' ἀτάρβητα] ᾧδ' ἀταρβῆτα L Vat. ac VV<sup>3</sup>. ᾧδ' ἀτάρβῆτα M<sup>2</sup>C<sup>7</sup>. 198. ὀρμᾶτ' εὐανέμοις] ὀρμᾶτ' ἐν εὐανέμοις LGM Vat. ac. ὀρμᾶτ' ἐν δ' ἀνέμοις A Pal. 199. καχχαζόντων] βαχχαζόντων LG. βαχχαζόντων C<sup>6</sup>.

194. ἀλλ' ἄνα ἐξ ἐδράνων] 'But up from where thou sittest still.' The hiatus is excused by Hermann on the ground that ἄνα is an interjectional abbreviation.

ὅπου . . σχολᾷ] (1) 'Wheresoever thou art thus fixed in a dangerous lethargy of quarrelsome repose.' The Chorus are uncertain of Ajax' whereabouts, as Odysseus was, *supr.* 33. μακραίωνι implies that some time had passed since the judgment of the arms and Ajax' sullen withdrawal from the fight: *cp. infr.* 929 foll. ἀγωνίῳ is a difficult word. The inactivity of Ajax was his manner of contending with the chiefs: if the rumour was true, it was an inactivity in which he had been fatally active; and however his leisure was employed, it was becoming full of danger to him. The force of ἀγών, in the sense of a dangerous contest, is therefore suited to the place, and the expression is an oxymoron, 'a perilous quarrelsome rest' (for which, *cp.* Shak. Ant. and Cleo. I. 3, "Tis sweating labour To bear such idleness so near the heart.") (2) Others suppose the words merely to mean 'rest from combat,' i.e. from the general combat with the Trojans.

196. ἄταν οὐρανίαν φλέγων] 'Letting mischief blaze up to the sky.' *Cp.* Eur. Phoen. 240, I, αἶμα δάϊον φλέγει. The image of a fire is continued in the following lines.

197-200. The arrangement of these lines is difficult. The elision of the last syllable of ὀρμᾶται and the hiatus after ἀτάρβητα and βαρυνάλητα are doubtful points. It can hardly be questioned that the α of εὐανέμοις (for εὐηνέμοις) is long. καχχαζόντων is rightly restored for καγ-

χαζόντων. Brambach, (Sophokl. Gesänge) suggesting εὐανέμοις, gives the following scheme—

— | / u u | — u | — — | — |  
— | — u | / u u | — — | — |  
| — — | / — | — — | — |  
| / u u | — | / u | — u u | — — | —

ἐχθρῶν δ' ὕβρις ᾧδ' ἀτάρβητα  
ὀρμᾶτ' ἐν εὐανέμοις βάσσαις  
πάντων καχχαζόντων γλώσσ-  
αις βαρυνάλητ', ἐμοὶ δ' ἄχος ἔστακεν.

But the difficulties are not thus removed. Perhaps we may venture—

ἐχθρῶν δ' ὕβρις ᾧδ' ἀταρβῆς  
εὐανέμοις βάσσαισιν ὀρμᾶται  
πάντων καχχαζόντων  
γλώσσαις βαρυνάλητ' ὡς.  
ἐμοὶ δ' ἄχος ἔστακεν.

Glycon. — / u u — u — —

Epitrit. — / u — — / u — — —

Epitrit. — / u — — —

Glycon. — / u u / — —

Glycon. u / u u / — —.

197. ᾧδ' ] 'Thus,'—as in *supr.* 141-53.

198. εὐανέμοις] 'With favouring breezes.' As applied to a harbour, εὐήνεμος is 'sheltered from rough winds;' but the image here is rather that of a forest glade, where, when a little fire is kindled, the wind that is not strong enough to extinguish it only fans it to strength. *Cp.* Il. 20. 490, I, ὡς δ' ἀναμυμᾶι βαθὲ' ἄγκυα θεσπιδαὲς πῆρ | οὐρεὸς ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη.



γλώσσαις βαρυάλγητα·†  
ἐμοὶ δ' ἄχος ἔστακεν.

200

## ΤΕΚΜΗΣΣΑ.

ναὸς ἄρωγοι τῆς Αἴαντος,  
γενεᾶς χθονίων ἀπ' Ἐρεχθιδᾶν,  
ἔχομεν στοναχὰς οἱ κηδόμενοι  
τοῦ Τελαμῶνος τηλόθεν οἴκου.  
νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατὴς  
Αἴας θολερῶ  
κεῖται χεიმῶνι νοσήσας.

205

ΧΟ. τί δ' ἐνήλλακται τῆς ἀμερίας

200. ἔστακεν] ἔστακε A. ἔστηκεν Γ Pal.  
δ μέγας Cett.

205. μέγας] μέγας V (pr.) M.

200. ἐμοὶ . . ἔστακεν] 'I have a grief that will not be removed.'

201 foll. The exposition of the situation in the Ajax, like the ἀναγνώρισις in the Oed. Tyr., is effected through the meeting of those who on either side know only half the truth. Tecmessa, whose affection for Ajax exceeds that of his own people, comes forth to meet the chorus of mariners before the hut. They learn from her the truth of the calamity. She learns from them the extent of it. Schol. διδάσκει τὸν χρόνον ὅτι Αἴας ἐστὶν ὁ σφάξας τὰ ποίμνια. πυνθάνεται δὲ παρὰ τοῦ χοροῦ ὅτι Ἑλληνικὰ ἦν τὰ σφαγέμενα. ἑκάτερος οὖν παρ' ἑκατέρου τὸ ἀγνωστὸν μανθάνει.

202. γενεᾶς, κ. τ. λ.] 'Of race derived from the Earth-born Erechtheidae.' The Salaminians are, by an anachronism which is repeated infr. 861, counted as originally one with the Athenian people.

203. ἔχομεν στοναχάς] 'It is ours to grieve.' She claims the sympathy of the chorus, of which they assure her, infr. 210.

204. τηλόθεν] Sc. ὄντος οὐ σκοπομένου. Cp. O. T. 1259. οἱ παρῆμιν ἐγγύθεν. The word is not to be immediately joined with πηδούμενοι. Salamis, which she has never seen, seems far away to Tecmessa, whose hopes are notwithstanding centred there.

205. ὁ δεινὸς μέγας ὠμοκρατὴς] 'Our

dread hero, rugged in might.' Various compounds of ὠμός are used to indicate the fierce impetuosity of Ajax, that cannot be reduced to rule: infr. 885, τὸν ὠμόθυμον: 931, ὠμόφρων: 548, ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς | δέῃ παλοδάμνειν κλέμοιοιόσθαι φύσιν. See also infr. 613. θουρίῳ | κρατοῦντ' ἐν' Ἀρεί. Others would render ὠμοκρατὴς, 'mighty-shouldered,' comparing the description of Ajax in Il. 3. 227 as ἔξοχος Ἀργείων κεφαλὴν ἢ δ' εὐρέας ὤμους!

206. θολερῶ . . χεიმῶνι] 'Through a turbid storm.' The darkened mind of Ajax is compared either to the troubling of waters by a flood, or to atmospheric disturbance,—as we speak of 'dirty weather.' Cp. Ant. 420, 1. ἐν δ' ἐμεστώθην μέγας | αἰθρῇ, μύσαντες δ' εἰς χεῖμα θεῖαν νόσον, and, for the metaphorical use of θολερός, Aesch. Prom. 885, 6. θολεροὶ δὲ λόγοι παῖδους' ἐκτῇ | στυνγῆς πρὸς κύμασιν ἄτης.

207. κεῖται] 'Is overthrown.' Cp. Plat. Rep. 5. p. 451 A, κείσομαι, περὶ ἃ ἥμισυ δέῃ σφάλλεσθαι.

νοσήσας] 'Having fallen into madness.' The aorist expresses the suddenness of the stroke.

208. 'What heavy change from the condition of the day hath last night experienced?' This is Trielinius' explanation of τῆς ἀμερίας, sc. κατὰσπασίως. As in the case of other feminine words

νύξ ἥδε βάρος;

παῖ τοῦ Φρυγίου Τελεύαντος,  
λέγ', ἐπεὶ σε λέχος δουριάλων  
στέργας ἀνέχει θούριος Αἴας  
ὥστ' οὐκ ἂν αἰδῶρις ὑπείποις.

210

ΤΕ. πῶς δῆτα λέγω λόγον ἄρρητον;  
θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει.  
μανία γὰρ ἀλούς ἡμῖν ὁ κλεινὸς  
νύκτερος Αἴας ἀπελωβήθη.  
τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον  
χειροδαίκτα σφάγι' αἰμοβαφῇ,  
κείνου χρηστήρια τάνδρός.

215

220

ΧΟ. στρ. οἶαν ἐδήλωσας ἀνδρὸς αἴθωνος

210. Τελεύαντος] τελλεύαντος AV<sup>3</sup>C<sup>7</sup>. 211. δουριάλων] δοριάλων  
MSS. Brunck corr. δουριάλων A. 212. στέργας ἀνέχει] στεργασ'· ἀνέχει L.

στέργας ἀνέχει A. 215. πάθος] πάθος LA. βάρος (γρ. πάθος) ΓΜ. πόνον  
L<sup>2</sup> pr. 216. ἡμῖν] ἡμῖν L. ἡμῖν A. 218. ἴδοις] (ε)ἴδοις L. ἴδοις A. 221.

αἴθωνος] αἴθο. νος L. αἴθο. νος C<sup>2</sup>. αἴθο. πος C<sup>4</sup>. αἴθοπος AM<sup>2</sup>. αἴθωνος ΓΜ Pal.

used substantively, we need not be precise in supplying the ellipse. Lobbeck prefers ὥρας. Ajax' condition on the previous day was lamentable enough: what new trouble has arisen during the night?

210. Τελεύαντος] The first syllable is to be scanned as long: cp. Ἰππομέδων, Παρθένου in Iambic verse. Others read Φρυγίῳ for Φρυγίῳ, which is questionable both as to the form of the genitive and the division of the line.

211. λέχος δουριάλων] 'In a spear-won marriage.' λέχος cogn. acc.

212. στέργας ἀνέχει] 'Having fixed his affection on thee, remains constant to thee.' The mariners accept Tecmessa as their master's choice, although they could have wished a nobler bride for him. For ἀνέχει, see E. on L. § 52. p. 97, and cp. Eur. Hec. 123, Βάκχης ἀνέχων λέκτρ' Ἀγαμέμνων: Alc. 304, τοῦτους ἀνάσχον δεσπότης ἐμῶν δόμων, where the middle voice has a similar force. For cognate uses of ἀνέχω, cp. Fr. 146, Pind. P. 2. 163.

213. 'So that you know, and can tell us what we want to know.' ὑπὸ in comp. seems here to have the force of

'supplying an answer, or supplying the word that is wanting.' Cp. ὑποκρίνομαι.

215. πάθος, as the appropriate word, is preferable to βάρος, which may have slipped in from supr. 209.

217. νύκτερος] 'In the night.' Essay on L. § 23. p. 36.

218. τοιαῦτ' ἂν ἴδοις] For τοιοῦτος adducing proof, see Essay on L. § 22. p. 35 a.

220. χρηστήρια] Either (1) simply 'victims,' or (2) with superstitious reference to the δαίμων of madness. 'Offerings demanded by his rage.'

221-32 = 245-55. The metrical scheme (Logaoedic, with frequent syncope) is the following:—

— / — — / — — — — —

— / — — — — — — — — —

— / — — — — — — — — —

— / — — — — — — — — —

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— / — — — — — — — — —

— / — — — — — — — — —

221. ἀνδρὸς αἴθωνος] 'Concerning

- ἀγγελίαν ἄτλατον οὐδὲ φευκτάν,  
 τῶν μεγάλων Δαναῶν ὑπο κληζομέναν, 225  
 τὰν ὁ μέγας μῦθος ἀέξει.  
 οἶμοι, φοβούμαι τὸ προσέρπον. περίφαντος ἀνὴρ  
 θανεῖται, παραπλήκτω χερὶ συγκατακτὰς 230  
 κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἵππονώμας.  
 ΤΕ. ὦμοι· κεῖθεν κεῖθεν ἄρ' ἡμῖν 233  
 δεσμῶτιν ἄγων ἤλυθε ποίμναν·  
 ὦν τὴν μὲν ἔσω σφάζ' ἐπὶ γαίας, 235  
 τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ.

αἰθονος L<sup>2</sup>. αἰθονος Vat. a. αἰθοπος Vat. c. 223. φευκτάν] φευκτὸν L.  
 φευκτάν C<sup>1</sup>. 225. ὑπο κληζομέναν] ὑποκληι ζομέναν L (ἡ ΑΓC<sup>1</sup>). 227. οἶμοι]  
 ὡμοι L. οἶμοι A. ὦμοι Γ. ἀνήρ] ἀνὴρ L.A. 230. συγκατακτὰς] συγκατακτὰς  
 L. συγκατακτὰς C<sup>1</sup>. 232. ἵππονώμας] ἵππονόμους L.A. ἵππονόμας L<sup>2</sup> Porson  
 corr. 236. τὰ] τὰσδὲ L.A. τὰς δὲ Γ. τὰσδὲ Pal. ἀνερρήγνυ] ἀν ἐρρήγνυ L.  
 ἀνερρήγνυ A.

the fiery man.' Essay on L. § 9. p. 12, 2. If τοι is retained in infr. 245, we may read here οἶαν ἰδὴλωςας \*κατ' ἀνδρὸς αἰθονος. The short syllable in αἰθονος is sufficiently supported by αἰθονα occurring in Hesychius in the right alphabetical order (immediately after αἰθον). Although αἰθοπος (see v. 11.) may be defended, on the ground that the second part of a compound has sometimes little significance (see esp. infr. 954. κελαινώσαν θυμόν), yet αἰθον, which directly expresses character, is more appropriate here, and has the preponderance of MS. authority in its favour.

222. ἄτλατον οὐδὲ φευκτάν] 'That can neither be avoided nor endured.'

225. μεγάλων] 'Terrible.' The mariners, in their feebleness (supr. 165 foll.), are afraid of the opinion of the host. These words are added as a comment on οὐδὲ φευκτάν. The consequences of the fact cannot be eluded, since it is known to the host, and magnified by rumour.

226. ὁ μέγας μῦθος] 'The formidable power of rumour.' Supr. 172, ὦ μεγάλα φάτις. μῦθος is the rumour about this particular thing, with a suggestion of rumour in general.

ἀέξει) Not 'exaggerates,' for the evil could not be exaggerated, but, 'which the mighty power of rumour spreads abroad.'

229. περίφαντος. θανεῖται] 'He will be discovered and will die.' περίφαντος is explained by the words that follow, παραπλήκτω χερὶ, κ.τ.λ. The nature of the crime defies concealment.

231. κελαινοῖς ξίφεσιν] 'With darkened brand.' The plural, as in Ant. 820, ξιφῶν ἐπίχειρα, denotes the action of the sword rather than the sword itself. The epithet κελαινοῖς, as in Trach. 856, κελαινὰ λόγχα, suggests the colour of a sword or spear that has been much used in battle.

βοτῆρας] Supr. 27, αὐτοῖς ποιμνίαν ἐπιστάταις. This fact is known to the mariners from the report of the army, not from Tecmessa.

ἵππονώμας] Either (1) because captive horses, like those of Rhesus, were included in the spoil (this might add force to ἵππομανῆ, supr. 143), or rather (2) because the herdsmen were mounted, as might well happen where the herd was so extensive.

235. ὦν τὴν μὲν] Sc. ποίμναν. 'Whereof one part.' The plural ὦν is equivalent to a collective ἧς, referring to ποίμναν supr. The force of ἔσω ('in the tent') is continued to the subsequent clauses. For τὴν μὲν followed by τὰ δέ, see Essay on L. § 20. p. 31.

236. πλευροκοπῶν δίχ' ἀνερρήγνυ] 'He smote beneath the ribs and ripped

δύο δ' ἀργίποδας κριοὺς ἀνελών  
 τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν  
 ῥιπτεῖ θερίσας,  
 τὸν δ' ὀρθὸν ἄνω κίονι δήσας  
 μέγαν ἵπποδέτην ῥυτῆρα λαβὼν  
 παίει λιγυρᾷ μᾶστιγι διπλῇ,  
 κακὰ δεινάζων ῥήμαθ', ἃ δαίμων  
 κούδεις ἀνδρῶν ἐδίδαξεν.

[4 a.

240

244

ΧΟ. ἀντ. ὦρα τιν' ἤδη κᾶρα καλύμμασι  
 κρυψάμενον ποδοῖν κλοπὰν ἀρέσθαι,  
 ἧ θοδὸν εἰρεσίας ζυγὸν ἐξόμενον  
 ποντοπόρῳ ναὶ μεθεῖναι.

250

241. ἵπποδέτην] ἵππολέτην L. ἵπποδέτην AC<sup>7</sup>. 243. δεινάζων] δ' ἐννάζων L.  
 δεινάζων C<sup>3</sup>. 245. τιν' ἤδη] τιν' ἤδη τοι κᾶρα L Vat. ac M<sup>2</sup>. ἤδη κᾶρα A.  
 ἤδη τοι κᾶρα GL<sup>2</sup>VMV<sup>3</sup>.

asunder.' The two white-footed rams  
 are probably Agamemnon and Odysseus.  
 Menelaus may have been imagined to be  
 slain in combat, while the king of men  
 was brought away in triumph to be the  
 object of more condign vengeance. Ll.  
 105 foll. leave no room to doubt that  
 the second ram is intended by Ajax for  
 Odysseus.

237. ἀνελών] 'Having lifted,' i.e. by  
 the forefeet.

238, 9. 'He sheared off and threw  
 away (first) the tongue-tip and (then)  
 the head.' E. on L. § 41. p. 78 β, b.  
 The tongue, which had pronounced the  
 judgment, the head, which was the seat  
 of sovereignty, are the first to suffer.  
 For ῥιπτεῖ, cp. Hdt. 4. 61, ὁ θύσας, τῶν  
 κρεῶν καὶ τῶν σπλάγχχνων ἀπαρξάμενος,  
 ῥίπτει ἐς τὸ ἔμπροσθεν.

240. 'Bound up to a pillar erect.'  
 ἄνω marks that the bonds were fastened  
 from above, so as almost to suspend  
 the creature from the ground.

241. 'With a great harness-thong.'  
 ῥυτῆρ is (1) a trace, (2) a rein, (3) any  
 strap used in harnessing.

242. 'He smites him with resounding  
 double lash;' i.e. He holds the thong  
 by the middle, and plies it, thus doubled,  
 with a whizzing noise.

243. ἃ δαίμων, κ.τ.λ.] i.e. The words  
 gave evidence of superhuman passion.

Cp. O. T. 1258, 9, δαιμόνων δεικνυσί τις,  
 οὐδείς γὰρ ἀνδρῶν.

244. 'Reviling him with evil lan-  
 guage.' Cp. Ant. 759, ἐπὶ ψόγοισι δει-  
 νάσεις ἐμέ.

245. κᾶρα is the emendation of Tri-  
 clinius for κᾶρα, which is in most MSS.,  
 generally with τοι preceding: according  
 to Hermann this was due to a mistaken  
 metrical emendation. Reading κᾶρα  
 and retaining τοι, we might read in  
 supr. 221, οἷαν ἐδήλωσας \*κατ' ἀνδρὸς  
 αἶθρονος.

τιν'] i.e. ἡμᾶς. Essay on L. § 22.  
 p. 36.

κᾶρα καλύμμασι κρυψάμενον] 'Veil-  
 ing one's head,' either (1) in token of  
 confusion and shame as well as sorrow.  
 Cp. Od. 8. 92; Plat. Phaedr. 243 B.  
 Or (2) by way of disguise.

ποδοῖν κλοπὰν ἀρέσθαι] i.e. φυγὴν  
 ἀρέσθαι, 'to steal away on foot.' Cp.  
 Eur. Or. 1499, ἐκκλέπτειν πόδα: Rhes.  
 54, αἰρεσθαι φυγὴν.

247. θοδὸν εἰρεσίας ζυγὸν ἐξόμενον]  
 'Pressing the swift rowing-bench.' Cp.  
 Aesch. Ag. 982, θάρσος... ἔξει φρενὸς  
 φίλον θρόνον. And for the hypallage  
 (= θοᾶς εἰρεσίας ζυγόν), see Essay on L.  
 § 42. p. 80.

250. ποντοπόρῳ ναὶ μεθεῖναι] 'Let  
 the sea-faring ship go on her way.' No  
 definite ellipse (as of πλοῦν or πείσ-



- τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι  
καθ' ἡμῶν· πεφόβημαι λιθόλευστον Ἄρη  
ξυναλγεῖν μετὰ τοῦδε τυπείς, τὸν αἰὼς ἄπлатος ἴσχει. 255  
TE. οὐκέτι λαμπρὰς γὰρ ἄτερ στεροπᾶς 257  
ἄξας ὀξὺς νότος ὥς λήγει,  
καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.  
τὸ γὰρ ἐσλεύσσειν οἰκεῖα πάθη, 260  
μηδενὸς ἄλλου παραπράξαντος,  
μεγάλας ὀδύνας ὑποτείνει.  
XO. ἀλλ' εἰ πέπauται, κάρτ' ἂν εὐτυχεῖν δοκῶ·  
φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.

251. δικρατεῖς] δυσκρατεῖς (?) A.  
ἐσλεύσσειν] ἐσλεύσειν L. ἐσλεύσσειν A.

259. φρόνιμος] φρόνιμος AC<sup>7</sup>. 260.  
εἰσλεύσειν Γ.

ματα] need be supposed. The verb 'to let go' is first used absolutely, and then again acquires a remote object, which is put in the dative. The ship is 'a thing of life.'

251. ἐρέσσουσιν] 'Launch.' Ant. 158, μῆτιν ἐρέσσω. For the unconscious tautology. ἐρείσας . . ἐρέσσουσιν, see Essay on L. § 44. pp. 83. 4. The mariners think of the Atreidae as chasing them astern. The words καθ' ἡμῶν mark that their lot is bound up with that of Ajax, a thought which is developed in the succeeding lines. The accusative Ἄρη is in two constructions, first after πεφόβημαι, and then with ξυναλγεῖν, which is added in epexegetis. For Ἄρη of destructive violence, cp. esp. Aesch. Prom. 861, 2, θηλυκύνῃ | Ἄρη δαμέντων.

255. τὸν αἰὼς ἄπлатος ἴσχει] 'Possessed by an all-endangering doom.' The chorus long to stand by Ajax, but are deterred by his madness. Cp. Trach. 785, κούβεῖς ἐτόλμα τάνδρ' ἄντιον μολεῖν: ib. 797, ὦ παῖ, πρόσελθε, μὴ φύγῃς τοῦμ' ὅν παόν. | μὴδ' εἰ σε χρὴ θανόντι συνθεσθῆναι ἐμοί: ib. 1030, ἀποτίβατος ἀγρία νόσος.

257. οὐκέτι] Sc. ἴσχει νῦν ἡ μανία. 'He may be approached with safety now.'

λαμπρὰς. κ.τ.λ.] 'For he, like a Southern storm, after a sharp outburst, ceases to rage, and the lightning plays no more.' ἄτερ. κ.τ.λ. is to be taken

proleptically = ὥστε ἄτερ στεροπῆς εἶναι. E. on L. § 38. p. 70. Otherwise the words might mean, 'He desists without lightning:' i.e. his violence comes to an end without doing irreparable harm. Cp. Eur. Med. 93, 4, οὐδὲ παύσεται | χόλον, σάφ' οἶδα, πρὶν κατασκήψαι τινα: Shak. King John, 4. 2, 'So foul a sky clears not without a storm.' But although Tecmessa is for the moment relieved, her apprehensions are not sufficiently calmed to make this natural.

259. φρόνιμος] Sc. ἄν. Essay on L. § 39. p. 72. φρόνιμον (sc. ὄντα) is a v. r. or MS. conjecture.

260. οἰκεῖα πάθη] 'Troubles all one's own' i.e. both as home-felt and self-wrought. Cp. El. 215, οἰκείας εἰς ἄσας.

261. παραπράξαντος] 'Having assisted.' Cp. παραδράω (οἶά τε τοῖς ἀγαθοῖσι παραδρώσι χέρηες, Od. 15, 324).

262. μεγάλας ὀδύνας ὑποτείνει] 'Causes intense grief within.' ὑποτείνει, i.e. ἐπέχει ἐντεταμένως. Cp. Pind. Ol. 2. 100, βαθεῖαν ὑπέχον μέρμιραν ἀγροτέρων.

263. 'But if he hath ceased' (from his madness), 'he must be surely happy.' Others take εὐτυχεῖν impersonally,—as in Oed. Tyr 88, πάντ' ἂν εὐτυχεῖν,—'All must be well.'

264. 'For trouble counts for less when it is gone.' The gen. is first absolute, and then in regimen with λόγος. Cp. infr. 1161, 2, κἀμοὶ γὰρ αἰσχιστον



- TE. πότερα δ' ἄν, εἰ νέμοι τις αἵρεσιν, λάβοις  
 φίλους ἀνιῶν αὐτὸς ἡδονὰς ἔχειν,  
 ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνῶν;  
 XO. τό τοι διπλάζον, ὦ γύναι, μεῖζον κακόν.  
 TE. ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.  
 XO. πῶς τοῦτ' ἔλεξας; οὐ κάτοιδ' ὅπως λέγεις. 270  
 TE. ἀνὴρ ἐκείνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,  
 αὐτὸς μὲν ἡδεθ' οἷσιν εἴχετ' ἐν κακοῖς,  
 ἡμᾶς δὲ τοὺς φρονούντας ἡνία ξυνῶν·  
 νῦν δ' ὥς ἔληξε κἀνέπνευσε τῆς νόσου,  
 κείνός τε λύπη πᾶς ἐλήλαται κακῇ 275  
 ἡμεῖς θ' ὁμοίως οὐδὲν ἦσσον ἢ πάρος.  
 ἄρ' ἔστι ταῦτα δις τόσ' ἐξ ἀπλῶν κακά;  
 XO. ξύμφημι δὴ σοι καὶ δέδοικα μὴ 'κ θεοῦ  
 πληγὴ τις ἦκει. πῶς γάρ, εἰ πεπαυμένος  
 μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται;  
 280  
 TE. ὥς ὦδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή.

265. νέμοι] νεμοι L. νέμει C<sup>3</sup>A. νέμοι Γ. νέμοι<sup>ει</sup> Pal. 271. ἀνὴρ] ἀνὴρ LA.  
 273. φρονούντας] γρ. βλέποντας C<sup>2</sup> mg. φρονούντας A. 279. ἦκει] ἦκοι LAFL<sup>2</sup>  
 Vat. ac VM<sup>c</sup>. ἦκοι V<sup>3</sup>. ἦκει M<sup>2</sup>.

κλύειν | ἀνδρὸς ματαίου φλαῦρ' ἔπη μυ-  
 θουμένου.

265. αἵρεσιν] Sc. τούτων, viz. II.  
 266, 7, which πότερα anticipates.

266. ἔχειν] Supr. 203.

267. κοινὸς ἐν κοινοῖσι] Essay on  
 L. § 44, p. 83. 'Or to be with others  
 and mingle your sorrow with theirs.'  
 ξυνῶν marks that while Ajax was delirious,  
 he stood apart from the grief which others felt for him.

269. 'Our case, then, since the madness  
 left us, is grown more desperate.'  
 Tecmessa identifies her lot with that of  
 Ajax. Compare infr. 791, μῶν δλώλα-  
 μεν; A few lines below (273-6) she  
 speaks of herself in the plural as con-  
 trasted with him.

272. οἷσιν . . κακοῖς] i. e. κακοῖς ἐν  
 οἷσιν ἔμετο. Cp. infr. II 44, 5, ἡνίκ'  
 ἐν κακῷ | χειμῶνος εἴχετ'.

275. πᾶς ἐλήλαται] 'Is vexed to

the uttermost.' πᾶς is adverbial. See  
 Essay on L. § 23, p. 38, and cp. infr.  
 519, ἐν σοὶ πᾶς' ἔγωγε σώζομαι. The  
 perfect, as in πεφύβημαι, supr. 139, ex-  
 presses a completed state.

277. ἄρ' . . :] Essay on L. § 29,  
 p. 50. 'What is this but to have the  
 sorrow doubled that before was single?'  
 Cp. Constance in King John, 3. 4. 'I  
 am not mad;—I would to heaven I  
 were! For then 'tis like I should forget  
 myself: O, if I could, what grief should  
 I forget!'

278, 9. μὴ 'κ θεοῦ | πληγὴ τις ἦκει]  
 'That a calamity is really come from  
 Heaven.' The chorus before admitted  
 as a possibility (supr. 186, ἦκοι γὰρ ἂν  
 θεία νόσος) what now appears to be too  
 certain. Hence the indicative is more  
 forcible here, although the subjunctive  
 (ἦκη) is more regular and may be the  
 true reading.

ΧΟ. τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο ;  
δήλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας.

ΤΕ. ἅπαν μαθήσει τοῦργον, ὥς κοινωνὸς ὢν.

[4 b.

κεῖνος γὰρ ἄκρας νυκτός, ἡνίχ' ἔσπεροι  
λαμπτήρες οὐκέτ' ἦθον, ἄμφηκες λαβὼν  
ἐμαίετ' ἐγχος ἐξόδους ἔρπειν κενάς.

285

κἀγὼ 'πιπλήσσω καὶ λέγω, τί χρῆμα δρᾶς,  
Αἴας ; τί τήνδ' ἄκλητος οὐθ' ὑπ' ἀγγέλων  
κληθεὶς ἀφορμᾶς πείραν οὔτε του κλύων  
σάλπιγγος ; ἀλλὰ νῦν γε πᾶς εὐδαι στρατός.

290

ὁ δ' εἶπε πρὸς με βαί', αἰεὶ δ' ὑμνούμενα  
γύναι, γυναιξὶ κόσμον ἢ σιγὴ φέρει.

κἀγὼ μαθοῦς' ἔλῃξ', ὁ δ' ἐσσύθη μόνος.

καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας'

295

ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ

ταύρους, κύνας βοτῆρας, εὐκερών τ' ἄγραν.

283. ξυναλγοῦσιν] ξυναλγοῦσι LAF Pal.

ξυναλγοῦσιν A<sup>c</sup>.

289. ὑπ' ἀγγέλων]

ὑπ' ἀγγέλων L.

292. βαί'] αἰβὰ L.

βαῖα L<sup>2</sup> T. Βαί' A.

294. ἔλῃξ']

ἔλῃξ(a) L. ἔλῃξ' A. ἔλῃξα Γ Pal.

297. κύνας βοτῆρας] κύνας' βοτῆρας Vat. a

V<sup>3</sup> M<sup>2</sup> Pal.

εὐκερών] εὐκερών A.

εὐκερών Γ.

282, 3. 'In what wise lighted on you the commencement of the trouble? Tell us, who grieve with you at the misfortune, what it is.'

τύχας, continuing the notion of κακοῦ, is governed either (1) both of δήλωσον and of ξυναλγοῦσιν, or (2) of ξυναλγοῦσιν only.

284. ὥς κοινωνὸς ὢν] 'As you are no less interested.'

285. ἄκρας νυκτός] 'At dead of night.' That this, and not 'on the verge of night,' is the meaning here, appears from the context. The flames lighted at evening were burnt out, so that all was dark. ἀκρας σὺν ἑσπέρα in Pind. Pyth. 11. 16, is explained by Dissen 'ad seram vesperam.'

286. Cp. Od. 18. 307, αὐτίκα λαμπτήρας τρεῖς ἴσσοσαν ἐν μεγάροισιν, | ὄφρα φαίνοινεν, περὶ δὲ ξύλα κάκιστα θῆκαν . . . καὶ δῶδας μετέμσγον : ib. 19. 64, φῶας ἔμαρ ἥλδ' εἰρεσθαι.

287. κενάς] 'Objectless ;' i.e. without apparent cause. Tecmessa knows little of what Ajax does abroad. But

she knows that there is something strange in his going forth at night without a summons.

289. ἀκλητος is expanded with οὔτε —οὔτε, 'neither—nor.'

291. ἀλλά] i.e. 'Instead of there being an alarm of any kind.'

292. βαί', αἰεὶ δ' ὑμνούμενα] 'Few words, but to a well-known tune.' Eur. Phoen. 438, πάλοι μὲν οὖν ὑμνηθέν, ἀλλ' ὅμως ἱρώ ; Plat. Rep. 8. 549 D, ὅσα φιλοῦσιν αἱ γυναῖκες περὶ τῶν τοιούτων ὑμνεῖν.

293. Cp. Fr. 61, ἄλλως τε καὶ κόρη τε κἀργεῖα γένος, | αἷς κόσμος ἢ σιγὴ τε καὶ τὰ παῖρ' ἔπη.

294. μαθοῦς] 'When I perceived,' viz. that he was not to be reasoned with. The unusual division of the line marks the reluctant desistence of Tecmessa. Cp. O. T. 1513, ib. 110, and notes.

295. πάθας] 'Misfortunes.' The word is used with a vague sense of the horror of a scene, in which Ajax was no less unfortunate than his victims.

297. εὐκερών τ' ἄγραν] The horns

καὶ τοὺς μὲν ἠύχενιζε, τοὺς δ' ἄνω τρέπων  
 ἔσφαζε κάρραχιζε, τοὺς δὲ δεσμίους  
 ἠκίζεθ' ὥστε φῶτας ἐν ποίμναις πίντων. 300  
 τέλος δ' ὑπάξας διὰ θυρῶν σκιᾷ τινὶ  
 λόγους ἀνέσπα, τοὺς μὲν Ἀτρειδῶν κάτα,  
 τοὺς δ' ἄμφ' Ὀδυσσεῖ, συντιθεὶς γέλων πολύν,  
 ὄσσην κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών.  
 κᾶπειτ' ἐπάξας αὖθις ἐς δόμους πάλιν 305  
 ἔμφρων μόλις πως ξὺν χρόνῳ καθίσταται,  
 καὶ πλήρες ἄτης ὥς διοπτεύει στέγος,  
 παίσας κάρα θάυξεν· ἐν δ' ἐρειπίοις

299. κάρραχιζε] κάρραχιζε L. κάρραχιζε AC<sup>7</sup>, 300. ποίμναις] ποίμναις L.  
 ποίμναις A. πίντων] πίντων AC<sup>7</sup>. 301. ὑπάξας] ἀπάξας L. ὑπάξας A<sup>c</sup>C<sup>7</sup>.  
 ἀπάξας C<sup>2</sup>. mg. (lemma). ὑπάξας V<sup>2</sup>. ἐπάξας L<sup>2</sup>V. ἐπαίξας GRM. ὑπαίξας Vat.  
 ac M<sup>2</sup>. 304. αὐτῶν] αὐτὸν L. αὐτῶν C<sup>2</sup>A. 305. ἐπάξας] ἀπάξας L.  
 ἀπαίξας CR. ἐπάξας AL<sup>2</sup>Vat. c V<sup>30</sup>. ἐπαίξας Vat. a MM<sup>2</sup>. 308. ἐρειπίοις]  
 ἐρειπίοις L. ἐρειπίοις AC<sup>7</sup>. ἐρειπίοις Γ.

of the sheep are the most conspicuous object as they are seen in front and from above. The objection 'that the bulls were also horned' is absurdly logical. There is no sufficient reason for preferring the conj. *εὐερον*. The word describes all the cattle, small and great, excepting the bulls, which have been mentioned separately.

298. τοὺς μὲν] The bulls.

299. ἐρράχιζε] 'Clove in twain.'

299, 300. τοὺς δὲ δεσμίους | ἠκίζεθ'] 'Others, as his prisoners, he tormented at his pleasure.'

ὥστε φῶτας] 'As if human creatures.

ἐν ποίμναις πίντων] 'Making onsets on the cattle.' Cp. *supr.* 185.

301. ὑπάξας διὰ θυρῶν] 'Issuing suddenly through the doorway.' ὑπό = 'from beneath the tent.'

σκιᾷ τινὶ] 'In converse with some shadow.' The dative as with *διαλέγεσθαι*. Tecmessa, not seeing or hearing Athena, supposes Ajax to be addressing some 'bodiless creation' of his brain. Cp. Shak. Hamlet, 3, 4, 'How is't with you, That you do bend your eye on vacancy, And with the incorporal air do hold discourse?'

302. ἀνέσπα] 'Heaved forth.' Cp. Plat. Theaet. 180 A, ὥσπερ ἐκ φαρέτρας

βηματίσκια αἰνιγματῶδη ἀνασπῶντες ἀποτοξεύουσιν: Ar. Ran. 903, ῥήματα γομποπαγῇ. *πινακηδὸν ἀποσπῶν*.

303. συντιθεὶς] Sc. τοῖς λόγοις. Cp. *προστίθηναι*.

304. ὄσσην . . ἰών] 'What insults he had gone and wreaked upon them.' This clause depends at once on *λόγους* and on *γέλων*. The participle adds liveliness,—'how he had gone and paid them.'

305. ἐπάξας] L. has ἀπάξας both here and *supr.* 301. Supposing this were right, the same word would be used in two different senses, 'rushing off' and 'rushing back;' but the two words, ὑπάξας, ἐπάξας, seem more appropriate.

306. μόλις πως] 'By slow stages.' The phrase recalls the anxiety with which Tecmessa had watched the gradual awakening. Cp. Thuc. 8. 86, § 2, ἔπειτα μέντοι μόλις ἡσυχάσαντες ἤκουσαν.

307. 'As he cast his eye along the room, and saw that it was full of ruin.' ἄτη is calamity caused by infatuation. Cp. *infr.* 351 foll.

308, 9. ἐν δ' ἐρειπίοις . . ἀρνείουσιν φόβου] 'Amidst the carnage of the flock he sate, a ruin amongst ruins.' The tautology, ἐν ἐρειπίοις ἐρειφθεῖς, is here



νεκρῶν ἐρειφθεῖς ἔζετ' ἀρνείου φόνου,  
 κόμην ἀπρίξ ὄνυξι συλλαβὼν χερσί.  
 καὶ τὸν μὲν ἦστο πλείστον ἀφθογγος χρόνον.  
 ἔπειτ' ἐμοὶ τὰ δειν' ἐπηπειλήσ' ἔπη,  
 εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος,  
 κἀνήρετ' ἐν τῷ πράγματος κυροῖ ποτέ.  
 κἀγώ, φίλοι, δείσασα, τοῦξειργασμένον  
 ἔλεξα πᾶν ὅσονπερ ἐξηπιστάμην.  
 ὁ δ' εὐθὺς ἐξώμωξεν οἰμωγὰς λυγράς,  
 ἃς οὐποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ.  
 πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους  
 τοιούσδ' αἶψ' ἀνδρὸς ἐξηγεῖτ' ἔχειν.  
 ἀλλ' ἀψόφητος ὀξέων κωκυμάτων

310

315

320

309. ἐρειφθεῖς] γρ. ἐρεισθεῖς C<sup>2</sup> mg. ἐρριφθεῖς Γ. 313. φανοίην] φανείην LAF.  
 314. κυροῖ] κύροι LG. κυρεῖ AC<sup>1</sup>. 315. δείσασα,] sic inter. L<sup>2</sup> Vat. ac VM<sup>2</sup>.  
 316. ἐξηπιστάμην] ἐξεπιστάμην L. ἐξηπιστάμην A. 317. ἐξώμωξεν οἰμωγὰς]  
 ἐξώμωξεν οἰμογὰς L. ἀνωμωξεν αἰμαγὰς A. ἐξώμωξεν οἰμωγὰς C<sup>1</sup>. ἐξώμωξεν  
 (ω from ο?) οἰμωγὰς Pal. 319. βαρυψύχου] βαρυψύχους L. βαρυψύχου C<sup>2</sup> A.  
 320. ἔχειν] εἶναι gl. V<sup>4</sup>.

expressive. The 2nd genitive, ἀρνείου φόνου (see Essay on L. § 23. p. 37 a), is added to give greater distinctness to ἐρειπίοις νεκρῶν as a single notion.

310. 'With clenched nails grasping his hair with his hand.' ὄνυξι adds force to ἀπρίξ.

311. The order (Essay on L. § 41. p. 76) shows that πλείστον is an afterthought. 'For some while,—indeed for most of the time.'

312. τὰ δειν' . . ἔπη] 'Those dreadful words,' which I remember so vividly. Cp. Ant. 408, τὰ δειν' ἐκεῖν' ἐπηπειλημένοι. Not merely, 'Words that are dreadful.'

313. φανοίην] Fut. opt. Ajax' words were εἰ μὴ φανείς.

314. ἐν τῷ πράγματος] Cp. Trach. 375, ποῦ ποτ' εἰμὶ πράγματος;

315. δείσασα,] 'Being overcome with fear.' As the deprecating φίλοι shows, Tecmessa is excusing herself to the chorus for having told Ajax, under the influence of his threats, that which only plunged him into fresh sorrow. For the participle thus used without an express object, cp. Ant. 1005, εὐθὺς δὲ δεισας ἐμπύραν ἐγενέμην. Hermann punctuates as in the text. Others join δείσασα τοῦξειργασμένον, which is less simple.

316. ὅσονπερ ἐξηπιστάμην] For this limitation, cp. supr. 295, καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέξαι πάσας.

319, 20. (1) 'He used to teach us that such complainings indicated a degraded and leaden soul.' The infinitive is added expegetically to complete the abrupt expression ἐξηγεῖτο τοὺς τοιούσδε γόους πρὸς . . βαρυψύχου ἀνδρός. For ἔχειν, sc. τοὺς τοιούσδε γόους, cp. Il. 18. 495, αὐλοὶ φόρμιγγές τε βοῶν ἔχον. (2) But an inf. after ἐξηγεῖτο is rather required: cp. Aesch. Eum. 595, ὁ μάντις ἐξηγεῖτό σοι μητροκτονεῖν. Can ἔχειν with the adverbial phrase πρὸς . . ἀνδρός be used intransitively (= 'proceed from') (εἶναι appears as a gloss), or should ἀγειν be read,—'He taught us to esteem'? Cp. Ant. 34, καὶ τὸ πρᾶγμ' ἀγειν | οὐχ ὡς παρ' οὐδέν. For βαρυψύχου it is possible that βραχυψύχου ought to be read.

321. ἀλλ' ἀψόφητος, κ.τ.λ.] ἀλλά opposes what follows to the general sense of what precedes.

ἀψόφητος ὀξέων κωκυμάτων] 'Uttering no sound of shrill lamentation.'

ὑπεστέναζε ταῦρος ὡς βρυχώμενος.

νῦν δ' ἐν τοιαύτῳ κείμενος κακῇ τύχῃ  
ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς  
σιδηροκμήσιν ἥσυχος θακεῖ πεσών.

325

καὶ δηλὸς ἐστὶν ὥς τι δρασείων κακόν.

τοιαῦτα γάρ πως καὶ λέγει κώδύρεται.

ἀλλ', ὦ φίλοι, τούτων γὰρ οὐνεκ' ἐστάλην,  
ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι.

[5 a.

φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις.

330

ΧΟ. Τέκμησσα δεινὰ παῖ Τελεύταντος λέγεις  
ἡμῖν τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.

ΑΙ. ἰὼ μοί μοι.

ΤΕ. τάχ', ὡς ἔοικε, μάλλον ἢ οὐκ ἡκούσατε  
Αἴαντος οἶαν τήνδε θωῦσσει βοήν;

335

ΑΙ. ἰὼ μοί μοι.

324. 337. 344. ἀνὴρ] ἀνὴρ L.

324. βοτοῖς] βοροτοῖς L. βοτοῖς CA Pal.

325. θακεῖ] θάκει L. θακεῖ AC<sup>7</sup>.

326. κακόν] κακων L. κακὸν C. κακόν A.

329. δύνασθέ] δύνασθαι L. δύνασθε C<sup>2</sup>.

330. λόγοις] φίλοι MSS.

λόγοις Stobaeus.

332. διαπεφοιβάσθαι] διαπεφοιβᾶσθαι L. διαπεφοιβᾶσθαι A.

333. 336. 385. μοί μοί] μοι μοι L. μοι μοι A.

322. 'He breathed deep groans like a lowing bull.' ὑπὸ in comp. implies 'not loud, but deep.'

323. νῦν δ'] At first he uttered shrill lamentings, unlike the deep mutterings which before expressed his discontent. 'But now' he is silent.

κείμενος] 'Prostrate.' Cp. supr. 207, infr. 427.

325. ἥσυχος] 'Without sound or motion.' The quietness of Ajax' present mood is ominous. This description prepares the spectator for what he is to see infr. 346.

327. τοιαῦτα] Sc. ὡς τι δρασείων κακόν. Tecmessa already apprehends the danger of suicide.

329. εἰσελθόντες] When Ajax is discovered by the ἐκκύκλημα, infr. 346, this is equivalent to the scene being changed to within the hut.

330. οἱ τοιοῖδε] 'Men in such mood;' i. e. gloomily bent on self-destruction.

λόγοις] This word, to be joined with φίλων, is restored from the quotation of Stobaeus. The reading of the

MSS. is hardly possible. λόγοις may have been lost from its similarity to λέγεις in the termination of the next line, and φίλοι may have been added to supply the gap.

331. On the order, see Essay on L. § 41. p. 77.

332. 'That our hero is frenzied with his trouble.' The mariners apprehend that the madness of Ajax is in some way connected with his disappointment. Cp. infr. 925-32. ἡμῖν is dative of the person interested. See Essay on L. § 13. p. 19 f, and cp. supr. 216, ἡμῖν δ' κλεινὸς | Αἴας ἀπελωβήθη: infr. 733, ἀλλ' ἡμῖν Αἴας ποῦ 'στιν, ὡς φράσω τάδε; κακοῖς] Supr. 275, infr. 532.

333. 'The voice of Ajax is heard from within.'

334. μάλλον] Sc. δεινὰ σοι λέξω, or γνώσεσθε ταῦτα.

335. οἶαν] She judges from the intonation of the cry,—which the chorus, infr. 337, do not know whether to interpret as importing madness or grief.



ΧΟ. ἀνὴρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι  
νοσήμασι ξυνοῦσι λυπεῖσθαι παρών.

ΑΙ. ἰὼ παῖ παῖ.

ΤΕ. ὦμοι τάλαιν'· Εὐρύσακες, ἀμφὶ σοὶ βοᾷ.  
τί ποτε μενοινᾷ; ποῦ ποτ' εἶ; τάλαιν' ἐγώ.

340

ΑΙ. Τεῦκρον καλῶ. ποῦ Τεῦκρος; ἢ τὸν εἰσαεῖ  
ληλατήσῃ χρόνον; ἐγὼ δ' ἀπόλλυμαι.

ΧΟ. ἀνὴρ φρονεῖν ἔοικεν. ἀλλ' ἀνοίγετε.

τάχ' ἂν τιν' αἰδῶ κάπ' ἐμοὶ βλέψας λάβοι.

345

ΤΕ. ἰδού, διοίγω· προσβλέπειν δ' ἔξεστί σοι  
τὰ τοῦδε πράγη, καὐτὸς ὡς ἔχων κυρεῖ.

344. [έοικεν] έοικε L. έοικεν AC<sup>7</sup>.

345. κάπ'] χάπ' L. κάπ' C<sup>5</sup>A. χύπ' Pal.

337. ἢ τοῖς . . παρών] 'Or to grieve at witnessing the effects of past madness which remain with him.' Cp. supr. 307. The addition of παρών suggests that Ajax, seeing the carnage in the tent, is the eye-witness of his own madness.

339. Ajax calls upon Teucer. παῖ is frequently addressed by an elder person to a younger,—even by the Corinthian messenger to Oedipus, O. T. 1008, and by Electra (under excitement) to the supposed Phocian stranger, El. 1220. The picture in the Iliad, 8. 271, of Teucer retiring behind the shield of Ajax, παῖς ὡς ὑπὸ μητέρα, suggests that Teucer was the younger brother. And it is natural to suppose Ajax to have been born before Telamon's expedition in which he won Hesione, the mother of Teucer.—According to Pindar in the fifth (or sixth) Isthmian ode, Ajax was given to Telamon in answer to the prayer of Heracles before the expedition. But in such details the legends are not constant. See O. C. 375, and note, Lycophr. 445 and schol. —The need of Teucer's presence is Ajax' first thought on coming to himself. Tecmessa at first thinks of the child, until, in l. 342, Ajax calls Teucer by name. He does not ask to see the child till

l. 530, after his attention has been vividly drawn that way by Tecmessa.

341. τάλαιν' ἐγώ] Tecmessa is distracted between the fear of crossing Ajax and the fear of harm to the child.

The division of the line helps to mark this distraction of the wife and mother.

343. ληλατήσῃ] Teucer is gone foraging into the Mysian highlands, infr. 720. Compare Thuc. I. II, φαίνονται . . πρὸς γεωργίαν τῆς Χερσονήσου τραπεύμενοι καὶ ληστείαν τῆς τροφῆς ἀπορία.

ἐγὼ δ'] 'While that I'

345. κάπ' ἐμοὶ βλέψας] 'Even at me, on seeing me.' The abrupt expression, αἰδῶ λαβεῖν ἐπὶ τινι, is supplemented by the addition of the participle, i. e. εἰς ἐμὲ βλέψας. αἰδώς is the feeling which prompts σωφροσύνη.

346. ἐκκυκλήμα. Ajax is disclosed with signs of slaughter about him. He is sitting upright. The slaughtered sheep are the evidence of his situation (τὰ τοῦδε πράγη): his wild, dishevelled appearance betrays the condition of his mind (αὐτὸς ὡς ἔχων κυρεῖ).

348 foll. The lyrical numbers of this commos are chiefly dochmiac, mixed with iambic and trochaic rhythms, which increase in the third strophe and antistrophe. The scheme is the following:—

α'.

	υ —
Dochm. {	υ / / υ — υ / / υ —
	υ / / υ — υ / / υ —
Iamb.	υ / υ — υ — υ — υ / υ — υ — υ —
Logaoed.	5 υ / υ υ / υ — υ —

ΑΙ. στρ. α'. ἰὼ

Iamb. trim.	{	— / — — — / — — — / — — — — — — — — — — — — — —
		β'.
Dochm.	{	— / — — — / — — — / — — — / — — — / — — — / — — — / — — — / — — — / — —
Iamb. trim.	{	5 — / — — — / — — — / — — — — / — — — / — — — / — — — — / — — — / — — — / — — —
Logaoed.	{	10 — / — — — / — — — / — — — — / — — — / — — — / — — — — / — — — / — — — / — — — — / — — — / — — — / — — —
		γ'.
Dochm.	{	— / — — — / — — — / — — — — / — — — / — — — / — — — — / — — — / — — — / — — —
Iamb.	{	5 — / — — — / — — — / — — — — / — — — / — — — / — — —
Logaoed.		— / — — — / — — — / — — —
Iamb.		— / — — — / — — — / — — —
Troch.	{	— / — — — / — — — / — — — — / — — — / — — — / — — —
Logaoed. (?)	{	10 — / — — — / — — — / — — — — / — — — / — — — / — — — — / — — — / — — — / — — — — / — — — / — — — / — — —
Troch.	{	— / — — — / — — — / — — — — / — — — / — — — / — — — — / — — — / — — — / — — —
Iamb.	{	15 — / — — — / — — — / — — — — / — — — / — — — / — — —
Adon.		— / — — — / — — — / — — —
Iamb. trim.	{	— / — — — / — — — / — — — — / — — — / — — — / — — —

The arrangement of the latter part of γ' is rendered doubtful by the manifest corruption of ll. 406, 7. Perhaps—

εἰ τὰ μὰ μὲν φθίνει, φίλοι, πάλαι  
μῶραις δ' ἄγραισι ταῖσδ' ὁμοῦ προσκεί-  
μεθα.

(— / — — — / — — — / — — —  
— / — — — / — — — / — — —)

And in the antistrophe, 424, 5,

τόδ' ἐξερω μέγ' οἶον οὔτινα  
Τροία στρατοῦ δέρχθη χθονὸς μολόντ'  
ἀπό.

Or, reading τάδε for τὰ, and omitting  
τοῖσδ' ὁμοῦ, στρατοῦ, and ἀπό,—

εἰ τάδε μὲν φθίνει, φίλοι, πάλαι  
μῶραις δ' ἄγραις προσκείμεθα, | πᾶς . .



5 ἀλλά με συνδαΐξον.

ΧΟ. εὐφημα φώνει· μὴ κακὸν κακῷ διδοὺς  
ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.

ΑΙ. στρ. β. ὄρας τὸν θρασύν, τὸν εὐκάρδιον,  
τὸν ἐν δαΐοις ἄτρεστον μάχαις,  
ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας;  
ὦμοι γέλωτος, οἶον ὑβρίσθην ἄρα.

365

ΤΕ. μή, δέσποτ' Αἴας, λίσσομαί σ', αὔδα τάδε.

ΑΙ. οὐκ ἐκτός; οὐκ ἄψορρον ἐκνεμεῖ πόδα;  
αἰαῖ αἰαῖ.

370

ΧΟ. ὦ πρὸς θεῶν ὑπείκε καὶ φρόνησον εὖ.

ΑΙ. ὦ δύσμορος, ὃς χερὶ μὲν  
μεθῆκα τοὺς ἀλάστορας,

ἐν δ' ἐλίκεσσι βουσὶ καὶ κλυτοῖς πεσὼν αἰπολίοις [5 b.

367. ὦμοι] ὠῖμοι L. οῖμοι A Pal. 369. ἐκνεμεῖ] ἐκνεμηῖ LA. ἐκνημηῖ Γ.  
ἐκνεμηῖ R. 370. αἰαῖ αἰαῖ] αἰ αἰ αἰ L. αἰ αἰ αἰ A. αἰ αἰ αἰ Pal. 372. ὦ]  
ὦ LA. χερὶ] χεροῖ L. χερὶ Herm. corr. χερσὶ A Vat. ac VV<sup>3</sup>. πάντων αἰῶν M.

behold the only shepherd to support the flock; come, lay me dead beside them! This explanation has the advantage of supposing only one ellipse with both verbs, viz. τῇ ποιμνῇ. In this case μόνον ποιμένων is to be explained as an idiomatic expression, in which, as in μόνος τῶν ἄλλων, the privative word has a negative force: i.e. You, and not the shepherds, shall avenge the sheep. Cp. Ant. 773, ἔρμημος . . στίβος. (The sense might be made clearer by reading ποιμνίοις for ποιμένων.) Others (2) suppose 'shepherds' to be put figuratively for 'comforters,' or (3) take ποιμένων as gen. obj. = 'to defend thy lord.' Others conjecture πημονῶν ἐπαρκέσονται, πημονῶν ἔτ' ἄρκος ὄντ'.

363. 'Do not (1) aggravate the blow of disaster; or (2) 'Make the sorrow worse than the calamity.' For the whole sentence, cp. Thuc. 5. 65, κακὸν κακῷ ἰᾶσθαι: O. C. 438.

366. 'Redoubtable in valour amongst harmless beasts.' For ἐν, cp. infr. 1315, μάλλον ἢ 'ν ἐμοὶ θρασύς. The phrase ἀφόβοις θηρσὶ is clearly an oxymoron, but has been diversely explained either as (1) 'harmless' (τοῖς μὴ φόβον ἐμποιούσι, Schol.), or (2) 'game that flies

not' ('quibus sanus quisque parcit, non solum quia nihil periculi nobis creant sed etiam quia fidei nostrae confidunt,' Lobeck.) The former is more in point. Ajax had been valiant 'where no fear was.' His prey was even less glorious than the boar or lion, which, though not human, are still formidable.

367. οἶον] Sc. γέλωτα. 'What insulting mockery has been heaped on me!'

369. The sight of Tecmessa, whom he must abandon, provokes Ajax to new rage. He first breaks forth on her impatiently, and then laments aloud. In what follows he is regardless both of her and the chorus.

373. ὃς χερὶ μὲν] For the position of μὲν, which belongs properly to the verb, see Essay on L. § 41. pp. 78, 9. The instrumental dative is used, with a fore-feeling of the latter part of the sentence, for ἐκ χερὸς. Mr. Jebb understands Ajax to mean that he had 'let off the Greeks in respect of personal chastisement, and merely damaged them in property.' But this softens the antithesis too much. The difficulty may be avoided by reading (with Schndw.) ὃς χερσὶν, and προγόνων πάτερ in the antistrophe, l. 387.

375. The epithets here are echoes of



ἔρεμνὸν αἷμ' ἔδενσα.

376

ΧΟ. τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις;  
οὐ γὰρ γένοιτ' ἂν ταυθ' ὅπως οὐχ ᾧδ' ἔχειν.

ΑΙ. ἀντ. β. ἰὼ πάνθ' ὀρώων, ἀπάντων τ' αἰεὶ  
κακῶν ὄργανον, τέκνον Λαρτίου,  
κακοπινέστατόν τ' ἄλημα στρατοῦ,  
ἣ που πολλὸν γέλωθ' ὑφ' ἡδονῆς ἄγεις.

380

ΧΟ. ξύν τῳ θεῷ πᾶς καὶ γελαῖ κώδύρεται.

ΑΙ. ἴδοιμι [δῆ] νιν, καίπερ ᾧδ' ἀτῶμενος.

379. ἀπάντων τ' αἰεὶ] πάντων αἰεὶ L. ἀπάντων τ' αἰεὶ AG Vat. ac MM<sup>2</sup> Pal. 380. Λαρτίου] λαερτίου LAG. 381. κακοπινέστατόν] κοκοπινέστατον L. κακοπινέστατόν A. κακοπινέστατοντ' sic Pal. τ' om. M. 383. ἴδοιμι [δῆ] νιν] ἴδοιμι . μιν L. ἴδοιμι μιν A Pal. ἴδοιμι δῆ νιν Tricl. ἴδοιμι νιν Cett. κώδύρεται] κῶδύρεται Pal.

the epic style, but possibly with some variation of meaning. 'Goodly,' which is the meaning of κλυτός in such expressions as κλυτὰ μῆλα (Od. 9. 308), is not sufficiently pointed here, and the Scholiast may be right in saying κλυτὰ λέγει τὰ αἰπόλια διὰ τὰς ἐν αὐτοῖς ταραχὰς καὶ φωνάς. 'The horned kine and bleating herds of goats.'

376. 'I rained forth dark-flowing blood.' ἔρεμνόν is another Homeric epithet, not merely signifying 'dark' (and so recalling μέλαν αἷμα), but 'darkling,' with reference to the gloom of night and other circumstances of horror which surrounded the act.

377. ὅπως οὐχ ᾧδ' ἔχειν] ὅπως is here simply an indefinite ὥς, and is construed with the infinitive as ὥς might have been.

379 foll. The former outburst was towards the Atreidae. He now breaks forth against Odysseus.

379. πάνθ' ὀρώων] Cp. supr. 29, Phil. 1013, 4, ἀλλ' ἡ κατὰ σῆ διὰ μυχῶν βλέπουσ' αἰεὶ | ψυχῇ, κ.τ.λ.

381. κακοπινέστατον . ἄλημα στρατοῦ] 'Abominable misleader of the host.' So the Scholiast seems to understand the words, κακοπινέστατον, 'defiled,' i.e. by continual base practices. Musgrave suggested an allusion to the act of disguising himself as a wandering beggar mentioned in Od. 4. 242 foll., but preferred to derive ἄλημα (= παιτάλη) from ἀλέω. The earlier explanation is here preferable to both these, and in infr. 390, ἄλημα

may quite well mean, 'cause of error' (τῶν Ἑλλήνων, gl. Pal.). Cp. the causative use of ἄλη in Aesch. Ag. 195, δύσορμοι | βροτῶν ἄλαι. The error of which Ajax most complains is the misjudgment about the arms of Achilles.

382. ἄγεις] 'Dost prolong.'

383. ξύν τῳ θεῷ] The article is not added to θεός elsewhere in Sophocles without special reason, and the conjecture of Schndw. ξύν τοι θεῷ supplies a particle of connexion. But the asyndeton is rather impressive, and τῳ θεῷ may be explained 'the god who gives the laughter or the tears.' 'Laughter and sorrow are in the hands of God;' i.e. we must be patient and the position may be reversed. The chorus reflect that the Divine power which now favours Odysseus and oppresses Ajax may hereafter work the opposite effect. Cp. Trach. 131 foll. ἀλλ' ἐπὶ πῆμα καὶ χαρὰ | πᾶσι κυκλοῦσιν, οἶον | ἄρετον στροφάδες κέλευθοι.

384. The syllable which has been probably lost from this line has been variously restored. μέν, νῦν, μὴν, etc., having been supplied. The Triclinian reading is harmless, and is followed in the text, in the absence of better MS. authority. Ajax prays to see his enemy, that, even ruined as he is, he may avenge himself. Cp. infr. 388-91, Trach. 1107 foll. ἀλλ' εὖ γέ τοι τόδ' ἴστε, κἂν τὸ μηδὲν ᾧ, | κἂν μηδὲν ἔρω, τὴν γε δρᾶσαν τὰδε | χειρώσομαι κακὰ τῶνδε προσμόλοι μόνον, κ.τ.λ. This is more probable than an aposiopesis of ὀδυρόμενον

ἰὼ μοί μοι.

385

ΧΟ. μηδὲν μέγ' εἶπης. οὐχ ὄρα's ἵν' εἴ κακοῦ;

ΑΙ. ὦ Ζεῦ, προγόνων προπάτωρ,

πῶς ἂν τὸν αἰμυλῶτατον,

ἐχθρὸν ἄλῃμα, τοὺς τε δισσάρχας ὀλέσσας βασιλῆς, 390

τέλος θάνοιμι καὐτός;

ΤΕ. ὅταν κατεύχῃ ταῦθ', ὁμοῦ κάμοι θανεῖν

εὖχον· τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος;

ΑΙ. στρ.γ'. ἰὼ

σκότος, ἐμὸν φάος,

395

ἔρεβος ὦ φαεννότατον, ὡς ἐμοί,

\* ἔλεσθ' ἔλεσθέ μ' οἰκήτορα,

5 ἔλεσθέ μ' οὔτε γὰρ θεῶν γένος

οὔθ' ἀμερίων ἔτ' ἄξιος

βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων.

400

386. εἴ] ἡ L. εἴ CA. 387. προπάτωρ] προπάτορ Pal. 390. δισσάρχας] δισάρχας L. δισσάρχας AC<sup>7</sup>. ὀλέσσας] ὀλέσας LAG. ὀλέσσας Turn. corr. βασιλῆς] βασιλεῖς A. 393. δεῖ] δη L. δεῖ C<sup>2</sup>A. 395. φαεννότατον] φαεννοτον L. φαεννότατον C<sup>2</sup>. 396. ἔλεσθ' ἔλεσθέ μ'] ἔλεσθέ μ' ἔλεσθέ μ' LA. ἔλεσθ' ἔλεσθέ μ' Elmsl. corr. ἔλεσθέ μ' οἰκήτορα ἔλεσθ' οὔτε γὰρ Γ. 400. ὄνασιν] ὄνησιν MSS. ὄνασιν Brunck corr. (τίν', εἰς ὄνησιν, L<sup>2</sup>).

or the like, though this may be suggested by comparing Phil. 1113 foll. ἰδοίμαν δὲ νιν, | τὸν τᾷδε μῆσάμενον, τὸν ἴσον χρόνον | ἐμὰς λαχόντ' ἀνίας.

387. προγόνων προπάτωρ] Zeus was only the great-grandsire of Ajax, but the feeling of Sophocles and his age required that the Divine source should seem more remote. For similar vagueness in speaking of the past, cp. Ant. 981, 2, where σπέρμα...ἀρχαιογόνων | ἄντασ' Ἐρεχθεῖδαν is said of the grand-daughter of Erechtheus. Also supr. 190.

390. ὀλέσσας] The σ is doubled Epicē. Cp. Aesch. Pers. 864, ὄσας δ' εἶλε πόλεις.

391. τέλος θάνοιμι καὐτός] Ajax desires death, but death would be sweeter if he could first be avenged on his enemies. The feeling here is slightly different from Aesch. Choeph. 438, ἐπεὶ ἐγὼ νοσφίας ὀλοίμαν, where the participle has an exclusive emphasis ('if I could only take their lives'), and there is no real desire of death.

394 foll. Ajax, who had once prayed for light, now prays for darkness as his only light.

396. φαεννότατον, ὡς ἐμοί] 'Most brilliant, in my sight.' Cp. Ant. 1161, Κρέων γὰρ ἦν ζηλωτός, ὡς ἐμοί, ποτέ.

397. ἔλεσθ' ἔλεσθέ μ'] In the spirit of polytheism the two names σκότος and ἔρεβος are imagined to denote two beings. Hence the plural. For the middle voice, cp. O. T. 887, κακά νιν ἔλοιτο μοῖρα.

399 foll. i. e. οὐκέτι γὰρ ἄξιός εἰμι βλέπειν οὔτε εἰς θεῶν γένος οὔτε εἰς ὄνασιν τινα ἀμερίων ἀνθρώπων. For the omission of the preposition in the former clause, cp. Ant. 789, 90, καί σ' οὐτ' ἀθανάτων φύξιμος οὐδεῖς, | οὔθ' ἀμερίων ἐπ' ἀνθρώπων; and for βλέπειν εἰς, cp. Ant. 922, 3, τί χρὴ με τὴν δύστηνον εἰς θεοὺς ἔτι | βλέπειν; Others (see v. rr.) join τινὰ ἀνθρώπων, making εἰς ὄνασιν adverbial, and understand βλέπειν with the accusative to be equivalent to βλέπειν εἰς.

- ἀλλά μ' ἄ Διὸς  
ἀλκίμα θεὸς  
10 τ' ὀλέθριον αἰκίζει.  
ποῖ τις οὖν φύγη;  
ποῖ μολῶν μενῶ;  
εἰ †τὰ μὲν φθίνει, φίλοι †τοῖσδ' ὁμοῦ †πέλας 405  
μώραις δ' ἄγραις προσκείμεθα,  
15 πᾶς δὲ στρατὸς δίπαλτος ἂν με  
χειρὶ φονεύοι.  
ΤΕ. ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον 410  
φωνεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἂν.

402. †ὀλέθριον] gl. ὀλεθρίως L<sup>2</sup>. 403. φύγη] φύγη L. γρ. τράπη C<sup>2</sup> mg.  
φύγη A. 404. μενῶ] μένω L. 405. φθίνει] φθίνει L<sup>2</sup>. 406. μώραις]  
μωραῖς L. μώραις Elms. corr. 411. οὐκ ἔτλη] οὐκετ' ἔτλη A.

403. †ὀλέθριον αἰκίζει] The MS. reading is unmetrical, unless on the somewhat forced supposition that εὐφρονες in the antistrophe may be scanned εὐφρονες. Wunder conjectured οὐλιον, which restores the metre. But οὐλιος is everywhere active, and we can hardly venture to introduce it passively here. All that can be said is that ὀλέθριον has probably taken the place of some equivalent word (such as πάμμορον), unless we may be satisfied with ὀλέθρι', the adverbial plural. Hermann's attempt to scan the two lines thus, ἀλκίμα θεὸς δ' | λέθριον αἰκίζει, — — — — — | — — — — — is unusually violent.

404. ποῖ . . μενῶ] 'Whither shall I go and find rest?' The subjunctive in φύγη is excused by the implication of the first person in the third.

405 foll. The Scholion, διὰ (τὴν κατὰ L) τὴν κρίσιν τῶν ὀπλων, is not inconsistent with the reading in the text, which admits of being construed thus, 'Seeing that things here are perishing together with these victims by my side.' But the language is at once obscure and feeble, and the metre does not agree with the antistrophe. There must be something wrong. The general meaning is, 'I am finally ruined, and at this moment am involved in ridicule and disgrace.' The simplest change is to read τάδε μὲν for τὰ μὲν (Elmsl.), and

τίσις δ' for τοῖσδ' (Lobeck), i. e. (405-8) εἰ τάδε μὲν φθίνει φίλοι, τίσις δ' | ὁμοῦ πέλας: and (423-6) ἐξερέω μέγ' οἶον οὐτίνα Τροία στρατοῦ. But even so, there is too much of repetition for a lyric passage, and it is reasonable to suppose some deeper corruption. For example, τοῖσδ' ὁμοῦ may have grown out of πέλας, and this may be a corruption of πάλαι. Then supposing (with Schndw.) that στρατοῦ and ἀπό are excrescences in the antistrophe, we might read (405-8), εἰ τάδε μὲν φθίνει, φίλοι. πάλαι, | μώραις δ' ἄγραις προσκείμεθα, and (423-6), ἐξερέω μέγ', οἶον οὐτίνα | Τροία χθονὸς δέρχθη μολόνθ' | etc. See note on l. 348. But nothing can be asserted confidently about this passage. For προσκείμεθα, cp. El. 1040, ᾧ σὺ πρόσκεισαι κακῷ.

408 foll. Cp. supr. 251.

δίπαλτος] 'With spears in both hands' — δύο δοῦρε παλλόμενοι. On this use of the adjective, see Essay on L. § 53. p. 98, also § 42. p. 80 γ; and cp. esp. El. 1494, κοῦ πρόχειρος εἰ κτανεῖν: Aesch. Ag. 1652, πρόκαπος . . θανεῖν.

ἂν. φονεύοι] The sentence, although introduced with εἰ, is continued independently of the hypothetical construction.

410. χρήσιμον] 'Serviceable,' here answers to the Epic βοὴν ἀγαθός, 'good at need.' The essential value of Ajax' services to the army is emphasized throughout. Cp. esp. supr. 119, 20.

ΑΙ. ἀντ.γ'. ἰὼ

πόροι ἀλῖρροθοι

πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον,

πολὺν πολὺν με δαρὸν τε δὴ

5 κατεῖχετ' ἀμφὶ Τροίαν χρόνον·

415

ἀλλ' οὐκέτι μ', οὐκέτ' ἀμπνοὰς

[6 a.

ἔχοντα· τοῦτό τις φρονῶν ἴστω.

ὦ Σκαμάνδριοι

γείτονες ῥοαί,

10 εὐφρονες Ἀργείοις,

420

οὐκέτ' ἄνδρα μὴ

τόνδ' ἴδῃτ', ἔπος

ἐξερέω μέγ', οἶον οὐ τινα

Τροία †στρατοῦ δέρχθη χθονὸς μολόντ' †ἀπὸ

425

15 Ἑλλανίδος· τανῦν δ' ἄτιμος

ὦδε πρόκειμαι.

ΧΟ. οὔτοι σ' ἀπείργειν, οὐθ' ὅπως ἐὼ λέγειν

ἔχω, κακοῖς τοιοῖσδε συμπεπτωκότα.

ΑΙ. αἰαί· τίς ἄν ποτ' ᾤεθ' ὦδ' ἐπώνυμον

430

412. ἰὼ] om. LA add Brunck. ὦ Γ. (ἰώ) Pal. 413. ἄντρα] ἄνδρα L. ἄντρα C<sup>3</sup>. 416. οὐκέτ'] οὐκ ἔτ' L. οὐκ ἔτι A. οὐκέτι Pal. 417. ὦ] ἰὼ LA. 427. πρόκειμαι] πρόκειται LV Pal. πρόκειμαι AC<sup>7</sup> Vat. ac V<sup>3</sup>. 430. αἰαί] αἰ αἰ L.

413. πόροι ἀλῖρροθοι] 'Paths of the surging sea,' i.e. either generally, or with reference to the narrow seas of the Aegean, called πόντια αὐλῶνες in Trach. 100, which separated Ajax from his home; or, possibly, to the Hellespont, which had witnessed his exploits, and is called by Xerxes, in Hdt. 7. 35, ἀλμυρὸς ποταμός. Cp. infr. 884, Aesch. Pers. 367.

414. πάραλά τ' ἄντρα, κ.τ.λ.] These were especially familiar to Ajax from his position at the end of the line towards Rhoeteum.

416. ἀμπνοὰς ἔχοντα] i.e. 'If you keep me here, it will not be in life.'

417. φρονῶν] 'If he have sense to perceive.'

420. εὐφρονες Ἀργείοις] i.e. 'Kind to me no longer, but to my enemies.' In a different mood he afterwards (infr. 863) bids farewell to the rivers of Troy as his nurses.

424. οἶον, κ.τ.λ.] In Homeric fashion Ajax boasts himself to be the bravest of the Greeks. Cp. Il. 18. 104, 5, τοῖος ἐὼν οἶος οὔτις Ἀχαιῶν χαλκοχιτώνων | ἐν πολέμῳ. That he is the bravest next to Achilles is the Homeric tradition, and he is acknowledged to be so by his enemy Odysseus, infr. 1341. The arrangement of this part of the antistrophe must be adapted to the change made in the strophe. See note on 405 foll. For μέγα, cp. Pind. Nem. 6. 45, 6, ἔλπομαι μέγα εἰπὼν σκοποῦ ἄντα τυχεῖν.

425. The hiatus after ἀπὸ at the end of the (lyric) iambic line is doubtful.

427. The reading πρόκειται is not wholly impossible.

428. οὐθ' ὅπως] Elmsley would read οὐδ', because there is no τε preceding. But this is too strict.

430 foll. For a ῥῆσις similarly following μέλῃ ἀπὸ σκηπῆς, cp. El. 254



τούμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς ;  
 νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ  
 καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·  
 ὅτου πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς  
 τὰ πρῶτα καλλιστεῖ ἄριστεύσας στρατοῦ  
 πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων·  
 ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον  
 Τροίας ἐπελθὼν οὐκ ἐλάσσονι σθένει,  
 οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,  
 ἄτιμος Ἀργείοισιν ᾧδ' ἀπόλλυμαι.

435

440

431. τοῦμόν] τοῦμόν L.

434. ὅτου] ὅτω L<sup>3</sup> pr.

fol.; Trach. 1046 foll.; O. T. 1369 foll.; O. C. 258 foll. Ajax, in his solitude (for he hardly feels the presence of Tecmessa) in passing to a more collected mood, first utters the note of sadness, and then is struck by the correspondence of the repeated syllable with his own name. Many poets have observed how the mind in moments of intense feeling becomes engaged with trifles:—

'Strange, that the mind, when fraught  
 With a passion so intense  
 One would think that it well  
 Might drown all life in the eye  
 That it should, by being so overwrought,  
 Suddenly strike on a sharper sense  
 For a shell, or a flower, little things,  
 Which else would have been past by.'

TENNYSON'S *Maud*.

The cry of woe, *alaï*, sounds to Ajax like the reverberation of his name, and with the superstitious feeling which attached to words casually spoken, he dwells on the resemblance. 'Ay me! —Who ever could have thought that my name would thus be the appropriate expression for my woes?' Cp. esp. Fr. 877, ὁρθῶν δ' Ὀδυσσεύς ἐμ', ἐπώνυμος κακοῖς | πολλοὶ γὰρ ᾤδυσαντο δυσμενεῖς ἐμοί. And see Essay on L. § 44. p. 83. Lersch, Sprach-philosophie, vol. 3. pp. 3 foll. ἐπώνυμον supplements the predication of *ξυνοίσειν*, 'Agree in the way of naming.' (The conj. *ξυνήσειν*, although ingenious, is quite unnecessary.)

432. δις refers to the repetition of the syllable in *αἰά*.

433. τοιούτοις] Sc. ὥστε πρέπειν εἶναι πολλὰ καὶ αἰάζειν ἐπ' αὐτοῖς.

434. ὅτου] For this pathetic use of ὅστις, cp. esp. O. T. 1184, ὅστις πέφασμαι, κ.τ.λ. The clauses with μέν and δέ do not quite correspond. In l. 437 the sentence passes out of the relative construction.

435. 'Having won from all the host by his supreme valour the fairest prize.' καλλιστεία can hardly be taken as equivalent to ἀριστεία. It is probably used with an inaccurate sense of its derivation from κάλλιστος;—i.e. 'the prize of beauty' is understood to mean, not the prize given to the most beautiful, but the most beautiful given as a prize. The accusative is cognate after ἀριστεύσας, i.e. ἀριστεύσας κάλλιστα ἀριστεία. Cp. Eur. Phoen. 214, 5, πόλεος ἐκπροκρίθεισ' ἐμὰς | καλλιστεύματα Λοξία.

437. The bisected line following the smooth preceding verses has a grating effect, which is here expressive.

438. For the genitive Τροίας, see E. on L. § 10. p. 17, 6.

ἐπελθὼν] 'Coming in my turn.'

οὐκ ἐλάσσονι σθένει] In saying that he was not less in might or in achievements than Telamon, Ajax has the same feeling that is expressed by Sthenelus in the Iliad, 4. 405, ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι.

439. ἀρκέσας] 'Having achieved.' In Thuc. 2. 47, οὔτε γὰρ ἰατροὶ ἤρουν θεραπεύοντες ἀγνοία, ἀρκεῖν is used absolutely = 'to avail.' Here in the same sense it takes a 'cognate' accusative of that in which effort is successful. Cp. infr. 535, τοῦτό γ' ἀρκέσαι: Aesch. Pers. 278, οὐδὲν γὰρ ἥρκει τόξα.

440. The dative is to be joined with

καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,  
 εἰ ζῶν Ἀχιλλεὺς τῶν ὀπλῶν τῶν ὦν πέρι  
 κρίνειν ἔμελλε κράτος ἀριστείας τινί,  
 οὐκ ἂν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.  
 νῦν δ' αὐτ' Ἀτρεΐδαι φωτὶ παντουργῷ φρένας 445  
 ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.  
 κεῖ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι  
 γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἂν ποτε  
 δίκην κατ' ἄλλου φωτὸς ᾧδ' ἐψήφισαν.  
 νῦν δ' ἡ Διὸς γοργῶπις \*ἀδάματος θεὰ 450  
 ἤδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπευθύνοντ' ἐμὴν  
 ἔσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,

447. ὄμμα] ὄνομα L. ὄμμα CA. 450. ἀδάματος] ἀδάμαστος MSS. Elmsl. corr.

451. ἐπευθύνοντ'] ἐπαντύνοντ' L<sup>2</sup>. ἐπεντύνοντ' Γ. ἐπεντύνοντ' Vat. ac C<sup>7</sup>AV<sup>3</sup>RMM<sup>2</sup>  
 Pal. ἐπεντείνοντ' V. 452. νόσον] νόσων L. νόσον CA.

ἄτιμος, = πρὸς Ἀργείων and ἐν Ἀργείοις. The Argives are at once the agents and the witnesses of Ajax' dishonour. His mind reverts to the critical moment—the judgment of the arms.

442, 3. 'Were Achilles alive, and had he to decide the question of his arms and to adjudge the meed of valour to some one.'

444. αὐτ'] αὐτά. ἔμαρψεν] 'Grasped.' The vivid word expresses Ajax' sense of his right to the arms, and of the violent usurpation of Odysseus.

ἄλλος ἀντ' ἐμοῦ] 'Another and not I.' Essay on L. § 40. p. 75, 5.

445. φωτὶ παντουργῷ φρένας] 'To an all-accomplished rogue.' Although παντουργῷ is said contemptuously, it is not necessary to suppose that it has all the associations of πανουργός. φρένας has probably an emphasis in opposition to κράτη in l. 446. Ajax speaks with scorn of those varied mental resources of which he does not feel the need.

446. ἔπραξαν] 'Made them over,' or, as we say in common parlance, 'jobbed them.' πράσσειν often means 'to intrigue' in a bad sense. Cp. esp. O. T. 124, 5, εἴ τι μὴ ἐν ἀργυρῷ | ἐπράσσει ἐνθὲν, and note.

ἀπώσαντες] 'Setting aside my deeds

of valour,' i. e. rejecting from consideration my valiant services.

447, 8. διάστροφοι | γνώμης ἀπῆξαν] 'Started aside from my purpose.' διάστροφοι is (1) supplem. predicate, or perhaps (2) = διάστροφοι οὔσαι. Cp. supr. 258.

449. ἐψήφισαν] 'Determined by vote.' The judges would be said ψηφίζεσθαι, 'to give their votes.' The generals, who conducted the voting, are said ψηφίζειν, 'to manage by votes,' as Menelaus is accused of having done dishonestly, infr. 1135. On rare uses of the active voice in Soph., see Essay on L. § 30. p. 51 b; § 53. p. 98.

450. Instead of γλαυκῶπις, the usual epithet for Athena, Ajax resentfully uses γοργῶπις, with some recollection of the grim appearance of the goddess as she hounded him to the mad onset, supr. 59, 60. ἀδάματος is 'invincible,' not merely 'unwedded,' though the latter notion may be contained in the word.

451. ἐπευθύνοντ'] 'In act of stretching forth.' Ajax (supr. 49) was at the tent-door of the Atreidae, and had little more to do than to stretch out his hand. The v. r. ἐπεντύνοντα would mean 'arming,' but he was already armed. ἐπεντείνοντα is better, but is probably a correction of ἐπεντύνοντ'.

ᾧστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς.

κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,

ἐμοῦ μὲν οὐχ ἐκόντος· εἰ δέ τις θεῶν

455

βλάπτοι, φύγοι τᾶν χῶ κακὸς τὸν κρείσσονα.

καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς

ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατός,

ἔχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.

πότερα πρὸς οἴκους, ναυλόχους λιπὼν ἔδρας

[6 b.

μόνους τ' Ἀτρείδας, πέλαγος Αἰγαῖον περῶ;

461

καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεῖς

Τελαμῶνι; πῶς με τλήσεται ποτ' εἰσιδεῖν

γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,

ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν;

465

οὐκ ἔστι τοῦργον τλητόν. ἀλλὰ δῆτ' ἰὼν

πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνους

καὶ δρῶν τι χρηστόν, εἴτα λοίσθιον θάνω;

ἀλλ' ὧδέ γ' Ἀτρείδας ἂν εὐφράναιμί που.

455. οὐχ ἐκόντος] γρ. οὐκ ἔχοντος C<sup>2</sup>.  
cott. 469. εὐφράναιμί] εὐφραίναιμι L.

456. τάν] γ' ἂν L. τᾶν Elmsl.  
εὐφράναιμί A.

453. τοιοῖσδε is said with a rueful glance at the slaughtered animals, which in his delirium he had taken for his enemies.

455. ἐμοῦ μὲν οὐχ ἐκόντος] 'Not with my will, indeed.' The will of Ajax is not crushed. He still protests against the Providence that has spared his foes, whom he regards as his inferiors, though they have triumphed.

457. 8. ὅστις. ἐχθαίρομαι] We are afterwards informed, infr. 756, that the Divine anger against Ajax is not permanent. For ὅστις, without distinct antecedent, see Essay on L. § 39. p. 72. 2.

459. πεδία τάδε] Above all, for last night's violence.

461. μόνους τ' Ἀτρείδας] 'And [leaving] the Atreidae to fight alone,' i. e. unsupported by Ajax, whose valour outweighs all others.

462. καί] 'Then,' 'in that case.' καί here introduces an objection, as in καί

πῶς; Cp. esp. Ant. 449, καὶ δῆτ' ἐτόλμας τοῖσδ' ὑπερβαίνειν νόμους;

ποῖον ὄμμα. Τελαμῶνι] 'How shall I come before my father Telamon, and meet his eye?' As in O. T. 1371. ὄμμασιν ποίους, the adjective has an adverbial force.

464 γυμνὸν .. ἄτερ] For the pleonasm, see Essay on L. § 40. p. 75. 5.

465. 'Which he won for a glorious garland of renown.' ὧν is an appositional genitive. Essay on L. § 10. p. 17. 6.

466. ἀλλὰ δῆτ' Cp. Phil. 1352, ἀλλ' εἰκάθω δῆτα;

467. μόνος μόνους] 'In single opposition' = οἰόμενος οἶος. The word is repeated for emphasis, without weighing the exact meaning. E. on L. § 44. p. 83 foll. Cp. Shak. Cor. i. 4. 'He is himself alone, | To answer all the city.'

469. Ajax, who has withdrawn from battle out of resentment against the Atreidae, cannot stultify himself in his last act of all.



οὐκ ἔστι ταῦτα. πείρά τις ζητῆτέα 470  
 τοιάδ', ἀφ' ἧς γέροντι δηλώσω πατρί  
 μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.  
 αἰσχροὺν γὰρ ἄνδρα τοῦ μακροῦ χρήζειν βίου,  
 κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.  
 τί γὰρ παρ' ἡμᾶρ ἡμέρα τέρπειν ἔχει 475  
 προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν;  
 οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτόν,

472. φύσιν] φυσ. L. φύσιν C<sup>2</sup>. \*γ'] om. A pr. 476. κἀναθεῖσα] κἀνα-  
 θεῖσα A. κἀνεθεῖσα C<sup>7</sup>. κἀναθεῖσα Γ Vat. a V (c. gl. προσθεῖσα | ἀνεσιν ἔχουσα V).  
 κἀνεθεῖσα Vat. c. κἀνεθεῖσα V<sup>3</sup>. γε] δὲ L. γε C<sup>7</sup> VV<sup>3</sup>.

471. τοιάδ', ἀφ' ἧς] Cp. Phil. 17, τοιάδ', ἢ ἐν ψυχῇ, κ.τ.λ.

472. The use of μή is occasioned by the notion of purpose which pervades the sentence.

φύσιν γ'] 'In my real nature,' though I am a craven in their estimation who have placed me beneath Odysseus. For a similar emphatic use of φύσιν, cp. O. C. 270, πῶς ἐγὼ κακὸς φύσιν;

473 foll. He has sufficiently indicated his intention of suicide, and now gives his reason for it.

τοῦ μακροῦ.. βίου] The article is added as with words of number or quantity. Cp. O. T. 518, βίου τοῦ μακραίωνος, and for the sentiment, Fr. 867, ὅστις γὰρ ἐν κακοῖσιν ἱμεῖρε βίου, | ἡ δειλὸς ἔστιν ἡ δυσάλητος φρένας: Plato, Phaedo 117 A, γέλωτα ὀφλήσειν παρ' ἑμᾶν, γλιχόμενος τοῦ ζῆν καὶ φειδόμενος, οὐδενὸς ἔτι ἐνόητος.

474. 'Who in a life of evils finds no release from them.' κακοῖσιν is dative of circumstance. (E. on L. § 14. p. 20 a.) Cp. Eur. Suppl. 1042, τοῖς παρεστῶσιν κακοῖς. ἐξαλλάσσεται, sc. τῶν κακῶν.

475, 6. 'For what pleasure is there in day following day? Can it add to or take away anything from death?' For the variation in παρ' ἡμᾶρ ἡμέρα, cp. Ant. 596, γενεὰν γένος: Eur. Hec. 410, παρείαν.. παρηίδι. The meaning is not here alternate days, but 'day after day,' i. e. the extension of time, 'To-morrow, and to-morrow, and to-morrow.' Cp. Shak. J. C. 3. 1, 'That we shall die, we know: tis but the time And drawing days out, that men stand upon.' τὸ κατ-

θανεῖν is the fact, i. e. the certainty of death. The opposites προσθεῖσα κἀναθεῖσα are both mentioned, although the latter only is in point. For this, cp. Ant. 39, λύουσ' ἂν ἡ φάπτουσα; and for the disjunctive καί, Thuc. 5. 23, ἦν δέ τι δοκῇ.. προσθεῖναι καὶ ἀφελεῖν. For the meaning, cp.

'Come he slow or come he fast,  
 It is but Death that comes at last.'

Sir W. SCOTT, *Lord of the Isles*. Also El. 1485, 6, τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμυγμένων | θνήσκων ὁ μέλλον τοῦ χρόνου κέρδος φέροι;

As in Pind. Ol. 7. 110, ἂμ πάλον μέλλεν θέμεν, ἀνατιθέναι is here used in the sense of 'to retract,' in which ἀνατίθεσθαι often occurs. The absence of personal reference accounts for the active voice being preferred to the middle, as in supr. 449, ἐψήφισαν: infr. 1037, μηχανᾶν. Essay on L. § 31. p. 51 b. τί (or τι) is to be resumed with the second clause, 'What pleasure can time give, by retracting what (or anything)?'

Other explanations of these difficult lines are the following:—(1) 'What joy can one day bring more than another, since it can only (γε) bring a man near to death and then relieve him from it?' (2) 'What joy is brought by day succeeding day, since all that it can do is to add something of death or to defer it?' (3) 'What joy is there in days which alternately bring near and defer the doom of death?'

477. οὐδενὸς λόγου] 'At any valuation.'



ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.

ἀλλ' ἡ καλῶς ζῆν, ἡ καλῶς τεθνηκέναι  
τὸν εὐγενῇ χρή' πάντ' ἀκήκοας λόγον.

480

ΧΟ. οὐδεὶς ἐρεῖ ποθ' ὡς ὑπόβλητον λόγον,  
Αἴας, ἔλεξας, ἀλλὰ τῆς σαντοῦ φρενός.  
παῦσαι γε μέντοι καὶ δὸς ἀνδράσιν φίλοις  
γνώμης κρατῆσαι, τάσδε φροντίδας μεθείς.

ΤΕ. ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης

485

οὐκ ἔστιν οὐδὲν μείζον ἀνθρώποις κακόν.

ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρός,

εἶπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν

νῦν δ' εἰμὶ δούλη. θεοῖς γὰρ ὦδ' ἔδοξέ που

καὶ σῇ μάλιστα χειρί. τοιγαροῦν, ἐπεὶ

490

τὸ σὸν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σά,

καὶ σ' ἀντιάζω πρὸς τ' ἐφεστίου Διὸς

481. λόγον] λον L. λόγον C<sup>7</sup>.

482. τῆς σαντοῦ] τῆσαυτοῦ LG. τῆς σαν-

τοῦ C<sup>7</sup>.

486. κακόν] . . ον L. κακὸν C<sup>7</sup>.

488. τινός] τινός C<sup>6</sup>A.

478. κεναῖσιν] 'Vain,' because rendered fruitless by the certainty of death.

479. Cp. Il. 15. 511, where Ajax says, βέλτερον ἢ ἀπολίσσθαι ἓνα χρόνον ἢ βιώναι.

481. ὑπόβλητον] 'False,' i.e. unreal and not your own. Supr. 189, εἰ δ' ὑποβαλλόμενοι | κλέπτουσι μύθους, κ.τ.λ.

482. ἀλλὰ τῆς σαντοῦ φρενός] 'But one proceeding from your inmost thought.'

484. γνώμης κρατῆσαι] 'To overrule thy purpose.' Cp. supr. 448, γνώμης ἀπῆραν τῆς ἐμῆς. In Phil. 972, δούς is used absolutely with dat. of the person for 'yielding to advice.' Cp. Trach. 1117, δὸς μοι σεαυτόν.

485 foll. This speech of Tecmessa's has a certain general resemblance to that of Andromache in Il. 6. 407 foll.

τῆς ἀναγκαίας τύχης] 'Helpless misfortune.' ἀναγκαία τύχη is the crushing calamity that leaves its victim no chance of extricating himself. The phrase is touchingly expressive of Tecmessa's orphaned and captive state.

488. εἶπερ τινός] The hypothetical clause εἶπερ τις is attracted, as a sort of pronoun, into the construction of the clause on which it depends. See E. on L. § 35. p. 60, and cp. ἐνιοι. So in O. C. 734, σθένουσιν . . εἴ τιν' Ἑλλάδος. For σθένοντος ἐν πλούτῳ, cp. Pind. Isthm. 3. 2, σθένει πλούτου; Eur. El. 939.

489. που] 'I suppose.'

490. μάλιστα] 'Above all.' The power of Ajax is more manifest to Tecmessa than that of the gods themselves, and she has learnt to adopt something of his bold way of speaking about them. Cp. infr. 950-3. She knows, too, that it is dangerous in his presence to acknowledge the gods as supreme over him. Cp. infr. 589, 90.

491. τὸ σὸν λέχος ξυνῆλθον] Sc. σοί implied in τὸ σόν. 'Since I came to wedlock with thee.'

εὖ φρονῶ τὰ σά] 'My thoughts are wholly for thy good.' As she is one with him, she feels that she has a right to speak of what concerns them both.

492, 3. πρὸς τ' ἐφεστίου Διὸς | εὐνῆς τε τῆς σῆς] 'By Zeus who has watched

εὐνῆς τε τῆς σῆς, ἣ συνηλλάχθης ἐμοί,  
μή μ' ἀξιώσης βάξιν ἀλγεινὴν λαβεῖν

τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφείς τινί.

495

εἰ γὰρ θάνης σὺ καὶ τελευτήσας ἀφῆς,  
ταύτη νόμιζε κάμῃ τῇ τόθ' ἡμέρᾳ

βία ξυναρπασθεῖσαν Ἀργείων ὑπο

ξὺν παιδὶ τῷ σῷ δουλίαν ἔξειν τροφῇν.

καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ

500

λόγοις ἰάπτων, ἴδετε τὴν ὁμεινέτιν

Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,

οὔας λατρείας ἀνθ' ὅσου ζήλου τρέφει.

τοιαῦτ' ἐρεῖ τις· κάμῃ μὲν δαίμων ἐλᾷ,

[7 a.

493. ἦ] ἦς A. συνηλλάχθης] συναλλάχθης L. συνηλλάχθης AF. 495. ἐφείς] ἀφείς AC<sup>9</sup>. ἐφείς F. 496. εἰ] ἦν A. εἰ FM. ἦν Vat. ac V<sup>3</sup>M<sup>2</sup>. θάνης] θάνεις L. θάνησι C<sup>7</sup>. θάνης Pal. τελευτήσας] τελευτήσεις LGV. τελευτήσας C<sup>3</sup>. ἀφῆς] ἀφ' ἦς L<sup>2</sup> Pal. ἀφείς Pal. pr. V. ἀφείς M. 499. δουλίαν] δουλίον LF. δουλίαν C<sup>7</sup>. 501. ἰάπτων] γρ. ἀτίζων C<sup>3</sup>. ἰάπτων Vat. ac. πέμπων V.

over our hearth, and by my union with thee.' Tecmessa's claim rests (1) on her having been admitted by Ajax himself to share his home; (2) on the yet closer tie which binds them together.

493. 'And by thy marriage bed wherein thou wast joined with me.' For τῆς σῆς, cp. Il. 18. 433; Od. 4. 333. ξυναλλάσθαι is here 'to enter upon a new relation with.' Cp. especially Eur. I. A. 1157, οὗ σοι καταλλαχεῖσα, κ.τ.λ.

494. μή μ' ἀξιώσης] 'Have more regard for me than to let me.'

βάξιν] For βάξιν, of ill-natured talk, cp. Hes. Op. 184, τοὺς δ' ἄρα μέμφονται χαλεποῖς βάζοντες ἔπεσσι: (Eur.) Rhes. 718, ἐστὶν Ἀτρεΐδαν κακὸς] ἔβαξε.

495. χειρίαν ἐφείς τινί] 'Letting me fall under the hand of some one.' Cp. infr. 1297, ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθοράν.

496. εἰ γὰρ θάνης σύ] Cp. O. C. 1443, εἴ σου στερηθῶ. Some editors have unnecessarily changed εἰ to ἦ. For ταύτη, in l. 497, without pronominal correlative, cp. Trach. 719, 20, κείνος εἰ σφαλήσεται, | ταύτη σὺν ὁρμῇ κάμῃ συνθανεῖν ἅμα. The slight inexactness is here supplemented by the addition of τῇ τότε.

ἀφῆς] Sc. ἡμᾶς.

499. δουλίαν . . τροφῇν] 'The life of slaves.' For the condition of the captive widow, cp. Od. 8. 526 foll. ἡ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντ' ἐσιδοῦσα, | ἀμφ' αὐτῷ χυμένη λίγα κωκυῖ· οἱ δέ τ' ὅπισθεν | κόπτοντες δούρεσσι μετάφρενον ἤδὲ καὶ ἄμους, | εἴρερον εἰσανάγουσι πόνον τ' ἐχέμεν καὶ διζύν | τῆς δ' ἐλεεινοτάτῳ ἀχρεῖ φθινύθουσι παρειαί, and for that of the orphan, Il. 22. 490, ἡμαρ δ' ὄρφανικὸν παναφῆλικά, κ.τ.λ.

500. πρόσφθεγμα here is what is spoken not to, but at or about a person.

501. λόγοις ἰάπτων] 'Hitting with sharp words.' The construction follows the analogy of βάλλειν τιὰ λίθῳ.

502. μέγιστον ἴσχυσε] 'Surpassed all men in might.' So the force of the aorist may be expressed.

503. οὔας λατρείας] 'What a life of servitude.' The plural indicâtes the various menial actions included in λατρείας.

ἀνθ' ὅσου ζήλου] 'Instead of being so envied as she was.' ζῆλος in the sense of an envied condition occurs several times in Demosthenes. See L. and S. s. v.

504. κάμῃ μὲν δαίμων ἐλᾷ] 'And I indeed shall go whither destiny shall drive me.' Tecmessa means to say that her lot, however terrible, matters little,

σοὶ δ' αἰσχρὰ τάπη ταῦτα καὶ τῷ σῷ γένει.

505

ἀλλ' αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ

γῆρα προλείπων, αἰδεσθαι δὲ μητέρα

πολλῶν ἐτῶν κληροῦχον, ἢ σε πολλάκις

θεοῖς ἀράται ζῶντα πρὸς δόμους μολεῖν·

οἰκτερε δ', ὦναξ, παῖδα τὸν σόν, εἰ νέας

510

τροφῆς στερηθεὶς σοῦ διοίσεται μόνος

ὑπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν

κείνῳ τε κάμοι τοῦθ', ὅταν θάνῃς, νεμεῖς.

ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὃ τι βλέπω

πλὴν σοῦ. σὺ γάρ μοι πατρίδ' ἤστωσας δορί,

515

καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε

καθεῖλεν Ἄιδου θανασίμους οἰκήτορας.

τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;

505. σοὶ δ'] σοίτ' L. σοὶ δ' C.

ἀρά(ι)ται L.

513. νεμεῖς] νεμεῖ A.

508. σε] με L. σε C.

514. ἐστίν] ἐστὶ L.

509. ἀράται]

ἐστὶν AC<sup>7</sup> (?).

515. σὺ σοὶ L. μοι] μου Γ.

516. μητέρ' ἄλλῃ] sic Γ.

μητέρ' ἄλλ' ἢ Celt.

τε] τεμε L. (τε) με C. με A Vat. ac MM<sup>2</sup>.

τε ΓL<sup>2</sup> Pal.

518. γένοιτ' ἂν ἀντί]

γένοιτ' ἀντί L. γένοιτ' ἂν ἀντί C<sup>5</sup>A.

but that the honour of Ajax and his race is in question.

508. κληροῦχον] 'Inheritress,' i. e. possessor. The specific word is used with a generic meaning. Essay on L. § 52. p. 97.

510. εἰ] 'To think how.' Essay on L. § 28. p. 46.

510, 11. νέας .. μόνος] 'With his young life uncared for, bereaved of you,' either (1) 'he will live his life' (see L. and S. s. v. διαφέρω), or (2) 'he will be torn in pieces' (= διαφορηθήσεται). Against (1), which is the Scholiast's and Musgrave's interpretation, it may be urged that ὑπ' ὀρφανιστῶν = 'at the mercy of guardians,' is rather abrupt after διοίσεται in this sense, and that the only authority for this use of the middle voice of διαφέρω is Hippocrates, Art. 823: against (2), which is substantially Hermann's, it can only be said that strictly passive uses of οἴσθαι are rare. Hesychius and the ancient scholiast support (1). For (2) cp. Dem. contr. Steph. p. 1120, 64, ἐπειδὴ δ' ἀπώλετ' ἐκείνος, οὐχ ἥκιστα ὑπὸ τοῦτον καὶ τῶν τοιούτων διαφορηθείς. For

νέα τροφή, cp. O. C. 345, 6, ἐξ ὅτου νέας | τροφῆς ἔλῃε καὶ κατίσχυσεν δέμας.

512. ὑπ' ὀρφανιστῶν μὴ φίλων] Tecmessa bitterly remarks that the only guardians of Eurysaces' orphanhood will not be true guardians, but enemies. ὅσον κακόν, κ.τ.λ.] These words resume the suppressed antecedent of the hypothetical clause, εἰ νέας, κ.τ.λ.

516. 'And another doom,' etc.; i. e. they were not slain in the destruction of the city. Cp. Il. 6. 428. The correction from καὶ μητέρ' ἄλλ' ἢ to καὶ μητέρ' ἄλλῃ, is not without MS. authority, and is every way necessary; above all as Sophocles thus avoids making Ajax the slayer of Tecmessa's parents. But Hermann's suggestion that a line may have dropped out between 515 and 516, deserves consideration. As he points out, δέ rather than καὶ would seem to be the natural conjunction as the sentence stands.

517. θανασίμους is proleptic; 'Laid them low in death and made them inhabitants of the unseen world.'

518, 19. τίς .. πλοῦτος] 'What home



τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι.

ἀλλ' ἴσχε κάμου μνήστιν. ἀνδρί τοι χρεὼν

520

μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθοι.

χάρις χάριν γάρ ἐστιν ἡ τίκτουσ' αἰε'

οὔτου δ' ἀπορρεῖ μνήστις εὖ πεπονθότος,

οὐκ ἂν γένοιτ' ἔθ' οὔτος εὐγενὴς ἀνὴρ.

ΧΟ. Αἶας, ἔχειν σ' ἂν οἴκτον ὥς κἀγὼ φρενὶ

525

θέλοιμ' ἂν· αἰνοίης γὰρ ἂν τὰ τῆσδ' ἔπη.

ΑΙ. καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,

ἐὰν μόνον τὸ ταχθὲν εὖ τολμᾷ τελεῖν.

ΤΕ. ἀλλ', ὦ φίλ' Αἶας, πάντ' ἔγωγε πείσομαι.

ΑΙ. κόμιζε νῦν μοι παῖδα τὸν ἐμόν, ὥς ἴδω.

530

ΤΕ. καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.

ΑΙ. ἐν τοῖσδε τοῖς κακοῖσιν, ἦ τί μοι λέγεις;

ΤΕ. μὴ σοί γέ που δύστηνος ἀντήσας θάνοι.

ΑΙ. πρέπον γέ τᾶν ἦν δαίμονος τοῦμοῦ τόδε.

519. πᾶσ'] πα . . L. πᾶσ' C<sup>6</sup>. πᾶσιν C<sup>7</sup> Γ.

πάθη Γ.  
νῦν L.

524. γένοιτ' ἔθ' γένοιτό ποθ' Α. γένοιθ' οὔτος Γ.

534. τὰν ἦν] τῇν ἂν Α. γέ τ' ἂν ἦν Γ.

521. πάθοι] πάθη L. πάθοι Α.

530. νυν]

can e'er be mine to compensate for thee? What fortune?'

519. ἐν σοὶ πᾶσ' ἔγωγε σώζομαι] 'My hopes all rest on thee.' For this use of πᾶς, see Essay on L. § 23. p. 38; and cp. supr. 275.

520 foll. Tecmessa, from l. 505 onwards, has tried to put herself out of sight, and to move Ajax by appealing to other interests. But in concluding she returns to the direct personal appeal with which she began. And when this fails to rouse him, she even ventures a word of affectionate reproach.

525, 6. For ἂν repeated, see Essay on L. § 27. p. 46 e.

527, 8. The alliteration with τ helps to express harshness here. Ajax will not own to feeling pity for Tecmessa, but catches at the word αἰνοίης.

528. ἐὰν . . τολμᾷ] Ajax is not thinking of the fears which Tecmessa presently expresses. He simply means, 'I am ready enough to praise her if instead

of weak complaints she will bring herself to do what I command.'

531. 'Oh,—it was in my terror—I conveyed him out of the way.' Tecmessa is divided between obedience and fear, and interposes an excuse. The particles, καὶ μὴν . . γε, call attention to something which tends to limit or delay compliance. 'Why, so I can, Sir, but—' (Othello, 3. 4). Cp. O. T. 749, καὶ μὴν ὁκνῶ μέν; infr. 539.

532. By using the general word κακοῖσιν, Ajax avoids specifying the evil, which is too manifest.

τί μοι λέγεις;] 'What mean you, pray?' Cp. O. T. 954, τί μοι λέγει; μοι here expresses impatience.

533. Tecmessa cannot withhold the truth from Ajax. Cp. supr. 315.

534. 'That truly would have been in character with my destiny.' The descriptive genitive (= πρὸς δαίμονος τοῦμοῦ) takes the place of the more usual dative after the participle. Cp. Plat. Polit. 271 E, τῆς τοιαύτης . . κατακοσμήσεως ἐπόμενα.



- ΤΕ. ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι. 535  
 ΑΙ. ἐπήνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου.  
 ΤΕ. τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοίμῃ σε;  
 ΑΙ. δὸς μοι προσειπεῖν αὐτὸν ἐμφανῇ τ' ἰδεῖν.  
 ΤΕ. καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.  
 ΑΙ. τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν; 540  
 ΤΕ. ὦ παῖ, πατήρ καλεῖ σε. δεῦρο προσπόλων  
 ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.  
 ΑΙ. ἔρποντι φωνεῖς, ἣ λελειμμένῳ λόγων;  
 ΤΕ. καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.  
 ΑΙ. αἶρ' αὐτόν, αἶρε δεῦρο. ταρβήσει γὰρ οὐ 545  
 νεοσφαγῇ που τόνδε προσλεύσσω φόνον,  
 εἵπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.  
 ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς [7 b.]

535. 'φύλαξα] φυλάξω L. φύλαξα C.  
 φυλάσσεται C'. 539. γε] om. A. add A<sup>c</sup>.

537. φυλάσσεται] φυλάσσεται L.  
 543. λελειμμένῳ] gl. οὐκ

ἀκούοντι C<sup>5</sup>. λόγων] λόγων C<sup>5</sup>. 544. ὅδ' ὡδ' L. ὅδ' A. 546. που  
 τόνδε] τοῦ τόνδε LL<sup>2</sup>VM. που τόνδε AV<sup>3</sup>M<sup>2</sup> mg. τοῦτον γε ΓM<sup>2</sup>. τοῦτόν γε  
 Vat. ac. προσλεύσσω] προσλεύσαν LG Pal. προσλεύσσαν A. 547.  
 δικαίως] δικαίως L. δικαίως CA.

535. 'Well, my watchfulness did that service at any rate.' Join τοῦτο with ἀρκέσαι, i.e. τὸ μὴ θανεῖν σφε.

536. ἐπήνεσ'] For this use of the aorist, see Essay on L. § 32, 6. p. 55. Ajax still speaks as a master to a slave, but he feels to the full extent the service rendered in saving the life of his son.

537. Tecmessa remains irresolute, till, in 540, Ajax' anger begins to rise.

540. παρουσίαν ἔχειν = παρεῖναι. So in Ant. 237, ἔχεις ἀθυμίαν = ἀθυμεῖς, and supr. 139, ὄκνον ἔχω = ὀκνῶ.

541. προσπόλων] For this partitive genitive, see Essay on L. § 10. p. 15.

542. ὅσπερ . . κυρεῖς] These words indicate that the child cannot yet go alone.

543. ἔρποντι] Sc. τῷ προσπόλῳ, i.e. 'Does he come when you speak?' Essay on L. § 42. p. 80 β.

ἣ λελειμμένῳ λόγων] 'Or do your words not reach to him?'

545. αἶρε δεῦρο] 'Lift him hither.' Said to the attendant who brings in the child, and is to hand him to Ajax over the carcasses of the sheep, etc.

ταρβήσει γὰρ οὐ] Essay on L. § 41. p. 78 γ.

546. For the late position of που, see Essay on L. § 26. p. 44. It is occasioned by the energy with which the emphatic words ταρβήσει . . οὐ are brought into prominence. Dindorf would read τοῦτόν γε, supposing the whole line to be an interpolation. But this is gratuitous, and the excision of the line leaves a sensible gap in the sense.

547. δικαίως] 'Truly;' i.e. in a manner rightly answering to the description. Cp. O. T. 853, φανεί δικαίως ὀρθόν: Trach. 1158, φανείς ὁποῖος ἂν ἀνὴρ ἐμὸς καλεῖ. In this speech, as well as supr. 487 foll., there is a resemblance to the sixth Iliad (see esp. ll. 476-481).

548. ἀλλά opposes what follows (though not in strict logic) to the preceding negative.

ὠμοῖς . . ἐν νόμοις πατρὸς . . παλο-δαμνεῖν] 'To train him, like a young colt, in his father's rugged ways.' For ὠμοῖς, cp. supr. 205, ὠμοκρατής, and note. And for νόμοις, Ant. 191, τοιοῖσδ'

δεῖ πωλοδαμνεῖν κάξομοιοῦσθαι φύσιν.

ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, 550

τὰ δ' ἄλλ' ὁμοιος· καὶ γένδι' ἂν οὐ κακός.

καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,

ὁθύνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.

ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος,

[τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν]

ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης. 555

ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς

δείξεις ἐν ἐχθροῖς οἷος ἐξ οἴου τράφης.

τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν

ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν.

οὔτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίσῃ. 560

στυγναῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.

τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι

λείψω τροφῆς ἄοκνον ἔμπα κεῖ τανῦν

551. γένοι' γένοιο A. 553. ὁθύνεκ' ὅθ' οὔνεκ' LA Pal. ἐπαισθάνει]  
ἐπαισθάνη A. 557. δείξεις] δείξις L. δείξεις C<sup>3</sup> Vat. c M. δείξης FVM<sup>2</sup>.  
561. στυγναῖσι] στυγναῖς A pr.

ἐγὼ νόμοισι τήνδ' αὖξω πόλιν. . Essay on L. § 47. p. 88.

549. κάξομοιοῦσθαι φύσιν] 'And that he should have his nature framed by mine.' For the change of subject, see Essay on L. § 36. p. 65 d.

552. καὶ νῦν] 'Even now,' before your lot in life has been determined for good or evil.

553. 'That you have no perception of this misery.'

554. This line, although quite possibly Sophoclean, has the appearance of a marginal quotation rather than of an integral portion of the text of this passage. It is probably from some lost play, and should be placed amongst the fragments of Greek tragic poetry.

556. 7. δεῖ σ' ὅπως .. δείξεις] 'You must find some way of showing.' The same construction recurs in Phil. 55, τὴν Φιλοκτῆτου σε δεῖ | ψυχὴν ὅπως λόγῳ σιν ἐκκλέψεις λέγων.

557. ἐν ἐχθροῖς] For the use of ἐν, cp. supr. 366, and note.

558. κούφοις πνεύμασιν βόσκου] 'Be nourished by gentle breezes,' like a sapling in a sheltered spot. Plants were supposed to feed upon the air. Dio Chrys. Orat. 12, 30 (quoted by Lobeck), τρεφόμενοι τῇ διηνεκῇ τοῦ πνεύματος ἐπιρροῇ, ἀέρα ὑγρὸν ἔλκοντες, ὥστε νήπιοι παῖδες. Cp. Trach. 144 foll. τὸ γὰρ νέαςον ἐν τοιοῖσδε βόσκεται | χάρουσιν, κ.τ.λ.

559. χαρμονήν is accus. in apposition. Essay on L. § 17. p. 25 d.

562. τοῖον, κ.τ.λ.] Essay on L. § 22. p. 36, 3. The absence of the demonstrative ending (τοιόνδε or τοιοῦτον) may arise from the fact that Teucer is absent, and that Ajax is speaking of the future.

ἀμφί σοι] 'To protect thee.' ἀμφί as in ἀμφιβαίνειν, etc.

563. τροφῆς ἄοκνον] 'Unflinching in care for thee.' τροφῆς is gen. of respect. Essay on L. § 9. p. 13, 3.

ἔμπα κεῖ] ἔμπα does not occur elsewhere in Attic Greek. Cp. Pind. N. 4. 58, ἔμπα, καὶ περ ἔχει, κ.τ.λ.

τηλωπὸς οἶχνεϊ, δυσμενῶν θήραν ἔχων.  
 ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεῶς,  
 ὑμῖν τε κοινὴν τήνδ' ἐπισκῆπτω χάριν,  
 κείνῳ τ' ἐμὴν ἀγγεῖλατ' ἐντολήν, ὅπως  
 τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων  
 Τελαμῶνι δείξει μητρί τ', Ἐριβοία λέγω,  
 ὥς σφιν γένηται γηροβοσκὸς εἰσαεῖ,  
 †μέχρις οὗ μυχοὺς κίχῳσι τοῦ κάτω θεοῦ.  
 καὶ τὰμὰ τεύχη μῆτ' ἀγωνάρχαι τινὲς  
 θήσουσ' Ἀχαιοῖς μῆθ' ὁ λυμεῶν ἐμός.  
 ἀλλ' αὐτό μοι σύ, παῖ, λαβὼν ἐπάννυμον,  
 Εὐρύσακες, ἴσχε διὰ πολυρράφου στρέφῳν  
 πόρπακος ἐπτάβοιον ἄρρηκτον σάκος.  
 τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται.

565

570

575

564. τηλωπὸς] γρ. τηλουργὸς C<sup>2</sup> mg. ὡς τηλουρος interl. A. θήραν L. γρ. φρου-  
 ρὰν C<sup>2</sup> mg. 565. ἐνάλιος] εἰνάλιος L.G. 569. δείξει] δοίξη L. δείξη CT.  
 570. ὥς] ὦ L. ὥς C<sup>2</sup>. 571. μέχρισ οὗ μυχοὺς κίχῳσι τοῦ κάτω θεοῦ LA (the  
 latter with . . .) Vat. ac V. 573. ἀχαιοῖς] ἀχαιούς L. 575. Εὐρύσακες] . . .  
 εὐρύσακες A.

564. τηλωπὸς] 'Far away.' The latter part of the compound is subordinated.

οἶχνεϊ] 'He is wandering.' οἶχνέω, as a derivative of οἶχομαι, seems to have a frequentative force.

θήραν ἔχων] 'Engaged in pursuit.' A periphrasis like ἔχομεν στοναχάς, supr. 203.

565 foll. Confident in the return of Teucer, Ajax bids his comrades give this charge to him. They recall the fact afterwards, l. 990. He also urges them to do their part, l. 566.

566. κοινὴν] i.e. 'As well as to him.'

569. Ἐριβοία λέγω] Sc ὅπως δείξει. This has been unnecessarily altered to Ἐριβοίαν λέγω. Ajax dwells affectionately on his mother's name. Eurysaces is to honour her, and not Hesione. Cp. *Philoct.* 1sthm. 5 (6). 65. παῖδα θρασὺν ἐξ Ἐριβοίας.

571. μέχρισ οὗ, or μέχρι οὗ, occurs in *Hdt.* 1. 180; 2. 19, where the phrase has the force of a single word. This may suggest a possible excuse for the appearance of a divided anapaest, which has caused the rejection of the line in some

edd. It may possibly have been interpolated or quoted (cp. supr. 554) to supplement the vague use of εἰσαεῖ. But the words are impressive, and the alleged flaw may be remedied by reading ἔως or ἔστ' ἂν for μέχρισ οὗ.

572. ἀγωνάρχαι] 'Presidents of contest,' such as the Atreidae had been.

573. θήσουσ'] Sc. ὡς ἄθλα. The future follows ὅπως, supr. 567.

ὁ λυμεῶν ἐμός] On this position of the possessive pronoun, see Essay on L. § 23. p. 37.

574. αὐτό] The pronoun anticipates σάκος, which, as the most important piece of armour, is contained in τεύχη. For similar uses of αὐτός, cp. *Plat. Soph.* 256 D, ὁμολογήσαντες αὐτὰ εἶναι πάντες: 263 E, καὶ μὴν ἐν λόγοις αὐτὸ ἴσμεν ὅν.

ἐπάννυμον] 'Whence thou art named.' 575. 6. The epithet shows that the πόρπαξ was not of metal, but of embroidered leather. Cp. *Eur. Tro.* 1196, ὡς ἦδ' ἐν πόρπακι σὺς κεῖται τύπος.

577. κοινά may be either (1) adverbial, as in *Ant.* 546, μὴ μοι θάνης σὺ κοινά, or (2) predicative, agreeing with τεύχη, probably the latter (2).



ἀλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,  
καὶ δῶμα πάκτου, μῆδ' ἐπισκήνους γόους  
δάκρυε· κάρτα τοι φιλοίκτιστον γυνή.

580

πύκαζε θάσσον. οὐ πρὸς ἱατροῦ σοφοῦ  
θρηνεῖν ἐπώδᾳς πρὸς τομῶντι πῆματι.

ΧΟ. δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.

οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη.

ΤΕ. ὦ δέσποτ' Αἴας, τί ποτε δρασεῖς φρενί;

585

ΑΙ. μὴ κρίνε, μὴ ἔεταξε· σωφρονεῖν καλόν.

ΤΕ. οἴμ' ὡς ἀθυμῶ· καὶ σε πρὸς τοῦ σοῦ τέκνου  
καὶ θεῶν ἱκνοῦμαι μὴ προδοῦς ἡμᾶς γένῃ.

ΑΙ. ἄγαν γε λυπεῖς. οὐ κάτοισθ' ἐγὼ θεοῖς

ὡς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι;

590

ΤΕ. εὖφημα φώνει.

[8 a.

ΑΙ. τοῖς ἀκούουσιν λέγε.

579. δῶμα πάκτου] δῶμ' ἀπάκτου L. δῶμ' ἀπάκτου ΓL<sup>2</sup>V<sup>o</sup> Vat. ac V<sup>3</sup>M<sup>2</sup>. δῶμ'  
ἀπ' ἄκτου c. gl. ἀπαγε V. δῶμαπάγου M Pal. δῶμα πάκτου corr. ex Eustath.  
582. θρηνεῖν] γρ. θροεῖν A. πῆματι] γρ. τραύματι C<sup>2</sup> mg. 591. τοῖς] τοῦς L.  
τοῖς CA. ἀκούουσιν] ἀκούουσι LG.

579. ἐπισκήνους] 'Before the tent,'  
= ἐπὶ σκηναῖς, supr. 3, and so 'in public.'

580. φιλοίκτιστον] i.e. φιλοῦν τὸ οἰκτίζεσθαι, in the sense of inviting commiseration. 'A woman is a very tearful creature.'

581. 'To whine faint charms over a wound that cries out for the knife.' The desiderative, = τομὴν αἰτοῦντι, here implies the passive meaning of the verbal noun. For the use of charms in assisting surgery, cp. Od. 19. 456-8, ὠτειλὴν δ' Ὀδυσῆος ἀμύμονος, ἀντιθέοιο, | δῆσαν ἐπισταμένους· ἐπαοιδῇ δ' αἶμα κελαινὸν | ἔσχεον· αἶψα δ' ἱκόντο φίλου πρὸς δώματα πατρός.

583. τήνδε τὴν προθυμίαν] 'This earnest haste,' viz. the impatience of Ajax to be alone. Cp. supr. πύκαζε θάσσον.

586. μὴ κρίνε] 'Interrogate not.' Sc. με. Cp. Ant. 399 and note.

σωφρονεῖν καλόν] 'Discretion is the better part.' One of the gruff maxims (βαλ', αἰεὶ δ' ὑμνούμενα, supr. 292) with

which Ajax checks the importunity of Tecmessa's affection. Cp. Il. 6. 490, ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε.

587. καὶ σε] The conjunction here has a strong pleading force. 'Nay, I entreat thee,' etc. For a somewhat similar transition with καὶ, cp. supr. 11, καὶ σ' οὐδὲν εἶσω τῆσδε, κ.τ.λ.

588. προδοῦς... γένῃ] 'Be guilty of forsaking us.' Phil. 773, μὴ παντὸν θ' ἄμα | κάμ', ὄντα σαντοῦ πρόστροπον, κτείνας γένῃ.

589. ἄγαν γε λυπεῖς] 'You vex me exceedingly.' These words in Ajax, as in Creon, Ant. 573, show that his feelings are touched more deeply than he chooses to avow.

ἐγὼ θεοῖς.. ἔτι] 'I am no longer bound to serve the gods in aught.' If the gods have cast Ajax off, then he 'owes them no subscription.' The position of the words ἐγὼ θεοῖς.. οὐδὲν is very emphatic. Essay on L. § 41. p. 78.

590. ἀρκεῖν, in the sense of *praestare*, governs an accusative here, as supr. 439, 535.





600

ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος,

5 †Ἰδαία μίμων λειμώνια †ποία †μήλων

ἀνήριθμος αἰὲν †εὐνόμα

†χρόνῳ τρυχόμενος,

605

κακὰν ἐλπίδ' ἔχων

ἔτι μέ ποτ' ἀνύσειν

10 τὸν ἀπότροπον αἶδηλον Ἀιδαν.

ἀντ.α'. καί μοι δυσθεράπευτος Αἴας

600. παλαιός] παλαιὸς L. παλαιὸς C.

ποία μήλων LG Pal. (c. gl. τρακῆ). Ἰδαία μίμων λειμωνία ποία μήλων MM<sup>2</sup>.

Ἰδαί μίμν (gl. καρτερῶ) λειμωνία πόα μήλων V.

εὐνόμα c. gl. εὐκινήτω A. εὐνόμα Pal. Vat. ac V<sup>3</sup>.

604. †εὐνόμα] εὐνόμα L.

εὐνομία V. εὐνόμα M.

εὐνόμα<sup>α</sup> R.

ply the renown as well as the conspicuous position of the island.

600. παλαιὸς ἀφ' οὗ χρόνος] 'Since many a long day.' This phrase takes the place of an adverb with ἐνῶμαι, or whatever is the principal verb.

601. †Ἰδαία μίμων λειμώνια †ποία] The manifest corruption in these words seems to be incurable. Neither Hermann's Ἰδαία μίμων λειμώνι ἀποινα ('I wait for my reward in Trojan meadows'), nor Bergk's Ἰδῶδι μίμων χειμῶνι πόα τε ('I abide winter and summer in the Trojan land'), can be admitted as probable. Mr. Paley, adopting λειμώνι ἔπαυλα from Seyffert, changes εὐνόμα to ἐνναίων. Without dogmatizing on a point of great uncertainty, I would propose Ἰδαία μίμων λειμώνι \*ὑπαιθρα, \*μηνῶν (Herm.) ἀνάρητος αἰὲν \*εὐνώμαι (Bergk), 'Abiding out-door hardships in moist Trojan fields, I make my bed there, months without number.' ποία may be due to the association of λειμώνια, and a further association may have converted μηνῶν into μήλων. The metre 'α' 4, 5 is then the same as in β' 1, 2. A similar feeling is more fully expressed infr. 1185-1210. Cp. especially Il. 1206-10, κείμαι δ' ἀμέριμνος οὕτως, | αἰετ' πυκναῖς δρόσοις | τεγγόμενος κόμας, | λυγρὰς μνήματα Τροίας. In both places the chorus complain at once of irksome exposure and of a life of inaction. Cp. also Aesch. Agamemnon, ll. 558 foll., τὰ δ' αὐτὲ χέρσῃ καὶ προσῆν πλέον στίγος | εἶναι γὰρ ἦσαν δαῖων πρὸς τίχῃσιν. | ἐξ

οὐρανοῦ δὲ πᾶσι γῆς λειμώνια | δρόσοι κατεψέκαζον, ἔμπεδον σίνος | ἐσθημάτων, | τιθέντες ἐνθηρον τρίχα. The Trojan meadows are contrasted with the rocky ground of Salamis. Cp. also Fr. 477, where Menelaus says contemptuously to Agamemnon, who proposes to remain at Troy, σὺ δ' αἰθι μίμων πον κατ' Ἰδαίαν χθόνα | ποίμνας Ὀλύμπου συναγαγὼν θνητόλει.

†μήλων . . †εὐνόμα] 'I make my bed months without number.' For μηνῶν ἀνάρητος, cp. El. 232, ἀνάρητος ᾧδε θρήνων. Hdt. 9. 3, ἡ δὲ βασιλείος αἵρεσις ἐς τὴν ὑστεραίην . . ἐπιστρατηγὴν δεκάμηνος ἐγένετο. The Schol. explains εὐνόμα by εὐκινήτω ('fleeing time'), and the Triclinian MSS. have εὐνώμα. For εἰνᾶσθαι, of keeping watch, cp. O. C. 1568 foll., ἀνικάτου | θηρός, δν ἐν πύλαισι | φασὶ πολυξέστοις | εἰνᾶσθαι.

605. \*πὼν for χρόνῳ (Martin) is a probable conjecture, as χρόνῳ is weak after παλαιὸς ἀφ' οὗ χρόνος, and χρ may have come from the τρ of τρυχόμενος.

606. κακὰν ἐλπίδ' ἔχων] ἐλπίς is not here used in the indifferent sense of expectation; but the phrase is an oxymoron; 'a hope that is a kind of despair.'

607, 8. 'Some day yet to win my way to Hades, the abhorred and dark.'

αἶδηλον] 'Unilluminated' rather than 'destroying.' Essay on L. §§ 53. pp. 98, 9.

609-11. 'And I have Ajax on my hands, defying treatment, fixed in the

- ξύνεστιν ἔφεδρος, ὦμοι μοι,  
 θεία μανία ξύναυλος·  
 δν ἐξεπέμψω πρὶν δὴ ποτε θουρίῳ  
 5 κρατοῦντ' ἐν Ἀρεί· νῦν δ' αὖ φρενὸς οἰοβώτας  
 φίλοις μέγα πένθος εὔρηται.  
 τὰ πρὶν δ' ἔργα χεροῖν  
 μεγίστας ἀρετὰς  
 ἀφιλα παρ' ἀφίλοις  
 10 ἔπεσ' ἔπεσε μελέοις Ἀτρεΐδαϊς.  
 στρ.β'. ἧ που παλαιᾷ μὲν ἔντροφος ἀμέρα,  
 λευκῷ δὲ γήρᾳ μάτηρ νιν ὅταν νοσοῦντα  
 615  
 620  
 625

610. ὦμοι μοι] ἰώ μοι μοι μοι L. ἰώ μοι μοι μοι A. ἰώ μοι μοι Γ.  
 βώτας] οὐβώτας L. οἰοβώτας AV<sup>3</sup>L<sup>2</sup>Vat. ac MM<sup>2</sup>. οἰοβώτας C<sup>7</sup>.  
 παρὰ γρ. γεγένηται C<sup>1</sup>L<sup>2</sup>. 616. χεροῖν] χερσίν A. χερσὶ MM<sup>2</sup>. 618. μεγίστας  
 ἀρετὰς] μέγιστ' ἀρετὰς MSS. μεγίστας ἀρετὰς Tricl. corr. 620. παρ' ἀφίλοις]  
 παρὰ φίλοις L. παρ' ἀφίλοις A Vat. ac. ἔπεσε] ἔπεσεν LA. ἔπεσε Γ. 621.  
 μελέοις] μελέοις L. μελέοις C<sup>7</sup>. 623. ἀμέρᾳ] ἡμέρᾳ L. ἀμέρα A. ἀμέρᾳ  
 c. gl. ἡγοῖν γηραιά Pal. λευκῷ] λευκῷ L. λευκῷ A.

tent, where Heaven-sent madness dwells with him.'

610. ἔφεδρος] 'Fixed at my side.' Ajax had remained sitting throughout the previous scene. He had rejected the solicitations of his friends, and apparently returned to his sullen inaction within the tent. Instead of being their hope and pride, he was now an irremovable burden. Cp. *supr.* 194 foll., ἀλλ' ἀνὰ ἐξ ἰδρύων. κ.τ.λ. The interpretation of the ancient Scholiast, 'Ready to assail me when other evils are subdued' (an application of the technical use of ἔφεδρος with reference to contests), is untenable. μανία includes the evidence of Ajax's madness, which is still within the tent. *Supr.* 337, 8.

613. φρενὸς οἰοβώτας] 'Feeding his will apart;' i. e. either (1) referring to the wulful solitary raid described by Tecmessa, *supr.* 285 foll.; or (2), as Prof. Jebb explains it, 'One who broods sullenly apart, as did Ajax before the outbreak of his frenzy.' Not 'feeding on his own thoughts' (L. and S.), but 'pasturing his heart on lonely paths.'

615. 113 'He has proved a mighty sorrow to his friends.' Cp. *Trach.* 1075, θῆλας εἰρημαί τάλας; Aesch. *Pers.* 743, νεν πακὼν ἔθηκε τηγῇ πᾶσιν εὐρήσθαι

φίλοις. But πένθος is not elsewhere used of a person, and it is possible that εὔρηται may have a middle signification: (2) 'He has procured a mighty sorrow for his friends.' See Veitch, *Gr. Irr.* V. s. v. εὐρίσκω.

617. μεγίστας ἀρετὰς] 'Evincing' (or 'proceeding from') 'supreme valour.'

620, 21. 'Are fallen to the ground, coldly neglected by the cold, insatiate kings.' παρὰ is used as in παρὰ δικάσταις, etc.; L. and S. s. v. παρὰ, B. II. 3. For πίπτειν, 'To come to nought,' cp. *Hdt.* 7. 18, οἱ ἄνθρωποι ἰδὼν ἥδη πολλὰ τε καὶ μεγάλα πεσόντα πρήγματα ὑπὸ ἡσσόνων.

621. For the reproachful tone in μελέοις, cp. *infr.* 1156, ἀνολβον; *Hdt.* 7. 140, ὦ μέλει, τί καθήσθε, κ.τ.λ.

622, 3. παλαιᾷ .. γήρᾳ] 'His mother sunk in years and overtaken by hoary eld.' The opposition with μὲν and δέ is merely rhetorical. Not ἔντροφος, but some simpler word, such as οὔσα, is to be supplied with γήρᾳ, which is dative of circumstance. Essay on L. § 11. p. 18 c. λευκὰ δὲ γήρᾳ is a plausible but needless correction.

625, 6. νοσοῦντα | φρενομόρως] 'Fatally afflicted in his mind.' Although the madness of Ajax is relieved, its



φρενομόρως ἀκούσῃ,

αἴλινον αἴλινον,

5 οὐδ' οἰκτρὰς γόον ὄρνιθος ἀηδοῦς

ἥσει δύσμορος, ἀλλ' ὄξυτόνους μὲν ᾠδὰς

630

θρηνήσει, χερόπληκτοι δ'

ἐν στέρνοισι πεσοῦνται

δοῦποι καὶ πολιᾶς \*ἄμυγμα χαίτας.

[8 b.

ἀντ.β'. κρέσσων γὰρ Αἰδᾶ κεύθων ὁ νοσῶν μάταν,

635

ὃς ἐκ πατρώας ἥκων γενεᾶς ἄριστος

πολυπόνων Ἀχαιῶν,

οὐκέτι συντρόφοις

5 ὀργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὀμιλεῖ.

640

626. φρενομόρως] φρενομόρως C<sup>4</sup>AV<sup>8</sup>.

632. στέρνοισι] στέρνοις LAG.

633. δοῦποι] δούποι L. δοῦποι A. \*ἄμυγμα] ἀμύγματα MSS.

634. κρέσσων]

κρέσσων C. Αἰδᾶ] αἰδα L. αἰδα Pal. δ] ἡ A Pal. (c. gl. ὁ μεμηνῶς).

636.

ἥκων] ἥκων L. ἥκων C. ἄριστος] om. MSS. gl. λείπει τὸ ἄριστος L<sup>2</sup>. gl. λείπει ἄριστος Γ.

effects are permanent, and his despair is no less a mental affliction than his madness was.

626. αἴλινον αἴλινον] This word is governed by a verb, for which ἥσει is substituted as the sentence proceeds.

627. οὐδέ] 'But not.' The 'instant burst of clamour' Eriboea would make is contrasted with the sustained melodious wailing of the nightingale, to which such continuous mourning as that of Electra is fitly compared,—El. 107.

628. ὄρνιθος ἀηδοῦς] Cp. Ant. 423, 4, πικρὰς | ὄρνιθος ὀξύν φθόγγον.

631. 4. χερόπληκτοι . . δοῦποι] 'Noise of smiting hands.' πλῆσσειν δοῦπον, 'To make a noise in smiting' would be a legitimate cognate accusative. Hence the passive form. Essay on L. § 53. p. 98.

633. ἐν . . πεσοῦνται.] i.e. ἔμπεσοῦνται.

634. πολιᾶς \*ἄμυγμα χαίτας] Sc. ἐγγενήσεται, or some general notion resumed from the preceding verb.

635. For Αἰδᾶ κεύθων, cp. Il. 23. 244, εἰσέκει αὐτὸς ἐγὼν Αἰδὶ κεύθωμαι. Elmsley needlessly corrected γὰρ Αἰδᾶ το παρ' Αἰδᾶ.

ὁ νοσῶν μάταν] (1) 'One hopelessly afflicted.' μάταν (as in O. C. 1567, πολ-

λῶν γὰρ ἂν καὶ μάταν | πημάτων ἰκνουμένων, | πάλιν σε δαίμων δίκαιος αὔξει) means 'with no good end.' Others take μάταν here to mean, (2) 'idly,' i.e. 'with idle or vain imaginations;' comparing Ar. Pax 95, τί πέτει; τί μάτην οὐχ ὑγιαίνει; Either is possible.

637. 8. δς . . Ἀχαιῶν] 'Who, by the family from which he came, was, and proved to be, the noblest of the toilworn Achaeans.'

ἐκ is at once 'because of' and 'in accordance with.'

ἥκων is used in a double sense: 'Come forth from his father's home,' and 'Come forth,' i.e. proved, as bravest. Cp. O. T. 1519, ἔχθιστος ἥκω.

ἄριστος was found by Triclinius in an 'old' MS., but may be merely due, as Blaydes remarks, to the words of the Scholiast, ἄριστα ἥκων. λείπει γὰρ τὸ ἄριστος. Another possible reading is ἄριστα.

πολυπόνων] Infr. 1186 foll.

639. 40. 'No longer remains in his habitual frame of mind, but abides outside of it,' i.e. he is no longer in his mind, but out of his mind. For this somewhat strained oxymoron, cp. Eur. Hipp. 102, πρόσωθεν αὐτὴν ἀγνὸς ὦν ἀσπάρομαι: Aesch. Pers. 756, ἐνδον αἰχμάζειν: also Ant. 773, ἔρρημος ἐνθ' ἂν



ὦ τλάμων πάτερ, οἶαν σε μένει πυθέσθαι  
 παιδὸς δύσφορον ἄταν,  
 ἂν οὐπω τις ἔθρεψεν  
 αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε.

645

A1. ἅπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος  
 φύει τ' ἄδηλα καὶ φανέντα κρύπτεται

643. δύσφορον] δύσφοραν A.  
 μητος CA.

646. κἀναρίθμητος] κἀναρήθμητος L. κἀαρίθ-

ῆ βροτῶν στίβος, where the privative ἔρημος is equivalent to a negative.

641 foll. As his mother will utter the shrill cry of maternal agony, so his father will mourn over the dishonour of the race.

644. 5. 'A calamity such as no life of any son of Aeacus hath ever known, but only he.' Bergk's conj., δῖον Αἰακιδᾶν, has been widely received. But αἰὼν involves only an ordinary use of abstract for concrete, and agrees better with the figurative word ἔθρεψεν.

646 foll. If the conjecture advanced on l. 593 *supr.* is correct. Tecmessa and the child Eurysaces have remained on the stage in silence during the first stasimon. Ajax now unexpectedly comes forth, sword in hand, and addresses the chorus. That he dissembles with them, so far as to lead them to believe that he has abandoned his purpose of suicide, is obvious, because necessary to the situation, and is further evident on comparing 667 foll. with 835 foll., where his inmost feeling is expressed. But, just as the speech of Delanira which deceives Lichas, *Trach.* 436-69, contains a real indication of her character, so the studiously ambiguous words of Ajax here are the expression of an actual change of mood, — a new phase in the progress of mental recovery. The act which he contemplates is the same which he has intended from the moment of his first awakening, but he regards it in a different temper. Calm resolution has taken the place of rage, and proud submission to the inevitable that of rebellious fury. (Cp. *supr.* 389.) And like Antigone, when the struggle is past, he feels the pain of parting from what has brightened life for him; he knows what is implied in leaving Tecmessa and the child. With exquisite truth as well as subtlety,

Sophocles has made Ajax express his feeling and intention in words which essentially convey his true meaning, but successfully veil it from those who, if they had divined it, would have interfered. (*Supr.* 329, 483). They, on the other hand, are only too readily deceived, — Tecmessa through the difficulty of believing that Ajax is hiding truth from her, and both she and the chorus through their wishes being stronger than their fears. To dissemble under any circumstances has been thought inconsistent with the native dignity of Ajax. But if this be so, it only renders the tragic contrast between his nature and his circumstances more complete. Concealment is no doubt foreign to the original bent of such a proud heroic soul. But Destiny has brought him to a point where it is inevitable, and the more so because of his first undisguised utterance, *supr.* 470, foll. Let a man's native character be what it will, the passion of suicide brings with it the means for its own realization.

The time that Ajax has spent within the tent appears 'like an age' to him, and he begins by reflecting generally, in a meditative tone, on the changes that are wrought by Time. He wonders at his own calmness, and professes to wonder at his change of mind.

647. φύει. ἄδηλα] 'Rears out of darkness.' Cp. *Hes. Op.* 6, καὶ ἀδηλον ἀέξει. The present is used of a continual process, as in *Il.* 6. 147, 8, φύλλα τὰ μὲν τ' ἀνεμὸς χαμάδις χέει, ἄλλα δέ θ' ὕλη | τηλεθώσα φύει. E. on L. § 32. p. 54. ἄδηλα (sc. ὄντα) may be regarded as = ἐξ ἀδήλων (E. on L. § 38. p. 71), but also expresses the obscurity of the first beginnings and early preparations of all things. Cp. *Shak.* 2 *Hen.* IV. 3. 1, 'Things | As yet not come to life, which

κούκ ἔστ' ἀελπτον οὐδέν, ἀλλ' ἀλίσκεται  
 χῶ δεινὸς ὄρκος καὶ περισκελεῖς φρένες.  
 καγὼ γάρ, ὅς τὰ δεῖν' ἐκαρτέρουν τότε 650  
 βαφῇ σίδηρος ὥς, ἐθελύνθην στόμα  
 πρὸς τῆσδε τῆς γυναικός· οἰκτείρω δέ νιν  
 χήραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λιπεῖν.  
 ἀλλ' εἰμι πρὸς τε λουτρὰ καὶ παρακτίους  
 λειμώνας, ὡς ἂν λύμαθ' ἀγνίσας ἐμὰ 655

649. καί] καὶ Brunck. corr. 650. ἐκαρτέρουν τότε] ἐπηπείλησ' ἔπη C<sup>2</sup> mg.  
 ἢ λειπεῖ τὸ ἔπη C<sup>3</sup> mg. ἐκαρτέρουν τότε A. 653. χήραν] χήραν L.

in their seeds | And weak beginnings  
 lie intreasured, | Such things become the  
 hatch and brood of time.' As in supr.  
 476, προσθεῖσα κἀναθείσα, the latter part  
 of the antithesis is most dwelt upon,  
 viz. καὶ φανέντα κρύπτεται, 'And buries  
 them in himself, after they are come  
 into being,' although the suppression  
 of the old purpose is virtually the reve-  
 lation of the new. For φανέντα, cf.  
 O. C. 974, φανείς δύστηνος, ὡς ἐγὼ 'φάνην.  
 On the meaning of the middle voice, see  
 Essay on L. § 31. p. 53 (where ἐαυτὴν  
 should be ἐαυτόν—not *Earth* but *Time*),  
 and cp. Aesch. Cho. 127, καὶ γαῖαν αὐτήν,  
 ἢ τὰ πάντα τίκεται ('brings forth of her-  
 self').

648. ἀελπτον] An allusion to Archil.  
 Fr. 76, χρημάτων ἀελπτον οὐδέν ἐστιν οὐδ'  
 ἀπώμοτον. Cp. Ant. 388, ἀνάξ, βροτοῖσιν  
 οὐδέν ἐστ' ἀπώμοτον.

ἀλίσκεται] 'Is overcome.' Cp. the  
 use of αἰρέω in Ant. 606, τὰν οὐθ' ὕπνος  
 αἰρεῖ ποθ' ὃ παντογύρως.

649. 'Even (καί) the awe-inspiring  
 oath and steeled resolve.' Neither men's  
 resolutions, nor the sanctions by which  
 they try to strengthen them, are per-  
 manent. Cp. Thuc. 3. 83, οὐ γὰρ ἦν ὃ  
 διαλύσαν οὔτε λόγος ἐχυρὸς οὔτε ὄρκος  
 φοβερός, καὶ has been changed to χαί,  
 perhaps rightly, but see Essay on L.  
 § 21. p. 33 b.

650, 1. 'Since even I, who then (supr.  
 470 foll.) showed such awful resolve,  
 hard as iron hardened in the surge—even  
 I have lost my manhood's edge, being  
 softened by this woman.' The clause  
 with ὡς relates to what precedes, as in  
 Phil. 202 foll. προὔφανη κτύπος, | φωτὸς  
 σύντροφος ὡς τειρομένου \*του. τὰ δεινὰ  
 is cogn. accus.; cp. Ant. 408, πρὸς σοῦ

τὰ δεῖν' ἐκεῖν' ἐπηπειλημένοι. In βαφῇ  
 there is perhaps a reminiscence of supr.  
 351, 2, οἷον ἄρτι κύμα φοινίας ὑπὸ ζάλης]  
 ἀμφίδρομον κυκλεῖται. βαφῇ, an in-  
 strumental dative, depends on the idea  
 of hardening contained in ἐκαρτέρουν.  
 For similar datives with active verbs,  
 cp. Ant. 335, χειμερίῳ νότῳ χωρεῖ, ibid.  
 589, Θρησσαισιν.. ἐπιδράμῃ πνοαῖς. The  
 abruptness of this construction goes for  
 nothing when weighed against the ab-  
 surdity of joining βαφῇ σιδηρὸς ὡς  
 ἐθελύνθην στόμα, 'My edge is abated,  
 as that of iron is by the surge':  
 although much ingenuity has been spent  
 in defending this way of taking the  
 words. στόμα, as Ajax intends his  
 speech to be apprehended, can only  
 mean 'edge,' i.e. 'resolution,' although  
 by a mental reservation he may un-  
 derstand himself to mean 'my speech  
 (only) is softened.'

652, 3. 'I am wrung with pity at the  
 thought of leaving her,' i.e. as he wishes  
 to be understood, 'I cannot leave her  
 for pity,'—as he understands himself,  
 'I feel pity in leaving her.'

654, 5. πρὸς.. λειμώνας] 'To the  
 bathing-place in the meadow by the  
 cliff,' i.e. where the level ground narrows  
 towards the promontory of Rhoetum.  
 It is probably meant that Ajax really  
 bathes in fresh water before his last  
 solemn act. Cp. Eur. Alc. 159, ὕδασι  
 ποταμίοις.. ἐλούσας.

655, 6. ἀγνίσας.. ἐξαλεύσωμαι] To  
 the chorus and Tecmessa ἀγνίσας means  
 'by purging away,' viz. in the fresh  
 running water; to Ajax himself, 'after  
 washing off.' Cp. Shak. Macbeth, 2. 2.  
 67, 'A little water clears us of this  
 deed.'

μῆνιν βαρεΐαν ἐξαλεύσωμαι θεᾶς  
 μολῶν τε χῶρον ἐνθ' ἂν ἀστιβῇ κίχῳ  
 κρύψω τόδ' ἔγχος τοῦμόν, ἔχθιστον βελῶν,  
 γαίας ὀρύξας ἔνθα μή τις ὄψεται  
 ἀλλ' αὐτὸ νῦξ Ἀιδης τε σωζόντων κάτω.  
 ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην  
 παρ' Ἑκτορος δῶρημα δυσμενεστάτου,  
 οὔπω τι κενδὸν ἔσχον Ἀργείων πάρα.  
 ἀλλ' ἔστ' ἀληθῆς ἡ βροτῶν παροιμία,  
 ἐχθρῶν ἄδωρα δῶρα κούκ ὀνήσιμα.  
 τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς  
 εἶκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.  
 ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. τί μή;  
 καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα

660

665

656. ἐξαλεύσωμαι] ἐξαλύσμαι Hesych. ἐξαλλάσσομαι M. 657. μολῶν] μολῶν  
 L. Pal. μολῶν AL<sup>2</sup>. 658. τοῦμόν] τοῦμόν L. ἔχθιστον] ε from αι L.  
 659. γαίας] γαῖας L. γαῖας A Pal. 666. τὸ λοιπὸν] τολοιπὸν CA. 667.  
 Ἀτρείδας] ἀτρεΐδα L. ἀτρεΐδας AG.

657. 'And having gone to a place where I may find a place untrodden.' χῶρον is first acc. of place after μολῶν, and secondly ἀστιβῇ χῶρον is accusative with εἴχω. Essay on L. § 36. pp. 66, 7.

658. τόδ' ἔγχος τοῦμόν] 'This my sword.' Cp. infr. 815-22, 834, 899, 909, 1025, 1034. Does Ajax destroy himself with the sword with which he slew the cattle? There would be a certain plausibility in his professing an intention of burying the offending weapon (ἔχθιστον βελῶν) out of sight. But this is nowhere distinctly indicated, and the elaborate reasons connected with Hector tend rather to show that the blade had not previously been used. It is the possession and not the employment of it that is dwelt upon as of evil omen.

658, 9. κρύψω... ὀρύξας] There is again an intentional ambiguity between 'I will bury out of sight' and 'I will hide' (in my body) 'after planting' (in the earth). γαίας, 'Somewhere in earth,' a partitive genitive of place, to be resumed with ἔνθα. Essay on L. § 10. p. 15. A construction is easily obtained by supplying τον, the antecedent of ἔνθα. ἔχθιστον is ambiguous between 'most

hostile,' cp. infr. 817 foll., and 'most hateful.'

660. These words are purposely ominous of Ajax' real intention. The imperative continues the prohibitive notion of μή in the preceding line. Cp. El. 436 foll. κρύψον νιν, ἔνθα μή ποτ' εἰς εὐνὴν... | .. πρόσσεισι... ἀλλ' ὅταν θάνη | κειμήλι' αὐτῇ... σωζέσθω.

661. The vivid χειρὶ brings before us the scene of the exchange described by Teucer infr. 1029 foll.

665. Cp. Eur. Med. 618, κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει.

666. τοιγάρ] 'Therefore,' since I am thus out of favour and pursued by divine displeasure, supr. 656, 663.

667. Ajax understands in his own mind, 'I will not submit to them except in death.' Cp. Ant. 926, παθόντες ἂν ἐνυγνοῖμεν ἡμαρτηκότες.

668. τί μή] Cp. Aesch. Ag. 672, λέγουσιν ἡμᾶς ὡς ὀλωλότας τί μή; The v. r. τιμῇ (V Pal., i.e. τιμῇ), suggested by τιμαῖς in infr. 670, is a curious instance of the uncertainty that crept in when the quantities of syllables were forgotten.

669. τὰ δεινὰ καὶ τὰ καρτερώτατα]



τιμαῖς ὑπείκει· τοῦτο μὲν νιφοστιβεῖς 670  
 χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·  
 ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος  
 τῇ λευκοπώλῳ φέγγος ἡμέρα φλέγειν·  
 δεινῶν τ' ἄῤῃμα πνευμάτων ἐκοίμισε  
 στένοντα πόντον· ἐν δ' ὁ παγκρατῆς ὕπνος 675  
 λυεῖ πεδήσας, οὐδ' αἰεὶ λαβὼν ἔχει.  
 ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;  
 \* ἐγῶ δ'· ἐπίσταμαι γὰρ ἀρτίως ὅτι [9 a.]

672. αἰανῆς] So C. αἰανῆς Cett.  
 κοπῶλοι CA. φλέγειν] φέγγειν LL<sup>2</sup>.  
 674. δεινῶν] δεινόν LM pr. δεινῶν Cett.

673. λευκοπώλῳ] λευκοπόλοι L. λευ-  
 κοπῶλοι CA. φλέγειν CA. φλέγειν gl. ὥστε Pal.  
 678. \*ἐγῶ δ'·] ἐγὼ δ' MSS. Porson corr.

'Things dread and masterful,' such as Winter, Night, and Tempest: τὰ δεινὰ as in Ant. 334. πολλά τὰ δεινὰ. For the thought, cp. esp. Heraclitus, Fragm. 29 (ed. Bywater), ἥλιος οὐχ ὑπερβήσεται μέτρα· εἰ δὲ μή, ἐρινύες μιν δίκης ἐπίκουροι ἐξευρήσουσι: Plat. Rep. 6. 500 C, εἰς τεταγμένα ἅττα καὶ κατὰ ταῦτα αἰεὶ ἔχοντα ὀρώντας καὶ θεωμένους οὐτ' ἀδικούντας οὐτ' ἀδικούμενα ὑπ' ἀλλήλων, κόσμῳ δὲ πάντα καὶ κατὰ λόγον ἔχοντα, ταῦτα μιμεῖσθαι. As Schn dw. observes, these common-places from Ajax' lips have a peculiarly ironical significance.

670. τιμαῖς] 'To authority:' literally, 'to official rank.' For τιμή of an official appointment, cp. Hdt. 7. 36, οἵτι προσέκτετο αὐτῇ ἡ ἀχαρις τιμή: Ar. Pol. 3. 10, 4, τιμὰς λέγομεν τὰς ἀρχάς.

For τοῦτο μὲν with only δέ to follow, cp. O. C. 440, τοῦτο μὲν... οἱ δ' ἐπαυφελεῖν, κ.τ.λ.

νιφοστιβεῖς | χειμῶνες] 'The wintry months whose track is marked with snow.' This (= νιφόντας ἔχων τοὺς στίβους) agrees better with the meaning of other compounds such as χθονοστιβῆς (O. T. 301, and with the personification in ἐκχωροῦσιν, than 'piled with snows' (L. and S.)—'Winter withdraws his snowy footsteps.'

672. νυκτὸς αἰανῆς κύκλος] 'The weary round of Night,' which like other periods of time, is imagined as a moving sphere. Cp. ἐνιαυτοῦ κύκλον, Eur. Or. 1645.

αἰανῆς] Here, as in l. 8, εὐνιος, it is doubted whether the adj. is in the nominative or genitive, αἰανῆς or αἰανῆς. Both forms (αἰανῆς, -ēs and αἰανός, -ῆ, -όν),

occur in tragedy, and the balance of the sentence is rather in favour of the nominative. See Essay on L. § 42. p. 80. αἰανῆς, if derived from αἰεῖ, has also a false association from αἰαῖ. See Essay on L. § 54. p. 99.

673. 'For Day with his white steeds (λευκόπῳλος ἡμέρα, Aesch. Pers. 386) to make his light arise.' (L. and S. s. v. φλέγω, A. ii.)

674. ἐκοίμισε] 'Allows to rest.' Gnomical aorist. As, in δειλίαν ἀρείς, supr. 75, a passive state is expressed actively (Essay on L. § 30. p. 52), so here a negative or privative act is conceived as positive. Cp. λυεῖ, infr. 676. This helps the vividness of the personification. As is observed by Schn dw. and G. Wolff, contrary powers are naturally assigned to the same divine being. Thus Aeolus in Od. 10. 21 is ταμίης ἀνέμων... ἡμὲν πανήμενοι ἡδ' ὀρνύμεν ὅν κ' ἐθέλῃσιν, and Horace says of the South wind, 'quo non arbiter Hadriae | major, tollere seu ponere vult freta.' In Il. 8. 486, the light of the setting sun is described as ἔλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν.

675. ἐν δ'] 'And moreover.' Sleep is not originally thought of as amongst the 'dread and masterful powers,' but is now added to the list.

678. \*ἐγῶ δα] 'I am sure of it'—(that I shall know how to act with moderation). The common reading, ἐγὼ δ' ἐπίσταμαι γάρ—can only be justified by supposing ἡμεῖς in 677 to mean mankind in general, in which case the opposition with δέ is possible, though not very clear. But with μαθησόμεσθα pre-



ὃ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,  
 ὡς καὶ φιλήσων αὐθις, ἐς τε τὸν φίλον 680  
 τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,  
 ὡς αἰὲν οὐ μενοῦντα. τοῖς πολλοῖσι γὰρ  
 βροτῶν ἄπιστός ἐσθ' ἐταιρείας λιμήν.  
 ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ  
 εἴσω θεοῖς ἐλθοῦσα διὰ τέλους, γύναι, 685  
 εὖχον τελείσθαι τοῦμὸν ὦν ἐρᾷ κέαρ.  
 ὑμεῖς θ', ἐταῖροι, ταῦτά τῇδέ μοι τάδε  
 τιμᾶτε, Τεύκρω τ', ἣν μόλῃ, σημήνατε  
 μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἄμα.  
 ἐγὼ γὰρ εἴμ' ἐκείσ' ὅποι πορευτέον· 690

679. ἡμῖν] ἡμην LGVV<sup>3</sup> Vat. ac MM<sup>2</sup>.  
 ἐχθαρτέος] ἐχθραντέος AGVV<sup>4</sup> MM<sup>2</sup> C<sup>1</sup>.  
 683. ἀπιστός] ἀπιστος L. ἀπιστος A.  
 ἐπέρμεγα C<sup>2</sup>. ὑμῖν A.

ἡμῖν C<sup>3</sup>. ἡμην A. ἡμῖν γρ. ἡμην L<sup>2</sup>.  
 682. πολλοῖσι] πολλοῖς L. πολλοῖσι A.  
 689. ὑμῖν ἄμα] ὑμῶν ἄμα LGMV pr. γρ.

ceding (l. 667), ἡμεῖς (unless with further explanation, as in supr. 125) must be equivalent to ἐγώ. And the use of δὲ . . γὰρ without apodosis is not supported by Aesch. Cho. 66, ἐμοὶ δ' ἀναγκὰν γὰρ ἀμφίπολον, κ.τ.λ., which is the nearest parallel. (For a superfluous ἐγώ with δὲ in apodosis, cp. Hdt. 4. 99, ὅς δὲ . . μὴ παραπίπλωκε, ἐγὼ δὲ ἄλλως δηλώσω.) Porson's conjecture, which is here received, requires a very slight alteration, ὦν for ὦ. ἐγφδα is idiomatic, and the form of asseveration suits with the dissembling nature of the speech.

ἐπίσταμαι γὰρ ἄρτίως] 'For I have lately learnt'—Ajax continues the vein of commonplace, with which his real feelings are interwoven. In his own heart he means that the judgment of the arms has taught him the hollowness of friendship. But by putting the other side of the antithesis foremost he veils this sentiment under the general maxim which counsels moderation in love and hatred—ἀθάνατον ἐχθραν μὴ φύλασσε, θυγῆς ὦν.

680. In expressing his real feeling, Ajax passes out of the impersonal mode of speaking.

682. Cp. O. C. 612, 3, καὶ πνεῦμα ταῦτόν, κ.τ.λ.

τοῖς πολλοῖσι γὰρ . . ] He recollects his cue, and again generalizes. Cp.

Aesch. Ag. 838–840, εἰδὼς λέγοιμ' ἄν, εὖ γὰρ ἐξεπίσταμαι, | ὀμιλίας κάτοπτρον, εἰδῶλον σκιᾶς, | δοκοῦντας εἶναι κάρτα πνευμένους ἐμοί.

684. ἀμφὶ . . τούτοισιν] 'For what concerns this,' viz. my relation to the Atreidae, 'all shall go well.' Tecmessa need not fear lest the pride of Ajax should lead him into farther trouble.

685, 6. εἴσω . . κέαρ] εἴσω ἐλθοῦσα εὖχον θεοῖς τελείσθαι διὰ τέλους (ἐκεῖνα) ὦν τὸ ἐμὸν κέαρ ἐρᾷ. Tecmessa will pray that Ajax may escape from the wrath of Athena. In doing so she will unconsciously pray for the consummation of his present desires in death. The solemn phrase διὰ τέλους . . τελείσθαι is prompted by the latter feeling.

687, 8. ταῦτά τῇδέ μοι τάδε | τιμᾶτε] 'Honour these my wishes equally with her.' ταῦτά, an adverbial accusative, like κοινά in Ant. 546, μὴ μοι θάνῃς σὺ κοινά. The eightfold alliteration with τ in these two lines gives the effect of suppressed earnestness.

689. In this veiled manner Ajax conveys his last request to Teucer. Cp. supr. 567, infr. 827, 8, 990, 1.

690. The intentional vagueness, by which Ajax conceals his purpose from Tecmessa and the chorus, has an impressive solemnity for the spectator.

ὕμεις δ' ἂ φράζω δρᾶτε, καὶ τάχ' ἂν μ' ἴσως  
πύθοισθε, κεί νῦν δυστυχῶ, σεσωσμένον.

ΧΟ. στρ. ἔφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτάμαν.

ὡὲ ὡὲ Πὰν Πάν.

ὦ Πὰν Πὰν ἀλίπλαγκτε Κυλλανίας χιονοκτύπου 695

πετραίας ἀπὸ δειράδος φάνηθ', ὦ

5 θεῶν χοροποι΄ ἀναξ, ὅπως μοι

Νύσια Κνώσσι' ὀρχήματ' αὐτοδαῇ

692. κεῖ] in litura A.

νοκτύπου] χιονοτύπου LL<sup>2</sup>.

698. χοροποί' χοροποιέ LAG.

695. ἀλίπλαγκτε] ἀλίπλακτε MM<sup>2</sup> pr.

χιογοντύπου A Vat. ac V<sup>3</sup>M<sup>2</sup>R.

699. Κνώσσι' κνώσια ΛΓ. κνώσσι' Α.

696. γιό-

χιονοκτύπου VM.

691. τάχ' ἄν . . ἴσως] 'Ere long, me-thinks.'

692. *σσωσμένον*] His hearers understand, 'Freed from further evil,' as having appeased the gods and submitted to the Atreidae: to himself he means, 'Having done with evils,' because no trouble can affect the dead.

Exit Ajax towards the country. Tec-  
messa and the child withdraw into the  
hut. The proscenium is vacant.

693-718. The following ode is the clearest instance in Sophocles of the *hyporchema*, or song accompanied with dancing. In substance it may be compared with Trach. 205-224, O. T. 1086-1109, Ant. 1115-1154. The metrical scheme of *στυ.* and *ἀντ.* is as follows:—

U - U - U - U - U - U -

U — U — — — —

— — — — —

U U U U U U U U

5  $\frac{1}{2}$  0 0 - 0 - 0  $\frac{1}{2}$  -

U-1-U-1

— ∪ ∪ — ∪ — ∪ —

$\frac{1}{2} \cup \cup - \frac{1}{2} - \cup \cup - \cup \frac{1}{2} \cup - \cup \frac{1}{2} -$

10  $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$

U—U—U—U—U—U—

693. 'My heart is thrilled with a new hope, and mounts on wings of joy.' For the aorist (of the immediate past), see Essay on L. § 32. p. 55. *ἔπος* is here used of a sudden and intense hope. Cp. Ant. 617, πολλοῖς δ' ἀπᾶτα κουφονόων ἐράτων (sc. ἄ . . ἐλπίς).

695. Pan is associated both with Marathon and Salamis, where Psyttaleia was his haunt according to Aeschylus: Pers. 448, ἦν ὁ φιλόχορος | Πάν ἐμβατεύει.

ἀλπίλακτε]. As in the invocation to Sleep in Phil. 828, *εὐαῖς . . ἔλθοις*, the attribute which is part of the prayer is put in the vocative. 'Come, roving over the sea, leaving the snow-smitten ridges of Cyllene.' Cyllene is clearly visible from the Acropolis, and in spring and early summer (1874) is covered with snow. The side it presents to Athens is long and precipitous.

697. θεῶν χοροποι' ἀναξ] (θεῶν).  
'Thou lord, who of the gods art he that  
frames the dance.' For this partitive  
genitive, cp. O. C. 868, 9, θεῶν | ὁ πάντα  
λεύσων ἥλιος.

ὅπως μοι . . . ξυνὸν ἰάψῃς] 'To fling into . . . , I pray thee, along with me.' μοι is dativus ethicus, but to be resumed with ξυνόν.

698. Νύσια Κνώσσια] Nysa, whether imagined as in Euboea or elsewhere, and Knossus in Crete, were associated with the legend of Dionysus. Cp. the Knossian dancing ground of Ariadne in Pl. 18. 591, οἶόν ποτ' ἐνὶ Κνωσῶ ἐύρειψ' | Δαίδαλος ἤσκησεν καλλιπλοκάμῃ | Ἀριάδνῃ. 'Wilde Tänze fänden zu Ehren Dionys zu Nysa Statt, und an der Theodaisien Anfangs April zu Knossos auf Kreta' (G. Wolff).

αὐτοδαή]] 'Spontaneous,' said with reference to Pan, 'which no man hath taught thee,' cp. Aesch. Prom. 301, αὐτόκτι' ἄντρα, 'caves formed by thyself' (said to Oceanus).

- ξυνὼν ἰάψης. 700  
 νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.  
 Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἀναξ' Ἀπόλλων  
 10 ὁ Δάλιος εὐγνωστος  
 ἐμοὶ ξυνείη διὰ παντὸς εὐφρων. 705  
 ἀντ. ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.  
 ἰὼ ἰώ, νῦν αὖ,  
 νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος  
 θοᾶν ὠκυάλων νεῶν, ὅτ' Αἴας 710  
 5 λαθίπονος πάλιν, θεῶν δ' αὖ  
 πάνθ' οὐτα θέσμι' ἐξήνυσ' εὐνομία  
 σέβων μεγίστα.

700. ἰάψης] ἰάψεισ L. ἰάψης A. 702. πελαγέων] πελάγεων L. 703. ἀναξ'  
 Ἀπόλλων] ἀναξ' ἀπόλλων (ο from ω) L.A. 705. ξυνείη] ξυνείησ AC<sup>7</sup>L<sup>2</sup>M<sup>2</sup> Vat.  
 ac V<sup>3</sup>R. ξυνείη LFM Pal. pr. 706. ἔλυσεν] ἔλυσε γὰρ C<sup>3</sup>L<sup>2</sup> Vat. acVV<sup>3</sup>MM<sup>2</sup>  
 Pal. ἔλυσεν A. 709. πελάσαι] πελάσαν L. πελάσαι CA. 712. ἐξήνυσ']  
 ἐξήνυσεν LAF.

700. ἰάπτειν = 'to set in sudden and swift motion.'

703. πελαγέων] πελαγέων. For the Icarian sea, cp. Hdt. 6. 95. 6.

704. εὐγνωστος] 'Easy to be known,' i. e. ἱναργής, in his proper, unmistakable form: 'Nunquam humeris positurus arcum, | Qui rore puro Castaliae lavit | Crines solutos, qui Lyciae tenet | Dumeta natalemque silvam, | Delius et Patareus Apollo' (Hor. Carm. 3. 4. 60). Cp. Trach. 207, τὸν εὐφάρετ'ραν.

706 foll. (1) The dangerous condition of Ajax was like a dark veil upon the eyes of the Salaminians, saddening for them even the light of day. ('A web is woven across the sky,' Tennyson, In Memoriam.) Cp. especially supr. 139, 140, 200. Now 'the cruel power has withdrawn the dreadful sorrow that oppressed our eyes.' Ares, as in O. T. 189, is the god of destruction, with an association from the violent rage in which Ajax' troubles began. Or (2) the Salaminians, like Tecmessa, supr. 269, identify themselves with Ajax, from whose eyes (supr. 51, 447) the distraction caused by his vehement rage is now removed. For the expression in either case, cp. supr. 674 and note: Il. 13. 444, ἴθθα δ' ἔπειτ' ἀφίει μῖνος ὄβριμος Ἄρης.

708. (1) 'Now, Zeus, thou shalt bring near bright genial day to our swift sea-going ships.' The meaning is half figurative, half literal. It is still morning (καὶ ἀέξεται ἱερὸν ἡμαρ), and the Salaminians feel that the return of day-light is in keeping with the return of cheerfulness within them. For the figurative meaning, cp. especially Aesch. Cho. 961. 972, πάρα τὸ φῶς ἰδεῖν: Pers. 301. Otherwise, (2) πελάσαι may be intransitive, 'Light shall come near the ships,' in which case ὦ Ζεῦ is an ejaculation. For this, cp. Phil. 400, ἰὼ μάκαιρα, κ.τ.λ.

711, 12. The Chorus in their delight at the pious intentions expressed by Ajax, supr. 655, 6, 666, 7, describe them in exaggerated language, and speak of them as already performed.

714. These words are an echo of Ajax' reflection, supr. ll. 646, 7. The words τε καὶ φλέγει, which are added in the MSS., are not improbable in themselves. Cp. supr. 476 and note. But there is nothing to correspond to them in the strophe, and the metre as it stands in the text is more probable than it would be with the addition of υ-υ-. The interpolation may be accounted for by supposing a marginal quotation, as in 554 supr.



πάνθ' ὁ μέγας χρόνος μαραίνει  
 κούδ' ἐν ἀναύδητον \* φατίσαιμ' ἄν, εὐτέ γ' ἐξ ἀέλπτων 715  
 10 Αἴας μεταγεννώσθη  
 θυμῶν Ἀτρείδαις μεγάλων τε νεικέων.

## ΑΓΓΕΛΟΣ.

ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω,  
 Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ 720  
 κρημνῶν μέσον δὲ προσμολῶν στρατήγιον [9 b.  
 κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.  
 στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ  
 μαθόντες ἀμφέστησαν, εἴτ' ὀνειδέσιν  
 ἥρασσον ἔνθεν κἄνθεν οὔτις ἔσθ' ὃς οὔ, 725  
 τὸν τοῦ μανέντος κάπιβουλευτοῦ στρατοῦ

714. μαραίνει] μαραίνει γε καὶ φλέγει L. μαραίνει . καὶ φλέγει Vat. c. μ. τε καὶ φλέγει Celt. 715. φατίσαιμ' ] φατίζαιμ' LM. φατίζαιμ' CAL<sup>2</sup> Pal. Vat. ac VM<sup>2</sup>. φατίσαιμ' Lob. corr. 716. θυμῶν ] θυμὸν LF (γρ. θυμῶν) VV<sup>3</sup> Pal. Vat. ac RM<sup>2</sup>M<sup>o</sup>. θυμὸν τ' A. θυμῶν L<sup>2</sup> pr. M pr. Γ mg. R 77. 719. τὸ πρῶτον] τοπρῶτον A. 721. προσμολῶν] προσμολῶν L. προσμολῶν C. 726. τὸν om. L. add. C<sup>2</sup>A.

715. ἐξ ἀέλπτων] 'When we had despaired.' Cp. supr. 648.

716. μεταγεννώσθη] 'Has been converted.' Ajax, supr. 651, attributed the change in himself to the persuasion of Tecmessa.

717. θυμῶν] This reading, which occurs in some MSS., is nearer to θυμὸν, the reading of L, than the conj. θυμοῦ τ', which has been commonly adopted. For the poetical plural, 'outbursts of wrath,' cp. Trach. 882, *τίνας νόσοι*; and see Essay on L. § 20. p. 30. The plural of θυμός occurs in Plat. Phil. 40 E: Legg. 11. 934 A, ὁ δὲ . . ἐν φόβοις δειλίας, ἢ τισιν ἐπιθυμίαις ἢ φθόνοις ἢ θυμοῖς δυσίατος γιγνόμενος. (νεικέων.)

719 foll. The proscenium has been vacant during the preceding ode. A single figure is now seen approaching from the opposite direction to that in which Ajax went forth. The man proves to be Teucer's forerunner.

The effect of the following scene is twofold. On the one hand, the Chorus and Tecmessa are roused from their security, and go anxiously in search of

Ajax. We are thus made aware that the crisis of the drama is approaching. But, on the other hand, the bearing of the prophet to Teucer, as reported by the messenger, and the tenor of his prophecy, assure the spectator that the anger of Athena against Ajax is not lasting, and hold forth a vague promise of final peace.

ἄνδρες φίλοι] The messenger, who is one of Teucer's men, thus assures the mariners of his continued friendship in their master's hour of need. τὸ πρῶτον stands in apposition with the sentence, Τεῦκρος παρέστι, which, as Hermann says, must be held as equivalent to Τεῦκρον παρίναι. Cp. O. T. 1234, 5, ὁ μὲν τάχιστα τῶν λόγων εἰπεῖν τε καὶ | μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κἄρα. The abruptness of this gives some colour to Musgrave's conjecture, ἄνδρες, φίλον τὸ πρῶτον ἀγγεῖλαι θέλω.

724, 5. 'For when they knew him from afar off as he approached, they surrounded him.' Cp. infr. 1046, μαθεῖν γὰρ ἐγγυὲς ὦν οὐ δυσπετής.

726. κάπιβουλευτοῦ στρατοῦ] 'And



ξύναιμον ἀποκαλοῦντες, ὥς οὐκ ἀρκέσοι  
τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.  
ὥστ' εἰς τοσοῦτον ἦλθον ὥστε καὶ χεροῖν  
κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.

730

λήγει δ' ἔρις δραμούσα τοῦ προσωτάτω  
ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.  
ἀλλ' ἡμῖν Αἴας ποῦ 'στιν, ὥς φράσω τάδε;  
τοῖς κυρίοις γὰρ πάντα χρη-δηλοῦν λόγον.

ΧΟ. οὐκ ἔνδον, ἀλλὰ φρουδος ἀρτίως, νέας  
βουλὰς νέοισιν ἐγκαταξεύζας τρόποις.

735

ΑΓ. ἰοὺ ἰοῦ.

βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν  
πέμπων ἔπεμψεν, ἧ' φάνην ἐγὼ βραδύς.

ΧΟ. τί δ' ἐστὶ χρείας τῆσδ' ὑπεσπαρισμένον;

740

ΑΓ. τὸν ἄνδρ' ἀπηῦδα Τεῦκρος ἔνδοθεν στέγης  
μὴ 'ξω παρήκειν, πρὶν παρὼν αὐτὸς τύχη.

ΧΟ. ἀλλ' οἴχεταί τοι, πρὸς τὸ κέρδιστον τραπεῖς

730. διεπεραιώθη] διαπεραιώθη L. διεπεραιώθη C<sup>2</sup>A.  
ἰοῦ L.A. 741. ἀπηῦδα] ἀπηῦδα L Pal. ἀπηῦδα A.

737. ἰοὺ ἰοῦ] ἰοὺ ἰοῦ

who was guilty of plotting against the army.' στρατοῦ is genitive of the object.

727. ὥς connects οὐκ ἀρκέσοι, κ.τ.λ. with ἤρασσαν, the clause τὸν .. ἀποκαλοῦντες being parenthetical. They said, ὥ τοῦ μανέντος .. ξύναιμε, οὐκ ἀρκέσεις, κ.τ.λ. The verb ἀρκεῖν is used absolutely in the original sense of 'to ward off danger,' and this uncommon use is supplemented by the epexegetic clause.

730. διεπεραιώθη] Lit. 'were passed from either side,' i.e. crossed blades. Not merely 'were unsheathed.'

731. δραμούσα τοῦ προσωτάτω] 'When it had run to an extreme.' The partitive genitive is merely idiomatic, and does not limit the force of the expression. Essay on L. § 10. p. 16 (bis).

732. 'Through elders interposing with their words.' For ἐν instrumental, see Essay on L. § 19. p. 28, and cp. Trach. 887. στονόεντος ἐν τομᾷ σιδάρου.

733. 'Where is our Ajax?' ἡμῖν is dative of the person interested. Cp. supr. 332. ἡμῖν τὸν ἄνδρα διαπεφοιβάσθαι κακότητι.

734. τοῖς κυρίοις] 'To those prin-

cipally concerned.' Cp. Aesch. Cho. 688, 9, εἰ δὲ τυγχάνω | τοῖς κυρίοις καὶ προσήκουσιν λέγων, | οὐκ οἶδα.

735, 6. νέας .. τρόποις] 'Having changed his purpose in unison with his change of mood.' The Chorus believe that Ajax, having learnt submission, is gone forth to purify himself in the fresh water at the corner of the bay. Supr. 654 foll.

737. ἰοὺ ἰοῦ] The messenger perceives that the fate of Ajax is sealed, and raises the same cry of horror that Oedipus utters (O. T. 1182) when he discovers the truth.

738. βραδεῖαν is predicative and adverbial, = 'too late.' Cp. the use of πικρός, e.g. infr. 1239.

740. 'And what is there lacking to the fulfilment of the present need?' χρείας τῆσδ', the need implied in Teucer's sending you, τήνδε τὴν ὁδόν, supr. 738.

743. τοῖς] 'We can tell you.' τοι here expresses the consciousness of contributing pertinent information.

743, 4. πρὸς τὸ κέρδιστον .. γνώμης]

γνώμης, θεοῖσιν ὥς καταλλαχθῇ χόλου.

ΑΓ. ταῦτ' ἐστὶ τᾶπη μωρίας πολλῆς πλέα, 745  
εἵπερ τι Κάλχας εὖ φρονῶν μαντεύεται.

ΧΟ. ποῖον; τί δ' εἰδὼς τοῦδε πράγματος πέρι;

ΑΓ. τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον.  
ἐκ γὰρ συνέδρου καὶ τυραννικοῦ κύκλου  
Κάλχας μεταστὰς οἶος Ἀτρειδῶν δίχα, 750

εἰς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως  
θεὸς εἶπε κάπεσκηψε παντοῖα τέχνη  
εἴρξαι κατ' ἡμαρ τοῦμφανές τὸ νῦν τόδε  
Αἴανθ' ὑπὸ σκηναῖσι μῆδ' ἀφέντ' ἑάν,  
εἰ ζῶντ' ἐκείνον εἰσιδεῖν θέλοι ποτέ. 755

ἐλᾷ γὰρ αὐτὸν τῇδε θήμέρα μόνῃ  
δίας Ἀθάνας μῆνις, ὥς ἔφη λέγων.  
τὰ γὰρ περιθσὰ κάνόνητα σώματα  
πίπτειν βαρεῖαις πρὸς θεῶν δυσπραξίαις

752. κάπεσκηψε] κάπεσκηψεν L.

756. τῇδε θήμέρα] τῇδέ θ' ἡμέρα A pr. Pal.

'His thoughts having taken the happiest turn.' For the genitive, cp. Trach. 705, ποῖ γνώμης πέσω; Ant. 42, ποῦ γνώμης ποτ' εἶ; χόλου] 'In respect of' (lit. 'from') 'their wrath.'

746. The name of Calchas, and the thought of his foreknowledge, strike the hearers with an expectant awe.

748. καὶ παρὼν ἐτύγχανον] 'For I was there to hear and see.' An expansion of παρὼν, the coordinate for the participial construction. See Essay on L. § 36. p. 68; also § 32. p. 55.

749 foll. Calchas, who alone knows the future, is not carried away by the rage which possesses the host, but simply warns Teucer in a friendly tone that the wrath of the gods is against Ajax for this one day. This attitude of the prophet is emphasized by the pleonastic iteration, ἐκ . . κύκλου μεταστὰς οἶος . . δίχα, and by the periphrasis in l. 753.

συνέδρου . . κύκλου] 'The circle of the lords who sate in council,' with the ἀγορά of the Achaeans gathered round.

751, 2. Join δεξιὰν θεῖς.

752. παντοῖα τέχνη] 'By all manner of means:' to be joined with εἴρξαι.

753. κατ' ἡμαρ . . τόδε] 'For the day whose light is with us now and here,' i.e. to-day.

754. ἀφέντα agrees with Τεύκρου, the subject of εἶναι.

756. τῇδε θήμέρα is more probable, because simpler, than τῇδ' ἐθ' ἡμέρα.

757. ὥς ἔφη λέγων] 'As his words declared.' The messenger is careful to make it clear that the assertion is the prophet's, and not his own. Cp. Creon in O. T. 110, ἐν τῇδ' ἔφασκε γῆ. For this periphrasis, cp. Hdt. 1. 118, τῷ τε γὰρ πεποιημένῳ, ἔφη λέγων, ἐς τὸν παῖδα τοῦτον ἔκαμνον μεγάλως, κ.τ.λ. Abicht observes that it is commonly used, as here, in passing to direct speech from indirect.

758. τὰ . . περισσὰ κάνόνητα σώματα] 'Men grown too great to be of profit.' Cp. Shakespeare, Julius Caesar, 1. 2. 149, 50, 'Upon what meat doth this our Caesar feed, | That he is grown so great?' Ib. 1. 1. 77, 8, 'These growing feathers plucked from Caesar's wing, | Will make him fly an ordinary pitch.'

ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν 760  
 βλαστῶν ἔπειτα μὴ κατ' ἀνθρώπον φρονῇ.  
 κείνος δ' ἀπ' οἴκων εὐθύς ἐξορμώμενος  
 ἄνους καλῶς λέγοντος εὐρέθη πατρός.  
 ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον', δορὶ  
 βούλου κρατεῖν μέν, σὺν θεῷ δ' αἰεὶ κρατεῖν. 765  
 ὁ δ' ὑψικόμπως κάφρόνως ἡμείψατο,  
 πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὦν ὁμοῦ  
 κράτος κατακτήσαιτ'. ἐγὼ δὲ καὶ δίχα  
 κείνων πέποιθα τοῦτ' ἐπισπᾶσιν κλέος. [10 a.  
 τοσόνδ' ἐκόμπει μῦθον. εἴτα δεύτερον, 770  
 δίας Ἀθάνας, ἡνίκ' ὀτρύνουσά νιν  
 ἡὔδατ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,  
 τότε ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος·  
 ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας  
 ἵστω, καθ' ἡμᾶς δ' οὐποτ' ἐκρήξει μάχη. 775

761. φρονῇ] φρονῇ L. φρονεῖ C<sup>3</sup>A.

768. κατακτήσαιτ'] καταστήσαιτ' LM.

κατακτήσαιτ' C<sup>6</sup>A Pal. Vat. ac M<sup>2</sup>. καταστήσαιτ' L<sup>2</sup>. κατακτήσεται V.

760. ὅστις] 'When any one.' Essay on L. § 22, p. 35, 2.

760. 1. ἀνθρώπου φύσιν | βλαστῶν] 'Being but of human mould.' An unusual cognate accusative, to be partly accounted for by the frequent use of φύσιν as an accusative of respect. See Essay on L. § 17, p. 25; and cp. especially Trach. 1062, γυνὴ δέ, θῆλυς οὕσα καὶς ἀνδρὶ φύσιν.

762. εὐθύς belongs in meaning to εἰρέθη in the following line.

763. πατρός may be either (1) genitive of derivation, 'A foolish son of a wisely speaking father,' for which, cp. Ant. 38, ἰσθλῶν κακῇ; or (2) genitive absolute, 'Foolish, although his father advised him well.' The former (1) is nearer to the truth.

764. αὐτὸν ἐννέπει] 'Charged him.' Cp. O. T. 350, ἐννέπω σέ, κ.τ.λ.

765. μὲν .. δ'] The 'paratactic' structure (Essay on L. § 36, p. 68) gives additional emphasis.

769. ἐπισπᾶσιν] 'That I shall cull perforce,' as if plucking a branch from a tree. (Aesch. Pers. 475.) Cp. Shak.

1 Hen. IV. 1. 3: 'Hol. By heaven, methinks it were an easy leap | To pluck bright honour from the pale-faced moon; | Or dive into the bottom of the deep, | Where fathom-line doth never touch the ground, | And pluck up drownèd honour by the locks; | So he that doth redeem her thence might wear | Without corral all her dignities.'

770. τοσόνδ' .. μῦθον] 'So high the vaunt he uttered.' Cp. supr. 386, μηδὲν μέγ' εἶπε: 422, 3, ἔπος | ἐξερέω μέγα.

771. δίας Ἀθάνας] 'Regarding glorious Athena.' An extreme instance of the genitive of respect. Essay on L. § 9, p. 13, infr. 790, 792. The sentence is changed from δίας Ἀθάνας ὀτρυνούσης, or αὐδωμένης.

773. ἡὔδατ'] For αὐδᾶν, 'to command,' cp. O. C. 864, αὐδᾶ σιωπᾶν, and for the middle v. (of unasked, spontaneous utterance), Phil. 130, οὐ δῆτα, τέκνον, ποικίλως αὐδωμένον.

773. δεινὸν ἄρρητόν τ' ἔπος] 'A fearfully impious word.'

775. καθ' ἡμᾶς] 'In my part of the line;' κατά, as in Hdt. 2, 121. § 4, ὡς



τοιούσδε \*τοι λόγοισιν ἀστεργῇ θεᾶς  
 ἐκτίσατ' ὀργήν, οὐ κατ' ἄνθρωπον φρονῶν.  
 ἀλλ' εἶπερ ἔστι τῇδε θῆμέρα, τάχ' ἂν  
 γενοίμεθ' αὐτοῦ σὺν θεῷ σωτήριον.  
 τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθύς ἐξ ἔδρας  
 πέμπει με σοὶ φέροντα τάσδ' ἐπιστολάς  
 Τεῦκρος φυλάσσειν· εἰ δ' ἀπεστερήμεθα,  
 οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.

780

ΧΟ. ὦ δαῖτα Τέκμησσα, δύσμορον γένος,  
 ὅρα μολοῦσα τόνδ' ὅποι' ἔπη θροεῖ.

785

776. τοι] τοῖς MSS. Herm. corr. 778. τῇδε θῆμέρα] τῇδ' ἐν ἡμέραι LL.<sup>2</sup> Pal.  
 τῇδε θ' ἡμέραι CA. 780. εἶφ'] εἶπεν LAG. εἶφ' C<sup>6</sup>. 782. ἀπεστερήμεθα]  
 ἀπεστερήμεθα L. ἀπεστερήμεθα A Pal. (c. gl. τοῦ αἰαντος) Vat. ac. ἀπεστερήθη-  
 μεν L<sup>3</sup>. ἀποστερήμεθα RM<sup>2</sup>. 783. ἀνὴρ κείνος] ἀνὴρ ἐκείνος LA pr. 'κείνος Γ.  
 785. ὅρα] ὅραι L. ὅρα A. τόνδ'] τον. L. τόνδ' C<sup>5</sup> A.

δὲ κατὰ τοὺς φυλάσσοντας ἦν: Xen. Hell.  
 4. 2. 18, οἱ μὲν Ἀθηναῖοι κατὰ Λακεδαι-  
 μονίους ἐγένοντο. Hermann renders,  
 'Per me, quantum in me est,' which is  
 rather = τὸ καθ' ἡμᾶς (cp. Hdt. 7. 158).

οὔποτ' ἐκρήξει] 'Shall never burst  
 forth,' like a river breaking its banks.  
 'Postquam . . duo acies manum ali-  
 quandiu conseruerunt, si alterutra subito  
 in fugam se converterit, eleganter pugna  
 ipsa, tanquam obicibus antea coërcita,  
 in eam partem ἐκρήσσειν [ἐκρήξαι] di-  
 catur.' Musgr. Cp. the Homeric πολέ-  
 μοιο γέφυραι, in which the opposing  
 armies are thought of as the sides of  
 a torrent.

776. The correction suggested by  
 Hermann, τοι for τοῖς, although not  
 quite necessary (for τοιούσδε might =  
 τοιούσδε πεφυκῶσιν), is extremely pro-  
 bable.

776, 7. ἀστεργῇ . . ὀργήν] 'He hath  
 won him the unenviable guerdon of the  
 goddess' wrath.' ἀστεργῇ is more for-  
 cible when taken thus passively than if  
 supposed to mean 'unloving,' which  
 would add nothing to the notion of  
 ὀργήν. For ἐκτίσατο, of something  
 bad, cp. especially Aesch. S. c. T. 1017  
 (of Polynices), ἀγος δὲ καὶ θανάων κεκτί-  
 σται.

779. The genitive αὐτοῦ shows that  
 σωτήριον has nearly the force of a sub-  
 stantive.

780. On this form of the senarius,

generally marking some *empressment*,  
 see above on l. 294.

ἐξ ἔδρας] 'From where I sat,' viz.  
 amongst the Achaeans who were looking  
 on at the council.

781. τάσδ' ἐπιστολάς] 'This charge,'  
 viz. that implied in supr. 753-5. Teucer  
 remains to watch over his brother's  
 interests in the assembly.

782. Τεῦκρος] The proper name is  
 added after the article in further ex-  
 planation.

φυλάσσειν] The epexegetic infini-  
 tive is occasioned by the addition of  
 Τεῦκρος.

εἰ δ' ἀπεστερήμεθα] 'But if we are  
 frustrated;' i. e. if the δαῖμον of Ajax  
 has prevented us from carrying out our  
 intention. For ἀποστερεῖν of prevention,  
 cp. Aesch. Suppl. 1063, Ζεὺς ἀποστεροίη  
 γάμον. This meaning is more forcible,  
 although less obvious, than that of Bad-  
 ham's ingenious conjecture, εἰ δ' ἄρ'  
 ὑστερήκαμεν.

783. The idiomatic ἀνὴρ κείνος  
 avoids the association of the name Αἴας  
 with the ill-omened οὐκ ἔστιν.

784. 'O cruelly vexed Tecmessa, born  
 to woe!' The exact association con-  
 veyed in δαῖτα is difficult to seize. Per-  
 haps from meaning 'hostile,' it comes  
 to mean 'treated as an enemy,' and so  
 'cruelly afflicted' by the gods.

785. 'Come and see what news this  
 man is telling.' Cp. Phil. 504, χρη δ'



ξυρεῖ γὰρ ἐν χρῶ τοῦτο, μὴ χαίρειν τινά.

ΤΕ. τί μ' αὖτάλαιναι, ἀρτίως πεπαυμένην  
κακῶν ἀτρύτων, ἐξ ἔδρας ἀνίσταται;

ΧΟ. τοῦδ' εἰσάκουε τάνδρος, ὡς ἤκει φέρων  
Αἴαντος ἡμῖν πρᾶξιν ἣν ἤλγησ' ἐγώ.

790

ΤΕ. οἴμοι, τί φῆς, ὠνθρωπε; μὼν ὀλώλαμεν;

ΑΓ. οὐκ οἶδα τὴν σὴν πρᾶξιν, Αἴαντος δ' ὅτι,  
θυραῖος εἶπερ ἐστίν, οὐ θαρσῶ πέρι.

ΤΕ. καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῆς.

ΑΓ. ἐκεῖνον εἶργειν Τεῦκρος ἐξεφίεται

795

σκηνηῆς ὕπαυλον μὴδ' ἀφιέναι μόνον.

ΤΕ. ποῦ δ' ἐστὶ Τεῦκρος, κάπὶ τῷ λέγει τάδε;

ΑΓ. πάρεστ' ἐκεῖνος ἄρτι· τήνδε δ' ἐξοδὼν  
ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.

ΤΕ. οἴμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθῶν;

800

ΑΓ. τοῦ Θεστορείου μάντεως, καθ' ἡμέραν

789. ὡς] δσ LM. ὡς AC<sup>7</sup> Vat. ac M<sup>2</sup>.

CA. 794. μ' ὠδίνειν] κ'. ὠδίνειν L.  
vai L. ἀφιέναι A.

799. ἐλπίζει φέρειν] ἐλπίζειν φέρειν A.

791. ὠνθρωπε] ἄνθρωπε LG. ἄνθρωπε

μ' ὠδίνειν CA.

796. ἀφιέναι] ἀ(μ)φιέ-

800. μαθῶν]

ω from o L.

ἐκτὸς οὗτα πημάτων τὰ δειν' ὀρᾶν: O. T. 503, πρὶν ἰδοιμ' ὀρθὸν ἔπος.

786. 'This cutteth to the quick, and is not a thing to rejoice at.' For the negative expression, μὴ χαίρειν, cp. Eur. Med. 136, οὐδὲ συνήδομαι, ὦ γύναι, ἄλγεσι δώματος; and, for ἐν χρῶ, Hdt. 4. 175, τὸ μὲν μέσον τῶν τριχῶν ἀνιέντες αὐξεσθαι, τὰ δὲ ἐνθεν καὶ ἐνθεν κείροντες ἐν χρῶ. Tecmessa now comes forth with Eurysaces.

787. ἀρτίως] Since the apparent change of mind in Ajax, l. 692.

788. κακῶν ἀτρύτων] 'Incessant evils.' So δτερεῖ .. ἀγαθῶ, Pind. Ol. 2. 59. 'unfailing good.'

ἔξ ἔδρας] She has been sitting quiet in the hut since l. 692.

790. ἦν] E. on L. § 16. p. 23, 2 a. ἤλγησ' ἐγώ] For the aorist, see Essay on L. § 32. pp. 55, 6; and cp. supr. 693.

791. μὼν ὀλώλαμεν:] 'Are we then undone?' Tecmessa (cp. supr. 269) passionately assumes that her fate and that of Ajax are one. The messenger

in his reply calmly distinguishes between them.

792. Αἴαντος] The genitive is at first put vaguely, as in continuation of the possessive σὴν, but a construction is afterwards supplied for it by the addition of πέρι.

794. ὥστε .. φῆς] 'So that I am in travail to know your meaning.' Cp. O. T. 73, 4, καὶ μ' ἡμαρ ἤδη ἐνμετρούμενον χρόνῳ | λυπεῖ τί πράσσει.

795. ἐξεφίεται] 'Expressly orders.' See Essay on L. § 55. p. 101.

796. σκηνηῆς ὕπαυλον] 'Confined within the tent.' ὕπαυλος occurs only here.

797. ἐπὶ τῷ] 'Why?' The answer shows that the meaning is rather 'For what reason?' than 'With what intention?'

798, 9. τήνδε .. φέρειν] 'And he is hoping to convey intelligence that it is fatal for Ajax to go forth as he has now done.'

801, 2. καθ' ἡμέραν .. φέρει] 'This very day, in which he intimates that life or death is in store for him.'

τὴν νῦν, ὅτ' αὐτῷ θάνατον ἢ βίον φέρει.

TE. οἱ γὰρ, φίλοι, πρόστιτ' ἀναγκαίᾳς τύχης,  
καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,  
οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους 805  
ζητεῖτ' ἰόντες τάνδρὸς ἔξοδον κακὴν.  
ἔγνωκα γὰρ δὴ φωτὸς ἡπατημένη  
καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.  
οἴμοι, τί δράσω, τέκνον; οὐχ ἰδρυτέον.  
ἀλλ' εἴμι κἀγὼ κεῖσ' ὅποιπερ ἂν σθένω. 810  
χωρῶμεν, ἐγκονῶμεν, οὐχ ἔδρας ἀκμή,  
σώζειν θέλοντας ἄνδρα γ', ὃς σπεύδῃ θανεῖν. [10 b.]

802. ὅτ' ἡιτ' L<sup>2</sup>. ἡτ' Pal. M. 803. οἱ γὰρ] οἱ ἐγὼ LAF Pal. τύχης]  
τύχας L<sup>2</sup>. 805. ἐσπέρους] ἐσπέραις L. ἐσπέρουσ C<sup>2</sup>A. ἀντηλίους] ἀνθελίους  
A Vat. a<sup>c</sup> VV<sup>3</sup>MM<sup>2</sup>. 808. Line om. L<sup>2</sup> pr. 810. κείσ' κείσε L. 811.  
ἐγκονῶμεν] ἐγκωνῶμεν L. ἐγκωνῶμεν C<sup>2</sup>. ἐγκονῶμεν C<sup>6</sup>A Pal. 812-814.  
om. A. pr. add A<sup>c</sup>. 812. ὃς] ὃς ἂν L. ὃς A. σπεύδῃ] σπεύδει C<sup>6</sup>A  
Vat. ac MM<sup>2</sup>.

803. πρόστιτ' ἀναγκαίᾳς τύχης] Either (1) 'Stand forth to succour us under this crushing blow,' ἀναγκαίᾳς τύχης being an objective genitive, like θανάτων in O. T. 1200, θανάτων δ' ἐμῇ | χώρα πύργος ἀνέστα: or (2) 'Stand forth to defend the helpless,'—abstract for concrete; or (3) taking the verb differently, 'Stand forth to prevent this crushing sorrow.' For (1) cp. Eur. Andr. 220, 1, χεῖρον' ἀρσένων νόσον | ταύτην νοσοῦμεν, ἀλλὰ προὔστημεν καλῶς. See also O. T. 187, ὦν ὕπερ, and note.

804. The change of subject in μολεῖν is noticeable. 'Hasten Teucer's coming,' instead of 'Make haste to bring Teucer with speed.'

805. ἀγκῶνας is governed by ἰόντες, in which the notion of σπεύσατε is resumed.

806. ἔξοδον] Sc. ὅποι ἐξέβη. The form of the sentence is changed by the introduction of ζητεῖτε. For the second δέ following μὲν .. δέ, cp. Ant. 200-2, ἠθέλησε μὲν .. ἠθέλησε δέ .. τοὺς δέ δουλώσας ἀγειν.

807, 8. 'For I well perceive that my husband has deceived me, and cast me out from the favour that I had of

yore.' These two lines reveal the cause of Tecmessa's being so easily blinded. For φωτός, genitive of the agent, cp. Trach. 267, 8, ἀνδρὸς ὡς ἐλευθέρου | βαίοντο.

809. She is eager to go in search of Ajax, but first throws a distracted look upon the child. After a momentary struggle with herself, she leaves him. Cp. infr. 985.

οὐχ ἰδρυτέον] 'One must not stay.' ἰδρυτέον is verbal of ἰδρῦσθαι as a deponent verb. For the meaning, cp. Thuc. 1, 131, ἐς μὲν τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς δὲ Κολωνὰς τὰς Τρωάδας ἰδρυθείς, κ.τ.λ., Trach. 68, ἰδρῦσθαι, and note.

810. This line prepares the way for what follows, l. 891, where Ajax is found by Tecmessa at a short distance from the camp, and not by the Chorus, who have been searching far and wide.

811. οὐχ ἔδρας ἀκμή] 'It is high time for something else than sitting still.' Cp. Phil. 12, ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων.

812. Three readings are possible here: (1) ἀνδρ' ὃς ἂν σπεύδῃ: (2) ἄνδρα γ' ὃς σπεύδει: and (3) that in the text. The choice lies between (2) and (3).

ΧΟ. χωρεῖν ἐτοιμός, κού λόγῳ δείξω μόνον.  
τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται.

ΑΙ. ὁ μὲν σφαγεὺς ἔστηκεν ἢ τομώτατος  
γένοιτ' ἄν.—εἴ τῳ καὶ λογίζεσθαι σχολή,  
δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἐμοὶ  
μάλιστα μισηθέντος ἐχθίστου θ' ὄραν·  
πέπηγε δ' ἐν γῇ πολεμία τῇ Τρῳάδι,  
σιδηροβρώτι θηγάνῃ νεγκονής·  
ἔπηξα δ' αὐτὸν εὖ περιστείλας, ἐγώ,  
εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν.  
οὕτω μὲν εὐσκευοῦμεν· ἐκ δὲ τῶνδ' ἐμοί

815

820

817. ξένων] ξέναν L. ξένων C<sup>2</sup>A.  
ροβρώτι C<sup>2</sup>AL<sup>2</sup> pr. (σιδηροβρώτη corr. L<sup>2</sup>) Vat. ac.

820. σιδηροβρώτι] σιδηροβρώτη L. σιδη-

814. καὶ ποδῶν is added to define ἔργον further. Excunt Chorus severally by the two side doors. Cp. supr. 805.

815-65. The scene is changed to a wooded place (infr. 892) not far from the camp (infr. 874-8), where Ajax is disclosed, somewhat retired, but so that both he and the projecting point of the sword which he has planted in the ground, are visible to the spectators.

815. δ...σφαγεὺς] Either (1) 'the slayer,' or (2) 'the sacrificer;' probably the former (1).

ἔστηκεν...ἄν] 'Stands so as he may prove most keen:' whetted not only with the grind-stone, but with the hate of Hector who gave it, the enmity of the Trojan soil in which it is fixed, the determined will of Ajax and his care in executing that will. The sword thus ordered cannot fail of its effect.

816. εἴ τῳ...σχολή] These words mark Ajax' feeling of the extreme deliberateness of his act. After long repression he is at leisure not only to make elaborate preparations, but also to reason over what he is about to do. For the language, cp. Thuc. 2. 45. εἰ δὲ με δεῖ καὶ γυναικείας τι ἀρετῆς...μνησθῆναι, βραχεία παραινέσει ἅπαν σημανῶ. The clause is rather to be connected with what follows than with what precedes. (Others would supply ἦ, and render 'If one had but time to

make reflections'). The indefinite τῳ has an ironical effect, and also somewhat of solemnity, like the impersonal expression in Shakespeare, Julius Caesar, 5. 1: 'O, that a man might know | The end of this day's business ere it come!'

817, 18. ἀνδρὸς...ὄραν] 'Of Hector, who of men not Greek was by me most hated and abhorred.' ἀνδρός adds a touch of distinction to the name which follows. Cp. El. 45. παρ' ἀνδρὸς Φανότεως ἤκων. By the addition of ξένων he reserves his chief hatred for the Argives.

820. The reading σιδηροβρώτη is not impossible. Cp. O. T. 80, 1, τύχη...σωτήρι, and note.

The iteration of ἔπηξα after πέπηγε, supr. 819, strengthens our impression of the firmness with which the sword was fastened in the earth.

821. εὖ περιστείλας] 'Carefully securing it.' He had trodden the earth about it, as if planting a young tree.

822. εὐνούστατον...θανεῖν] 'So as most kindly to provide for me a speedy death.' εὐνούστατον is supplementary predicate with ἔπηξα. Essay on L. § 23, p. 38, § 38, p. 71. θανεῖν is epexegetic = ὥστε θανεῖν. Ajax has but two desires, that his death may be (1) certain, (2) swift. His preparation of the sword secures both ends in one.

823. οὕτω μὲν εὐσκευοῦμεν] 'So

σὺν πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκός, ἄρκεσον.  
 αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν. 825  
 πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν  
 Τεύκρω φέροντα, πρῶτος ὥς με βαστάσῃ  
 πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει,  
 καὶ μὴ πρὸς ἐχθρῶν του κατοπτευθεὶς πάρος  
 ριφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ. 830  
 τοσαῦτά σ', ὦ Ζεῦ, προστρέπω, καλῶ δ' ἄμα  
 πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι,  
 ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι  
 πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.  
 καλῶ δ' ἄρωγους τὰς αἰεὶ τε παρθένους 835  
 αἰεὶ θ' ὀρώσας πάντα τὰν βροτοῖς πάθη  
 σεμνὰς Ἑρινῦς τανύποδας, μαθεῖν ἐμέ

825. λαχεῖν] λαβεῖν LL<sup>2</sup>M. λαχεῖν C<sup>6</sup>A Vat. ac. λαχεῖν (γρ. λαβεῖν) γέρας Γ.  
 826. ὥς] δσ L. ὥς C<sup>2</sup>. 828. πεπτῶτα] πεπταότα L. πεπτῶτα C<sup>6</sup>A.  
 830. κυσὶν] κυσὶ LA Pal. θ'] τ' L. θ' A. 831. τοσαῦτά σ', ὦ] τοσαῦτά  
 σ' ὦ LA. τοσαῦτ' ὦ Pal. γρ. τοσαῦτά σοι C<sup>2</sup> mg. πρὸς ταῦτ' ὦ V. προστρέπω]  
 προ(σ)τρέπω L. προτρέπω L<sup>2</sup>V<sup>3</sup>MM<sup>2</sup>. 836. θ'] δ' LFL<sup>2</sup> Pal. τὰν] τὰμ' L.  
 τὰ Γ. Line 836 om. A.

well provided with an instrument am I.' μέν is resumed from supr. 815.

824. καὶ γὰρ εἰκός] These words are characteristic of the indomitable hero, who, in his supreme hour, addresses the sovereign of the gods as his kinsman. (Cp. supr. 387, *προγόνων προπάτωρ*.)

825. λαχεῖν, if the true reading, is epexegetic, the accusative γέρας being governed, primarily, by αἰτήσομαι. But λαβεῖν may be right. See v. rr.

826. κακὴν φάτιν] 'A rumour of evil sound.' In the 'clairvoyance' of this moment Ajax imagines the effect which the news of his death would have on Teucer, as also, infr. 850, on his mother.

It has been supposed that infr. 998, δέξαι γὰρ . . θανάων indicates the answer of Zeus to this prayer. But, although this is possible, such a rumour is sufficiently accounted for by what passes at supr. 749 foll., especially the words in l. 783, οὐκ ἔστιν ἄνθρωπος.

828. περὶ] Cp. infr. 899, φασγάνῳ περιπτυχής.

νεορράντῳ] 'Then freshly streaming.'

For this vivid touch, cp. infr. 898, ἀρτίως νεοσφαγής. He does not mention Tec-messa.

830. ριφθῶ . . ἔλωρ] 'I be cast forth, exposed to dogs and birds for a prey.'

833, 4. 'And that the leap where-with I plunge this sword into my side may be swift and without a struggle.' πηδήματι has been interpreted of the involuntary spring upwards at the moment of the sword piercing the heart; but it is rather, more simply, the act of falling on the sword. Ajax prays that this may be unattended with convulsions, and may lead directly to the consummation.

835. αἰεὶ . . παρθένους] Cp. especially, Aesch. Eum. 69, 70, παλαιαὶ παῖδες, αἷς οὐ μίγνυται | θεῶν τις, οὐδ' ἀνθρώπος, οὐδὲ θήρ ποτε.

836. Cp. O. C. 42, τὰς πάνθ' ὀρώσας Εὐμενίδας, κ.τ.λ.

837. μαθεῖν] The inf. depends on the general notion in καλῶ, the full expression, καλῶ ἄρωγούς, being partly lost sight of.



πρὸς τῶν Ἀτρειδῶν ὡς διόλλυμαι τάλας\*.

\* ἴτ', ὦ ταχεῖαι ποῖνιμοί τ' Ἑρινύες,  
γείεσθε, μὴ φείδεσθε, πανδήμου στρατοῦ.

σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν

845

Ἥλιε, πατρώαν τὴν ἐμὴν ὅταν χθόνα

ἰδῇς, ἐπισχὼν χρυσόνωτον ἡνίαν

ἄγγελον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν

γέροντι πατρὶ τῇ τε δυστήνῳ τροφῷ.

ἦ που τάλαινα, τήνδ' ὅταν κλύῃ φάτιν,

850

ἥσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.

ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην,

ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.

839 H. καίσφιας κακοῦσ'· κάκιστα καὶ πανωλέθρους | ξυναρπάσειαν, ὥσπερ εἰσρωῶν  
ἐμὲ | αὐτοσφαγῇ (sic). αὐτοσφαγῇ L.] πίπτοντα, τὼς αὐτοσφαγεῖς [sic. αὐτοσφα-  
γεῖα C<sup>a</sup>] πρὸς τῶν φιλίστων ἐκγόνων (ἐκγόνων L) ὀλοῖατο LAL<sup>2</sup> Pal. Vat. ac.  
(καὐτοσφαγεῖς Pal. τὼς αὐτοσφαγεῖς Vat. ac. ὡς αὐτοσφαγεῖς V). ἐκγόνων  
Vat. a. 843. ἴτ'] ἴτετ' L. ἴτ' A. 851. πάση] πᾶσι L. πάση C<sup>2</sup>.  
πάση A.

839-42. See v. γτ. The reasons for rejecting these four lines may be briefly given. The allusion to the death of Agamemnon, which is the chief point in them, interferes with the poetical simplicity of the passage, and is moreover not applicable to Menelaus. The emphatic use of αὐτοσφαγῆς in two different senses in the same line is awkward, and like an imitation. φίλιστος occurs nowhere else, and τὼς not elsewhere in Sophocles; and ἐκγόνων seems to have arisen from a confusion of the death of Agamemnon with that of Clytemnestra, together with an attempt to include the fate of Odysseus.

844. 'Flesh yourselves unsparingly on all the populous host.' μὴ φείδεσθε is introduced διὰ μέσου. The πάνδημος στρατός of the Achaeans is contrasted with the Argive chiefs.

847. ἐπισχὼν .. ἡνίαν] 'Checking thy rein.' Instead of saying ἐπέχειν ἄρμα, or ἵππους, the means, or more immediate object, is put into the accusative.

χρυσόνωτον] 'Gilded,' viz. having the upper surface studded with gold.

848. ἄτας .. ἐμὸν] 'My troubles and my fate.' This is not a mere pleonasm. The ἄται may include his first provocation of Athena as well as his wild actions since; the word μόρον is specially applicable to his death.

849. τῇ τε δυστήνῳ τροφῷ] Either (1) 'and the unhappy one who nursed my infancy;' or (2) 'and the unhappy one who tends on him.' According to (1) Ajax in thinking of his mother with special tenderness, speaks of her as the one who nursed him at her breast (ἦ μ' ἔτεχ', ἦ μ' ἔθρεψε, Od. 2. 131.) According to (2) he is thinking of the dreary household at Salamis, where she who had been the wife of Telamon's youth was now the nurse of his declining years. Cp. Od. 24. 211, ἐν δὲ γυνὴ Σικελὴ γρηῖς πέλεν, ἦ ῥα γέροντα | ἐνδυκίως κομέεσκεν ἐπ' ἀγροῦ, νόσφι πόλῃος.

851. Cp. Eur. Med. 1176, εἴτ' ἀντί-μολπον ἦκεν ὀλοφυγῆς μέγαν | κωκυτόν.

852. 'But I have nought to do with vain laments for this.'

οὐδὲν ἔργον, lit. 'It is no part of the business in hand.'

853. σὺν τάχει τινί] 'And that with

ὦ Θάνατε Θάνατε, νῦν μ' ἐπίσκεψαι μολών· [11 a.  
καίτοι σὲ μὲν κάκει προσανδήσω ξυνών. 855  
σὲ δ', ὦ φαεινῆς ἡμέρας τὸ νῦν σέλας,  
καὶ τὸν διφρευτὴν Ἥλιον προσεννέπω  
πανύστατον δὴ κοῦποτ' αὔθις ὕστερον.  
ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον  
Σαλαμῖνος, ὦ πατρῶον ἐστίας βάθρον, 860  
κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,  
κρηναί τε ποτάμοί θ' οἶδε, καὶ τὰ Τρωϊκὰ  
πεδία προσανδῶ, χαίρετ', ὦ τροφῆς ἐμοί·  
τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ,  
τὰ δ' ἄλλ' ἐν Αἰδου τοῖς κάτω μυθήσομαι. 865

## ΗΜΙΧΟΡΙΟΝ.

πόνος πόνῳ πόνον φέρει.

858. κοῦποτ' καὶ οὔποτ' L. κοῦποτ' A. 860. σαλαμῖνος LA. σαλαμῖνος C<sup>2</sup>.  
πατρῶον] πατρῶας L<sup>2</sup>V. πατρῶον Vat. ac. 863. χαίρετ'] χαίρεθ' L<sup>2</sup>. χαίρετ'  
Vat. ac. τροφῆς] τροφεῖς LA. 865. ἄλλ'] ἄλλα L. τὰ δ' ἄλλ' A.

speed.' The addition of the indefinite pronoun, as in ἀνύσας τι ('with something of haste'), has an effect of peremptoriness.

856. τὸ νῦν] By hypallage for τῆς νῦν, giving a lighter rhythm.

857. προσεννέπω is introduced by an expansion similar to that in Aesch. Prom. 91, καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ,—and then becomes the governing word.

858. κοῦποτ' αὔθις] Sc. προσανδήσω. Cp. Ant. 808, 9, νέατον δὲ φέγγος λεύσσουσιν ἀελίου | κοῦποτ' αὔθις.

859. ὦ φέγγος] He passionately resumes his invocation (856-8), and as his heart goes forth with the universal sunlight, he again (as in 846) fixes his thoughts on home.

860. πατρῶον ἐστίας βάθρον] 'Hearth-stone of my sire.' See Essay on L. § 42. p. 80 γ.

861. κλειναί] Cp. supr. 596, and note. The glory of Athens, like that of Salamis, is anticipated.

τὸ σύντροφον γένος] 'And ye, her race, among whom I was brought up.' These words, in which Ajax adopts the Athenians as brethren of the Aeacidae,

are well calculated to move the Athenian audience.

862 foll. After bidding farewell to Salamis and Athens, he is returning to his purpose, when his eye falls on the fresh waters in which he has lately bathed (supr. 654); and they remind him of his Trojan environment of the last ten years. To this also he bids an affectionate farewell.

864. The repetition of his own name by Ajax here is significant. Still conscious of his greatness, he imagines all Nature as moved at his departure.

865 foll. Ajax having fallen upon his sword at the back of the proscenium, and the orchestra as well as the stage being otherwise vacant, the Chorus re-enter by the two side doors, the first ἡμιχορίον coming in on the spectator's left, as if from the east. Before the opening of the strophe, infr. 879, they have taken up their position in the orchestra.

866. 'Toil upon toil brings only toil.' The dative here is partly governed by the verb. Cp. Eur. Hel. 195, δάκρυα δάκρυσί μοι φέρων. But in Eur. Phoen. 1496, φόνῳ φόνος, by an extension of the idiom, φόνῳ is simply = ἐπὶ φόνῳ.

πᾶ πᾶ

πᾶ γὰρ οὐκ ἔβαν ἐγώ;

κούδεις \*ἐφίσταται με συμμαθεῖν τόπος.

ἰδοῦ,

δοῦπον αὖ κλύω τινά.

ΗΜ. ἡμῶν γε, ναὸς κοινόπλουν ὁμιλίαν.

ΗΜ. τί οὖν δῆ;

ΗΜ. πᾶν ἐστίβηται πλευρὸν ἔσπερον νεῶν.

ΗΜ. ἔχεις οὖν;

ΗΜ. πόνου γε πληῆθος, κούδεν εἰς ὄψιν πλέον.

ΗΜ. ἀλλ' οὐδὲ μὲν δὴ τὴν ἀφ' ἡλίου βολῶν

κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

867. 8. πᾶ πᾶ πᾶ] παῖ παῖ παῖ LA.

874. πλευρὸν] πλευράν L. πλευρὸν C.

οὐδ' ἐμοὶ δὴ Παλ. βολῶν] βολῆς L. βολῶν A. μολῶν Γ.  
LA. οὐδαμοῦ ἀνὴρ V.

869. \*ἐφίσταται] ἐπίσταται MSS.

877. οὐδὲ μὲν δῆ] δῆ om. A. pr. δῆ Γ.

878. ἀνὴρ] ἀνὴρ

869. 'And no spot arrests me that I may share its secret.' Although the causative sense of the middle voice of ἐφίστημι is usually confined to the first aorist, this is not the case with other compounds of ἵστημι, e.g. καθίσταμαι; and in Trach. 339, τοῦ με τήνδ' ἐφίστασαι βάσιν, the active or causative meaning is the most natural. See L. and S. s. v. ἐφίστημι, C. διίσταμαι occurs with active meaning only in Plat. Tim. 63 C, γεώδη γένη διίστάμενοι. The force of the middle voice comes out if we complete the expression, ἐφίσταται με συμμαθεῖν ἑαυτῷ. ἐπίσταται με συμμαθεῖν can only mean 'is aware that I know what it knows.'

870. ἰδοῦ] Cp. El. 1410, ἰδοὺ μάλ' αὖ θροοὶ τις.

872. Either (1) with a comma after γε, as in the text, 'You hear our sound, your mates of the same ship's crew: ἡμῶν governed by δοῦπον, and ὁμιλίαν (abstract for concrete) being placed in lax apposition with the preceding words. Or (2) with no stop, supplying κλύεις, 'What you hear is our company, your mates of the same ship's crew.'

874. 'The coast to westward of the ships hath all been trodden.' πλευρὸν, lit. 'the rib,' and hence figuratively the curve, or half-arc, on one side of the bay. νεῶν, not with πλευρὸν, but with ἔσπερον, as a genitive of local relation.

877. ἀφ' ἡλίου βολῶν] 'Towards the sunrise;' according to the Greek idiom by which the point of sight is taken as a point of departure. Cp. Hdt. i. 84, πρὸς τοῦ Τρώλου τετραμμένον, and see L. and S. s. v. πρὸς, A. I. 2.

878. κέλευθον is accusative of the sphere of motion,—Essay on L. § 16. p. 23 c,—some such word as τοῦσιν being suggested by the context.

δηλοῖ] Sc. τὸ ἐρευνῶμενον. 'Reveals the hidden truth by being found.' Ll. 866-878, which are recited before the Chorus have taken their places, are not antistrophic (866 ∪ ∪ ∪ ∪ ∪ ∪ iamb. dim., 867 ∪ ∪, 868 ∪ ∪ ∪ ∪ ∪ ∪ troch. dim. cat., 870, 1 ∪ ∪ | ∪ ∪ ∪ ∪ ∪ iambus | troch. dim. cat., 873, 5 ∪ ∪ ∪ ∪). Ll. 878-914, 925-960, are antistrophic according to the following scheme:—

a. { ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪  
∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪  
∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪  
∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪  
5 { — ∪ — ∪ ∪ — — —  
∪ ∪ — ∪ ∪ — — —

(Ο. στρ. τίς ἂν \*δῆτά μοι, τίς ἂν φιλοπόνων

ἄλιαδᾶν ἔχων αὐπνους ἄγρας, 880

ἢ τίς Ὀλυμπιάδων θεᾶν, ἢ ῥυτῶν

βοσπορίων ποταμῶν\*, τὸν ὠμόθυμον 885

5 εἴ ποθι πλαζόμενον λεύσσω

879. \*δῆτά μοι] δῆ μοι MSS. Herm. corr. 880. ἄγρας] γρ. ἔδρας C<sup>6</sup>AM.  
885. ποταμῶν] ποταμῶν . . ἴδρις L. (τῶν ἐλλησποντίων gl. C<sup>6</sup> mg.) ποταμῶν ἴδρις most  
MSS. 886. λεύσσαν] λεύσων L. λεύσσαν A.

{  $\overset{\curvearrowright}{\cup}$  — — — —  $\cup$   $\overset{\curvearrowright}{\cup}$  — —  
— — — —  $\overset{\curvearrowright}{\cup}$  — — — —  
 $\overset{\curvearrowright}{\cup}$  — — — —  $\cup$   $\overset{\curvearrowright}{\cup}$  — — — —

b. (891 ff. = 937 ff.)

$\cup$  — — — —  
 $\cup$   $\overset{\curvearrowright}{\cup}$  — — — —  $\cup$  — — — —  $\cup$  — — — —  
 $\cup$  — — — —  
{ —  $\overset{\curvearrowright}{\cup}$  — — — —  $\overset{\curvearrowright}{\cup}$  — — — —  $\overset{\curvearrowright}{\cup}$  — — — —  
—  $\overset{\curvearrowright}{\cup}$  — — — —  $\overset{\curvearrowright}{\cup}$  — — — —  $\overset{\curvearrowright}{\cup}$  — — — —  
—  $\overset{\curvearrowright}{\cup}$  — — — —  $\cup$  — — — —  $\cup$  — — — —  
 $\cup$   $\overset{\curvearrowright}{\cup}$  — — — —  
{ —  $\overset{\curvearrowright}{\cup}$  — — — —  $\overset{\curvearrowright}{\cup}$  — — — —  $\overset{\curvearrowright}{\cup}$  — — — —  
—  $\overset{\curvearrowright}{\cup}$  — — — —  $\overset{\curvearrowright}{\cup}$  — — — —  $\overset{\curvearrowright}{\cup}$  — — — —

c. (900 ff. = 946 ff.)

{  $\overset{\curvearrowright}{\cup}$  — — — — —  
—  $\overset{\curvearrowright}{\cup}$  — — — — —  
 $\overset{\curvearrowright}{\cup}$  — — — — —  
5  $\overset{\curvearrowright}{\cup}$  — — — — —  
—  $\overset{\curvearrowright}{\cup}$  — — — — —  
 $\cup$   $\overset{\curvearrowright}{\cup}$  — — — — —  
{ —  $\overset{\curvearrowright}{\cup}$  — — — — —  
—  $\overset{\curvearrowright}{\cup}$  — — — — —

d. (910 ff. = 954 ff.)

{  $\overset{\curvearrowright}{\cup}$  — — — — —  $\overset{\curvearrowright}{\cup}$  — — — — —  $\cup$   $\overset{\curvearrowright}{\cup}$  — — — — —  
 $\cup$   $\overset{\curvearrowright}{\cup}$  — — — — —  $\overset{\curvearrowright}{\cup}$  — — — — —  
 $\cup$   $\overset{\curvearrowright}{\cup}$  — — — — —  $\overset{\curvearrowright}{\cup}$  — — — — —  
5  $\overset{\curvearrowright}{\cup}$  — — — — —  
 $\cup$   $\overset{\curvearrowright}{\cup}$  — — — — —

879. The correction of δῆ to \*δῆτα is necessary for the (dochmiac) metre.

τίς ἂν = πῶς ἂν τίς; Cp. O. C. 1100, τίς ἂν θεῶν . . δοίη;

880. ἔχων] 'Employed in.' Cp. supr. 564, δυσμενῶν θήραν ἔχων.

881. Ὀλυμπιάδων θεᾶν] 'Nymphs of' (the Mysian) 'Olympus.'

885. Βοσπορίων ποταμῶν] 'What flowing current of the Hellespont?' Cp. supr. 412, and note. The Helles-

pont with its various currents might be imagined as tenanted by many river-gods. ἴδρις, which follows these words in most MSS., but not in Mosq. ab., has nothing to correspond to it in the antistrophe, and is unnecessary to the sense. τὸν ὠμόθυμον] Cp. supr. 205, and note.

886. εἴ ποθι . . λεύσσω] i.e. λεύσσω, εἴ ποθι λεύσσοι. See Essay on L. § 28. p. 47, 3; and cp. Thuc. i. 14. § 4,



ἀπύοι; σχέτλια γὰρ  
 ἐμέ γε τὸν μακρῶν ἀλάταν πόνων  
 οὐρίφ μὴ πελάσαι δρόμφ,  
 ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὄπου.

890

TE. ἰὼ μοί μοι.

XO. τίνος βοή πάραυλος ἐξέβη νάπους;

TE. ἰὼ τλήμων.

XO. τὴν δουρίληπτον δύσμορον νύμφην ὄρῳ  
 Τέκμησαν, οἶκτῳ τῷδε συγκεκραμένην.

895

TE. οἷχῳκ', ὄλωλα, διαπεπόρθημαι, φίλοι.

XO. τί δ' ἔστιν;

TE. Αἶας ὃδ' ἡμῖν ἀρτίως νεοσφαγῆς  
 κεῖται, κρυφαίῳ φασγάνῳ περιπτυχής.

[11 b.]

887. ἀπύοι] ἀπύ... L. ἀπύοι C<sup>2</sup>. 888. μακρῶν] μακρὸν LΓ. μακρῶν C<sup>2</sup>. ἀλάταν] ἀλάταν L. ἀλήταν A. 889. οὐρίφ] οὐρίων L. οὐρίφ A. δρόμφ] δρόμων L. δρόμφ A. 890. ἀμενηνόν] ἀμενηνὸν L. ἀμενηνὸν C<sup>2</sup>. gl. μεμηνόντα Pal. λεύσσειν] λεύσειν L. λεύσσειν A. 891. ἰὼ] ἰὼ L A Pal. 894. δουρίληπτον] δορίληπτον L Pal. δουρίληπτον AC<sup>7</sup>. 895. Τέκμησαν] τέκμησαν L. τέκμησαν A.

Αἰγινήται γὰρ καὶ Ἀθηναῖοι, καὶ εἴ τινες ἄλλοι, βραχεία ἐκέκτηντο: ib. 17. § 1, ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, εἰ μὴ εἴ τι πρὸς περιοίκους τοὺς ἑαυτῶν ἐκάστοις.

887. σχέτλια] For the plural use, cp. El. 230, τάδε γὰρ ἄλυστα κεκλήσεται.

888. τὸν .. πόνων] 'In this my long-continued wandering toil.'

889. 'Should not arrive with favourable speed.' πελάσαι, sc. τῷ ζήτουμένῳ.

890. 'But mine eye should fail to find where he is, the vanished one.' Although the ordinary sense of ἀμενηνός, 'without force' (ἀ-μένος), is sufficient here (cp. especially, Hom. H. Ven. 189-91, μὴ με ζῶντ' ἀμενηνὸν ἐν ἀνθρώποισιν ἑάσῃς] ναιεῖν, ἀλλ' ἐλάσῃ· ἐπεὶ οὐ βιοθάλμιος ἀνὴρ | γίγνεται, ὅσπερ, κ.τ.λ.), the context suggests the further association of 'a vanished life,' as if from ἀ, μένω. See Essay on L. § 54. p. 100 c.

891. During the strophe, Tecmessa has entered unperceived at the back of the stage, and, still in shadow, raises a sudden cry. The Chorus do not at once see her.

894. The word νύμφη is chosen, as less definite than δάμαρ or ἄκοιτις, to denote the position of Tecmessa.

895. οἶκτῳ .. συγκεκραμένην] 'Steeped in the sorrow of that cry.' The look of Tecmessa convinces the Chorus that her whole being is fused in the sorrow which the cry conveyed. For the physical image, see Essay on L. § 56. p. 102: and cp. especially Ant. 1311, δειλαίᾳ .. συγκέκραμαι δῖα.

τῷδε refers to ἰὼ μοί μοι.

896. οἷχῳκ', ὄλωλα] The perfect gives a more absolute sense of completeness than οἷχομαι would give.

διαπεπόρθημαι] For this image, which sums up Tecmessa's experience of calamity, cp. Aesch. Cho. 691, κατ' ἀκρας εἴπας ὡς πορθούμεθα.

899. 'Lies heaped about his hidden sword.' The sword-point (infr. 1025) lifts the garment of Ajax to an apex from which the folds descend. At 906 she has raised the edge of the garment, and is gazing at the mangled form beneath it. At 915, by a revulsion of feeling, she draws it (or perhaps her own veil) over him so as to cover him

- ΧΟ. ὦμοι ἐμῶν νόστων  
 ὦμοι, κατέπεφνες, ὦναξ,  
 τόνδε συνναύταν,  
 ὦ τάλας·  
 ὦ ταλαίφρων γύναι·
- ΤΕ. ὥς ὦδε τοῦδ' ἔχοντος αἰάζειν πάρα.
- ΧΟ. τίνος ποτ' ἄρ' \*ἔρξε χειρὶ δύσμορος; 905
- ΤΕ. αὐτὸς πρὸς αὐτοῦ· δῆλον. ἐν γάρ οἱ χθονὶ  
 πηκτὸν τόδ' ἔγχοις περιπετὲς κατηγορεῖ.
- ΧΟ. ὦμοι ἐμᾶς ἄτας, οἷος ἄρ' αἰμάχθης, ἄφρακτος φίλων· 910  
 ἐγὼ δ' ὁ πάντα κωφός, ὁ πάντ' αἰδρὶς,  
 κατημέλησα. πᾶ πᾶ  
 κεῖται ὁ δυστράπελος,  
 δυσώνυμος Αἴας;
- ΤΕ. οὔτοι θεατός· ἀλλά νιν περιπτυχεῖ 915  
 φάρει καλύψω τῷδε παμπήδην, ἐπεὶ

900, 901. ὦμοι] ἰώ μοι LAG. 902. ὦ] ἰώ LA. 904. τοῦδ' ἔχοντος] τοῦδ' ἔχοντος (τοῦδ' ἔχοντος) L. 905. ἔρξε] ἔπραξε MSS. (ἔσπραξε V). Herm. corr. 909. ὦμοι] ἰώ μοι LA. 912. πᾶ πᾶ] παῖ πα L. 914. δυσώνυμος] ὁ δυσώνυμος LAL<sup>2</sup>M<sup>2</sup> Vat. ac Pal. c. gl. (διὰ τὸ σημαϊνόμενον τοῦ ὀνόματος). Line 914 om. M. 915. νιν] νι L. νιν C<sup>2</sup>A.

more completely than before. The point of the sword is hidden by the garment, the blade in the body, the hilt in the ground. For the language, cp. Pind. Nem. 8. 40, κείνος καὶ Τελαμῶνος δάψεν νιδὸν φασγάνῳ ἀμφικυλίσαις.

900. The first thought of the Chorus is for themselves.

905. As the passage is antistrophic, and the corresponding l. 951 is free from suspicion, ἔπραξε in the MS. text of this line has probably taken the place of an equivalent word. See v. rr. Nothing better than ἔρξε has been suggested.

906, 7. ἐν γὰρ . . κατηγορεῖ] 'For this sword which he has fixed in the ground, and over which he is fallen, witnesses against him.' Another would not so have slain him. οἱ is to be taken with πηκτὸν and περιπετὲς, and suggests the object (αὐτοῦ) of κατηγορεῖ. περιπετὲς is used passively. Essay on L. § 53. p. 99.

910. ὦμοι ἐμᾶς ἄτας] 'Woe for me,

luckless one!' ἄτη is here a calamity involving blame, as appears from the words ὁ πάντα κωφός, ὁ πάντ' αἰδρὶς in what follows.

ἄφρακτος φίλων] 'Without friend to shield thee.' Essay on L. § 10. p. 16 f.

911. πάντα is here used adverbially with a merely intensive force, as πᾶν in compounds, Essay on L. § 55. p. 101, 6.

913. δυστράπελος] 'Unmanageable.' Cp. supr. 609, δυσθεράπειτος: 594, 5, μῶρά μοι δοκεῖς φρονεῖν, | εἰ τοῦμόν ἦθες ἀρτι παιδεύειν νοεῖς.

914. δυσώνυμος] 'Of ill-omened name.' The Chorus were present when Ajax, supr. 430, 'played nicely with his name.'

915. Tecmessa has been gazing beneath the mantle, but, as some of the Chorus draw nearer, she covers the body out of sight.

περιπτυχεῖ] 'Covering.' Observe the repetition of the word used, supr. 899, in a different connection.

916. φάρει] Probably the mantle of

οὐδεὶς ἄν, ὅστις καὶ φίλος, τλαίῃ βλέπειν  
 φυσῶντ' ἄνω πρὸς ῥίνας, ἔκ τε φοινίας  
 πληγῆς μελανθὲν αἷμ' ἀπ' οἰκείας σφαγῆς.  
 οἴμοι, τί δράσω; τίς σε βαστάσει φίλων;  
 ποῦ Τεῦκρος; ὥς ἀκμαῖος, εἰ βαίῃ, μόλοι,  
 πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.  
 ὦ δύσμορ' Αἴας, οἷος ὦν οἷως ἔχεις,  
 ὥς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν.

920

ΧΟ. ἀντ. ἔμελλες, τάλας, ἔμελλες χρόνω  
 στερεόφρων ἄρ' \*ὦδ' ἐξανύσειν κακὰν  
 μοῖραν ἀπειρεσίων πόνων. τοῖά μοι

925

925. τάλας] *lakōs* ἔλκεις ἄρ' εὐδηλος ἧς add. L<sup>3</sup> pr. 926. ὦδ'] om. MSS.  
 add. Erfurdt. 927. ἐξανύσειν] ἐξανύσειν L. ἐξανύσειν A.

Ajax; possibly some garment from Tecmessa's own person. See Aesch. Fr. 212. The companions of Achilles, in Il. 18. 352, cover the dead body of Patroclus: *ἐανῶ λιτὴ κάλυψαν | ἐς πόδας ἐκ κεφαλῆς καθύπερθε δὲ φάρεϊ λευκῶ*.

917. οὐδεὶς . . ὅστις καὶ φίλος] 'No one who loved him.' καὶ marks the stress on φίλος. An enemy or indifferent person might bear to see him, but a friend could not. So Musgrave, '*Qui saltem amicus fuerit*. Libentius quippe talia inimicus, quam amicus aspiceret.' Lobeck and the Scholiast give a different force to καὶ, as if it meant, 'not even a friend, far less a stranger.' But this is less in accordance with the use of καὶ in relative clauses, and also with the feeling of antiquity.

918, 19. ἐκ τε φοινίας πληγῆς] Sc. *φυσῶντα*, the breath being supposed to issue with the blood from the wound. Cp. *infr.* 1411, 2.

μελανθὲν αἷμα] Cp. *infr.* 1412, 3, *μέλαν | μένος*.

919. οἰκείας σφαγῆς] 'His own self-inflicted death-wound.' For this use of *οἰκείος*, cp. *El.* 215, *οἰκείας εἰς ἅτας*, *supr.* 260, *οἰκεία πάθη*.

920. τίς σε βαστάσει φίλων] The huge form of Ajax lying disordered would need a powerful hand to straighten it. Even Teucer needs help, *infr.* Il. 1409-11. Tecmessa shrinks from ask-

ing the Chorus to perform this duty, which, however willing, they would do awkwardly; and for such sacred service a nearer and more equal friend is required.

921. ὥς ἀκμαῖος, εἰ βαίῃ, μόλοι] 'How timely were his coming, if he came.' The optative without ἄν is doubted, but is less harsh coming immediately after another optative; and see Essay on L. § 36. p. 62 b (1). Some have supposed a confusion of the expression of a wish with the potential optative. 'Might he but come! How timely!' But this is hardly in the Greek.

922. συγκαθαρμόσαι] This compound occurs only here.

925 foll. Ajax is imagined to have brooded over his injuries for days before his final outbreak. Cp. *supr.* 194, 5, *μακράϊωνι . . σχολῆ*. The Chorus now think that the symptoms he then showed ought to have warned them of the possibility of what has followed.

926, 7. 'Thus with iron will to work out an evil doom of boundless woe.' ὦδ' is required for the metre, and adds point to στερεόφρων as a supplementary predicate with ἐξανύσειν. ἄρα, 'As the event has proved,' τοῖα introduces the ground of the preceding inference. Essay on L. § 22. p. 35, 3. μοι is dative of the person interested, 'In my hearing,' or 'To my concern.'



πάννυχα καὶ φαέθοντ' ἀνεστέναζες 930

ὠμόφρων ἐχθοδόπ' Ἀτρεΐδαις

οὐλίῳ σὺν πάθει.

μέγας ἄρ' ἦν ἐκείνος ἄρχων χρόνος.

πημάτων, ἦμος ἀριστόχειρ 935

— — — ὅπλων ἔκειτ' ἀγὼν πέρι.

ΤΕ. ἰὼ μοί μοι.

ΧΟ. χωρεῖ πρὸς ἡπαρ, οἶδα, γενναία δῦη.

ΤΕ. ἰὼ μοί μοι.

ΧΟ. οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶξαι, γύναι, 940

τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.

ΤΕ. σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.

ΧΟ. ξυνανδῶ.

ΤΕ. οἴμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ

χωροῦμεν, οἷοι νῶν ἐφεστᾶσι σκοποῖ. 945

930. φαέθοντ' | φαέθοντ' L. φαέθον | τ' Pal. ἀνεστέναζες] ἀνεστὲν . . εσ L.  
ἀνεστέναζες C<sup>o</sup>. ἐστέναζες Pal. 931. ὠμόφρων] ὠμόφρον L<sup>2</sup> Pal. VM.

933. σύν] σὺμ L. σὺν CA. 936. a dotted line in left mg. before ὅπλων L.

937. 39, 74. μοι μοί] μοι μοι A. 940. οἰμῶξαι] οἰμῶξαι L. οἰμῶξαι A.

941. ἀρτίως] ἀρτίως L. ἀρτίως A. 945. ἐφεστᾶσι] ἐφεστᾶσιν L. ἐφεστᾶσι A.

930. πάννυχα καὶ φαέθοντ' 'All night and in bright day.' φαέθοντα is picturesquely substituted for πανημέρια, and the adjectives are cognate or adverbial accusatives with ἀνεστέναζες, of which ἐχθοδοπά, although still cognate, is a more direct object.

931. ὠμόφρων] 'With savage thoughts,' a supplementary predicate. The metre is doubtful here, and some MSS. have ὠμόφρον, or ὠμόφρον (vocative sing.).

932. οὐλίῳ σὺν πάθει] 'Under thy calamitous wrong,' i.e. his disappointment in the judgment of the arms, which has had such fatal consequences. For πάθος in this sense, cp. O. C. 1078, δεινὰ δ' εὐροῦσαν πρὸς αὐθαίμων πάθη: and see Phil. 337, 8, πότερον, ᾧ τέκνον, τὸ σὺν | πάθῃμ' ἐλέγχω: O. T. 553, 4, τὸ δὲ | πάθῃμ' ὅποιον φῆς παθεῖν, διδασκέ με.

934 foll. 'Mighty to begin sorrows was the hour when the contest for the [gold-forged] arms was appointed for the hands of the brave.' μέγας ἦν ἀρχων is nearly equivalent to μεγάλως ἤρχεν.

935. A choriambus = χρυσοτύπων has been lost before ὅπλων.

937 foll. After an interval of inarticulate sorrow, in which she only utters brief ejaculations, Tecmessa's feelings take a bitter turn, and her indignation finds vent first against the gods, 950-3, and then against the Atreidae, 961-73. Her pride in Ajax rises above all else.

938. 'I know, a grief of ample size is piercing to thy soul.' γενναία is not 'genuine' or 'noble,' but 'of great size.' Cp. Shak. Ant. and Cleo. 4. 15. 4, 'Our size of sorrow.'

940. 'I doubt thee not for wailing more than once,' i.e. I am sure that the feeling equals its expression.

941. ἀποβλαφθεῖσαν] 'Violently bereft.' See L. and S. s. v. βλάπτω, I. 2.

942. φρονεῖν] 'To feel and know.' See O. C. 1741; E. on L. § 51. p. 95.

944. Tecmessa turns from the Chorus to her child.

945. Cp. supr. 497. But for the



ΧΟ. ὦμοι, ἀναλγήτων

δισσῶν ἐθρόησας ἀνανδον

[12 a.

ἔργον Ἀτρειδᾶν

τῷδ' ἄχει.

ἀλλ' ἀπείργοι θεός.

ΤΕ. οὐκ ἂν τάδ' ἔσται τῇδε, μὴ θεῶν μέτα.

950

ΧΟ. ἄγαν ὑπερβριθὲς ἄχθος ἤνυσαν.

ΤΕ. τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς

Παλλὰς φυτεύει πῆμ' Ὀδυσσέως χάριν.

ΧΟ. ἦ ῥα κελαινῶπαν θυμὸν ἐφύβριζει πολύτλας ἀνὴρ, 954

γελᾷ δὲ \* τοῖσδε μαινομένοις ἄχεσιν

πολὺν γέλωτα, φεῦ φεῦ,

946. ὦμοι] ὦμοι L. γρ. ἰώμοι C<sup>3</sup>. ὦμοι ΑΓ.

948. τῷδ' τοδ' L. τῶιδ' C<sup>3</sup>.

951. ἄγαν] ἄγαν δ' A. ἄγαν γ' L<sup>2</sup> Pal. M<sup>76</sup>. ἤνυσαν] ἤνυσαν L. ἤνυσαν C<sup>7</sup>.

954.

πολύτλας] ὁ πολύτλας L.A. 955. τοῖσδε] τοῖς MSS. (τοῖσι Tricl.) Elmsl. corr.

ἄχεσιν] ἄχεσι L. ἄχεσιν ΑΓ.

coming of Teucer and the interposition of Odysseus, Tecmessa's apprehensions would have been verified.

οἶοι . . σκοποί] 'What eyes are set over our life!' For σκοπός, of one who has a right to call others to account, cp. especially Od. 22. 395, 6, ἡ τε γυναικῶν | δμοῶσαν σκοπὸς ἔσσι κατὰ μέγαρ' ἡμετέρων. The Atreidae and their underlings are meant. Cp. supr. 512, ὅπ' ὀρφανιστῶν μὴ φίλων.

947. ἐθρόησας ἀνανδον ἔργον Ἀτρειδᾶν] 'Thou givest utterance to the wordless deed of the Atreidae.' The phrase ἀνανδον ἔργον marks the tacit exercise of absolute power, 'the blow without the word.' For, as Menelaus says afterwards, l. 1160, he has no reason λόγοις κολάζειν, ᾧ βιάσθαι παρῇ. ἀνανδον is introduced partly for the sake of the verbal opposition to ἐθρόησας. Cp. Aesch. Eum. 935, σιγῶν . . ὀλεθρος.

949. τῷδ' ἄχει] 'In this cry of sorrow.' Cp. O. C. 1722, λήγετε τοῦδ' ἄχου: supr. 895, οἴκῳ τῷδε.

951. 'Beyond measure heavy is the burden of the grief they cause.' ἤνυσαν, sc. of θεοί. Aor. of immediate past.

952. In identifying herself with Ajax, Tecmessa has learnt to speak scornfully of the gods. 'But the gods are to blame for it all.' His protection has

indeed been more apparent in her life than theirs has been. Cp. supr. 490. and note.

954. κελαινῶπαν θυμόν] 'In his swart soul.' Accusative of the sphere of movement, lit. 'throughout.' The latter part of the compound is not dwelt upon, but suggests the θυμός as a localized entity, a sort of beast within the man, like Plato's lion (Rep. 9. 588). For κελαινός, of evil passions, cp. Aesch. Eum. 459, ἀλλὰ . . νιν κελαινόφρων ἐμὴ | μήτηρ κατέκτα. And for the personification of θυμός, Archil. Fr. 68, θυμέ, θύμ' ἀμηχάνοισι κήδεσιν κυκώμενε. ἐφύβριζειν is not used absolutely elsewhere. It seems here to mean to 'acquire fresh insolence.' Cp. ἐπερρώσθαι.

πολύτλας ἀνὴρ] 'The unflinching man.' The Homeric epithet is used with a different meaning: viz. 'He who sticks at nothing.' Cp. Phil. 633, 4, ἀλλ' ἔστ' ἐκείνῳ πάντα λεπτά, πάντα δὲ | τολμητά.

955. τοῖσδε μαινομένοις ἄχεσιν] 'Over this madness-caused woe.' Dative of the cause or occasion, as is shown by κλύοντες, sc. τὰδε τὰ ἄχεα, in the following clause. Cp. El. 1343, χαίρουσιν οὖν τούτοισιν; ἢ τίνες λόγοι; For the condensed epithet (sc. τοῦ μαινομένου), see Essay on L. § 43. p. 81, § 35. p. 60.

ξύν τε διπλοῖ βασιλῆς

κλύοντες Ἀτρεΐδαι.

960

ΤΕ. οἱ δ' οὖν γελώντων κάπιχαιρόντων κακοῖς

τοῖς τοῦδ'. ἴσως τοι, κεί βλέποντα μὴ 'πόθουν,

θανόντ' ἂν οἰμώξειαν ἐν χρεῖα δορός.

οἱ γὰρ κακοὶ γνώμαισι τάγαθὸν χεροῖν

ἔχοντες οὐκ ἴσασι, πρὶν τις ἐκβάλῃ.

965

ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκύς,

αὐτῷ δὲ τερπνός. ὦν γὰρ ἡράσθη τυχεῖν

ἐκτήσαθ' αὐτῷ, θάνατον ὄνπερ ἤθελεν.

τί δῆτα τοῦδ' ἐπεγγελῶεν ἂν κατά;

θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ.

970

πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω.

Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν, ἀλλ' ἐμοὶ

λιπὼν ἀνίας καὶ γόους διοίχεται.

959. βασιλῆς] βασιλῆς LAG Pal. 961. οἱ δ'] οἷδ' L. οἱ δ' A. 962. τοῦδ']  
δ from σ L. κεί] κεί from ει (?) L. 966. ἐμοί] . . ἐμοὶ L. ἢ] ἢ L. ἢ C<sup>9</sup> AG.  
967. αὐτῷ] αὐτῷ L. αὐτῷ C<sup>9</sup>. 969. τί] πῶς C<sup>9</sup> A. τί Γ. τοῦδ'] τοῦ δ' L.  
971. πρὸς ταῦτ'] πρὸ ταῦτ' L. πρὸς ταῦτ' AC<sup>7</sup>.

960. κλύοντες] Viz. from Odysseus.

962. κεί .. μὴ 'πόθουν] 'Though they missed him not,'—after he had withdrawn from fighting. Cp. Il. i. 240, ἢ ποτ' Ἀχιλλῆος ποθὴ ἵζεται νῆας Ἀχαιῶν: ib. 9. 197, ἢ τι μάλα χρεώ.

963. ἐν χρεῖα δορός] (1) 'In exigency of war,' rather than (2) 'In sore need of his spear.' For the latter, however, cp. supr. 180, ξυνοῦ δορός.

965. πρὶν τις ἐκβάλῃ] 'Till one have lost it,' or 'thrown it away.' For the transition from the indefinite plural to τις, cp. Trach. II. 2, 3, οὐκ ἂν αἰὼν' ἐκμάθοις βροτῶν πρὶν ἂν | θάνῃ τις. ἐκβαλεῖν is to lose by one's own fault. Cp. Ant. 648, 9, μὴ νυν .. τὰς φρένας .. ἐκβάλῃς. Agamemnon has 'thrown a pearl away | Richer than all his tribe.' (Shak. Oth. 5, 2).

966, 7. Either (1) supposing an implied comparative, 'My sorrow in his death is greater than their joy: howbeit, he has pleased himself;' or (2) supposing δέ to be in apodosis, and τέθνηκεν to be virtually hypothetical, 'Be his death joy to them or grief to

me, to him it brings content.' For (1), see Essay on L. § 39. p. 73 b; and for (2), cp. Ant. 1168, where see note. As there is nothing but the emphasis to suggest comparison, (2) is preferable.

968. περ adds emphasis with reference to the words of Ajax, supr. II. 473-480, which Tecmessa now recalls. Cp. O. C. 1704, ἐξέπραξεν οἶον ἤθελεν.

970. 'His death is no concern of theirs, but of the gods alone.' The gods have required this sacrifice, and the will of the Atreidae has had no part in it. For this vague 'dative of the person interested,' cp. El. 1152, τέθνηκ' ἐγὼ σοι: Phil. 1030, καὶ τέθνηχ' ὑμῶν πάλαι. So, too, infr. 972, Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν, κ.τ.λ.

971. ἐν κενοῖς] 'In a vain thing': i.e. where his insolence has no occasion, and no object, but is beating the air.

973. Cp. Od. 14. 137, 8, φίλοισι δὲ κῆδε' ὀπίσσω | πᾶσιν, ἐμοὶ δὲ μάλιστα, τετεύχεται: Trach. 41, 2, πλὴν ἐμοὶ πικρὰς | ὠδῖνας αὐτοῦ προσβαλὼν ἀποίχεται.

974. ἀνίας καὶ γόους] 'Distress and

## ΤΕΥΚΡΟΣ.

ιώ μοί μοι.

ΧΟ. σίγησον. αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν 975

βοῶντος ἄτης τῇσδ' ἐπίσκοπον μέλος.

ΤΕΥ. ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοί,  
ἄρ' ἡμπόληκας ὥσπερ ἡ φάτις κρατεῖ;

ΧΟ. ὀλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΥ. ὦμοι βαρείας ἄρα τῆς ἐμῆς τύχης. 980

ΧΟ. ὥς ὧδ' ἐχόντων

ΤΕΥ. ὦ τάλας ἐγώ, τάλας.

ΧΟ. πάρα στενάζειν.

ΤΕΥ. ὦ περισπερχές πάθος.

ΧΟ. ἄγαν γε, Τεῦκρε.

ΤΕΥ. φεῦ τάλας. τί γὰρ τέκνον

τὸ τοῦδε, ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος;

ΧΟ. μόνος παρὰ σκηναῖσιν. 985

975. δοκῶ] δοκῶι L. δοκῶ A. 977. ἡμπόληκας] ἡπόληκας L. ἡμπόληκας C<sup>2</sup>.  
979. ἀνὴρ] ἀνὴρ LA. 984. τὸ τοῦδε] τοῦτοδε L. τὸ τοῦδε CA.

sorrow.' For the strength of meaning given to *ἀνία* here, cp. *supr.* 496 foll., *infr.* 1025.

976. 'Uttering a loud strain that hath regard to this calamity:' i.e. The sudden cry of Teucer shows that his eye has been arrested by the dead body and the group surrounding it. (Schol. *οὐχ ἡμαρτηκός τῆς συμφορᾶς*, ἀλλ' *ἔστο-χασμίνον*). He, like Tecmessa, *supr.* 891, 2, is at first dimly seen in the shade. *ἐπίσκοπον* is used nearly as in Aesch. *Eum.* 903, *ὅποια νίκης μὴ κακῆς ἐπίσκοπα*.

977. ὦ ξύναιμον ὄμμ' ἐμοί] 'Brother of my love.' *ὄμμα*, from meaning 'an object of sight,' comes to mean 'an object of regard'—one with whom we 'see eye to eye,'—and its addition here gives a tone of affectionateness to the expression. See *Essay on L.* § 54. p. 99 a; and cp. especially, *Phil.* 171, *μηδὲ σύν-τροφον ὄμμ' ἔχων*.

978. 'Hast thou then done as pre-  
valent Rumour tells?' *ἡμπόληκας*,  
'Hast managed thine affairs, hast done  
thy business?' See *L.* and *S.* s. v.

*ἐμπολῶ*, II. 2. The phrase at first sight seems hardly tragic; and *ἡμπόληκά σ'* (Herm.), i.e. 'Have I sold thy life,' by my delay? is at least plausible. But again, *ἐμπολᾶν* in the former sense, as an expression of common life, may have lost all figurative associations. Cp. Aesch. *Eum.* 631, 2, *ἡμποληκῶτα | τὰ πλεῖστ' ἀμείνον'*. And even retaining *ἡμπόληκας* in an absolute sense, as in the beginning of this note, the word implies blame in so far as Teucer refers not only to the death of Ajax, but to his loss of honour.

981-6. The partition of the senarius between two speakers, which does not occur at all in the *Antigone*, is in the Ajax confined to this passage and *supr.* 591-4, where see note.

982. ὦ περισπερχές πάθος] 'O all-too-swift catastrophe!' referring not to the rash deed of Ajax, but to the sudden consummation of destiny.

983, 4. τί γάρ . . ποῦ] Cp. *supr.* 101. The precatory *μοι* indicates Teucer's interest in the child.



ΤΕΥ.

οὐχ ὅσον τάχος

δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὡς κενῆς  
σκύμνον λεαίνης δυσμενῶν ἀναρπάσῃ;  
ἴθ', ἐγκόνει, σύγκαμνε. τοῖς θανοῦσί τοι  
φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν.

ΧΟ. καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλει 990  
ἐφίεθ' ἀνὴρ κείνος, ὥσπερ οὖν μέλει. [12 b.

ΤΕΥ. ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ  
ἄλγιστον ὦν προσεΐδον ὀφθαλμοῖς ἐγώ,  
ὁδὸς θ' ὁδῶν πασῶν ἀνιάσασα δὴ  
μάλιστα τοῦμὸν σπλάγχνον, ἣν δὴ νῦν ἔβην, 995  
ὦ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπησθόμην  
μόρον διώκων κᾶξιχνοσκοπούμενος·  
ὀξεῖα γάρ σου βάξις ὡς θεοῦ τιнос

988. ἐγκόνει] ἐγκόνει L. ἐγκόνει C<sup>s</sup>. 991. ἀνὴρ κείνος] ἀνὴρ κείνος L.  
ἀνὴρ ἐκείνος ΑΓ. 994. ὁδὸς θ'] ὁδόστ' L. ὁδόστ' θ' C<sup>s</sup>A Vat. ac. πασῶν]  
(ἀ)πασῶν LA. ἀπασῶν PL<sup>2</sup> Pal. VM. πασῶν CA Vat ac M<sup>2</sup>. δῆ] (ἡ from ε) L.  
998. σου] σοι L<sup>2</sup> pr. σου Vat. ac. θεοῦ] θῷ L. θεοῦ A. θε C<sup>s</sup>.

985. οὐχ ὅσον τάχος, κ.τ.λ.] These words are spoken to Tecmessa, who, in obedience to them, makes her exit here, returning with Eurysaces, infr. 1168. They cannot be addressed to one of the Chorus, as the exit of a single choreutes is quite inadmissible; nor to one of Teucer's own attendants, to whom such an exhortation as σύγκαμνε would be superfluous. As addressed to Tecmessa, the words seem harsh and peremptory; but Teucer, who has been absent, does not know the depth of her feelings, and in his eyes she is merely Ajax's captive. Hence the words, ἴθ', ἐγκόνει, σύγκαμνε, are an example of what is called irony, i.e. they indicate the speaker's unconsciousness.

δῆτα] Although not an enclitic, the particle coming at the beginning of the line is a strong instance of synaphea, and marks the haste with which Teucer utters his command. Cp. infr. 1089, 90, ὅπως | μή.

κενῆς] 'Widowed,' 'unprotected,'—λέοντος εὐγενοῦς ἀπουσίᾳ. Not 'bereft of young,' as the prolepsis would have a frigid effect. Nor by enallage for κενόν, sc. μητρός, 'Separated from the

mother.' The point lies in the comparison not of Tecmessa to a lioness, but of Ajax to a lion.

988, 9. τοῖς θανοῦσί τοι, κ.τ.λ.] Whence Eurysaces is in the greater danger.

990, 1. Supr. 567. 'While still alive, Ajax enjoined that he (Eurysaces) should be thy care, and he is so.' The emphatic οὖν avoids the appearance of supposing that Teucer needed the injunction.

992 foll. Having done what is immediately necessary, Teucer becomes absorbed in the contemplation of his dead brother.

994 foll. This last heavy-hearted journey dates not from the warning of Calchas, supr. 750 foll., but from the rumour that quickly followed it. The exceptional rhythm of this line, without caesura, expresses the painfulness of the way.

997. The participles are to be taken closely with ἔβην; 'Following up and searching out thy doom, when I perceived that it was come':—viz. on hearing the rumour.

998. ὀξεῖα] 'Swift': i.e. not only



διήλθ' Ἀχαιοὺς πάντας ὥς οἶχει θανών.

ἀγὼ κλύων δύστηνος ἐκποδὼν μὲν ὦν

1000

ὑπεστέναζον, νῦν δ' ὁρῶν ἀπόλλυμαι.

οἶμοι.

ἴθ', ἐκκάλυσον, ὥς ἴδω τὸ πᾶν κακόν.

ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,

ὅσας ἀνίας μοι κατασπείρας φθίνεις.

1005

ποῖ γὰρ μολεῖν μοι δυνατόν, εἰς ποίους βροτούς,

τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ;

ἦ πού \*με Τελαμών, σὸς πατὴρ ἐμός θ' ἄμα,

δέξαιτ' ἂν εὐπρόσωπος ἱλέως τ' ἴσως

χωροῦντ' ἄνευ σοῦ. πῶς γὰρ οὐχ; ὅτ' πάρα 1010

1000. ἐκποδὼν μὲν ὦν] ἐκποδὼν μέναν L. ἐκποδὼν μὲν ὦν C Vat. ac M<sup>1</sup>. ἐκποδὼν μέναν FL<sup>2</sup>. (γρ. μὲν ὦν L<sup>2</sup>). 1008. με] om. MSS. add. Kuster. θ' ἄμα] τ' ἴσως LAFVM. θ' ἄμα C<sup>2</sup> Vat. ac M<sup>2</sup>.

suddenly arriving, but spreading instantaneously.

σου] Objective genitive = περί σου. Essay on L. § 9. p. 12.

βάξις] 'Talk,' 'bruit,' 'noise.' βάξις is generally something disagreeable.

ὥς θεοῦ τινος] 'Seeming to come from some god.' Genitive of the agent (Essay on L. § 10. p. 14): sc. πέμψαντος, or the like. On the source of this rumour, see above, note on l. 826. The messenger returning to the camp after l. 814 would bring word that Ajax was dead.

1000. The antecedent to ἄ and object of ὁρῶν, viz. 'thy death,' is to be gathered from the meaning of the two preceding lines. Cp. O. T. 6.

1003. [θ', ἐκκάλυσον] Cp. supr. 915, 16. If Tecmessa is gone, according to the note on supr. 985, these words are spoken either (1) to the coryphaeus, who on her departure might naturally take his station by the corpse; or (2) to an attendant of Teucer. Cp. El. 1468. χαλάτε πᾶν κάλυμ' ἀπ' ὀφθαλμῶν, ἔπειτα | τὸ συγγενές τοι κατ' ἐμοῦ θρήνων τ' ἔτι.

1004. 'O sight intolerable! telling of a rash and cruel deed.' ὄμμα here is not merely the person of Ajax as an object of vision, but the whole harrow-

ing spectacle, from which Teucer passes naturally in the next line to Ajax himself. For the genitive τόλμης, 'implying rashness,' cp. Thuc. 3. 45. § 7. πολλῆς εὐθειας, ὅστις οἰεταί.

πικρᾶς] Not merely 'passionate,' but 'cruel,' because causing so much pain.

1005. The participial phrase ὅσας . . κατασπείρας has the chief stress.

1008. The omission of με in all the MSS. is a strong proof of the loss of the sense of quantity in Byzantine times. The line was scanned ἦ πού τελαμών—without suspicion. τ' ἴσως in the Laurentian reading (understood as 'equally') has come in from the next line, and there is no reason to doubt that θ' ἄμα is the genuine reading. Emphatic fullness in dwelling on such relationships is common in Greek, and is especially natural in Teucer.

1008–1010. The iteration of ἦ πού . . ἴσως . . πῶς γὰρ οὐκ; is expressive of Teucer's bitterness of soul.

1010, 11. 'Who will not smile any the more sweetly, no, not even if good fortune come to him.' The idiomatic force of the comparative can hardly be rendered in translation. Lit. 'Even though fortunate, to smile none the more pleasantly (on that account)'. For πάρα, cp. supr. 904, αλάξεν πάρα:

μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν.  
 οὗτος τί κρίψει; ποῖον οὐκ ἔρεϊ κακόν,  
 τὸν ἐκ δορὸς γεγῶτα πολεμίου νόθον,  
 τὸν δειλία προδόντα καὶ κακανδρία  
 σέ, φίλτατ' Αἴας, ἣ δόλοισιν, ὥς τὰ σὰ 1015  
 κράτη θανόντος καὶ δόμους νέμοιμι σούς.  
 τοιαῦτ' ἀνὴρ δύσσοργος, ἐν γήρα βαρύς,  
 ἔρεϊ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.  
 τέλος δ' ἀπωστὸς γῆς ἀπορριφθήσομαι,  
 δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς. 1020  
 τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι  
 πολλοὶ μὲν ἐχθροί, παῦρα δ' \*ὠφελήσιμα.

1011. εὐτυχοῦντι] εὐτυχοῦντ (σσ οσ α) L. εὐτυχοῦντι C<sup>5</sup>. εὐτυχοῦντι A. ἥδιον] ἔλεων L. ἥδιον A. γρ. ἥδιον C<sup>7</sup>. ἥδιον V RM<sup>2</sup> M<sup>o</sup> Vat. ac. ἔλεων Γ L<sup>2</sup> Mpr. Pal. V. (gl. ἥδιον). 1014. κακανδρία] κακ' ἀνδρία L. κακανδρία C. 1019. ἀπορριφθήσομαι] ἀπορριφ(θ)ήσομαι LL<sup>2</sup>. ἀπορριφθήσομαι A Vat. ac M<sup>2</sup>. 1022. παῦρα δ'] παῦροι Pal. VM. ὠφελήσιμα] ὠφελήσιμοι L AΓ L<sup>2</sup> Vat. c VV<sup>3</sup> M. ὠφελήσιμοι Vat. a. κατὰ παῦρα gl. C<sup>6</sup> mg L<sup>2</sup> Johnson corr.

982, πάρα στενάζειν. There is a slight irony in ἥδιον. The Laurentian reading, μηδὲν ἔλεων γελᾶν, is not Greek, and ἥδιον, the reading of Par. A and several other MSS., is further supported by the unintelligible reading ἴδιον c. gl. οἰκείον in V<sup>4</sup>, which is clearly a corruption of ἥδιον, and may have given rise to ἔλεων. See Phil. 1392, and v. rr. Others explain the words to mean, 'Whose custom it is not to smile pleasantly when fortunate.' But such a meaning of παρῆναι is doubtful, and the comparative is then without point. The line, as above interpreted, may remind us of the story of Henry the First of England, who is said never to have smiled again after the death of his son, William the Aetheling. For the sorrow of Telamon, cp. Fr. 516 (from the 'Teucer'), ὥς ἄρ', ὦ τέκνον, κεινὴν | ἐτερπύμην σου τέρψιν εὐλογοῦμένου | ὥς ζῶντος· ἣ δ' ἄρ' ἐν σκότῳ λαθοῦσά με | ἔσαν· Ἐρινὸς ἡδοναῖς ἐψευσμένον.

1012. τί κρίψει;] ('Over what will he draw the veil?') i.e. He will not soften the shame of my birth, though it reflects on himself.

1013. By a slight prolepsis the evil that is supposed to be predicated is made part of the subject. 'What evil

will he not speak of me,—of the base-born issue of his spear?' i.e. 'Will he not call me so?' Cp. Il. 8. 283 (of Telamon), ὅ σ' ἔτρεφε τυτθὸν ἐόντα | καὶ σε νόθον περ ἐόντα κομίσσατο.

1017. ἀνὴρ . . βαρύς] 'A passionate man, whom old age makes dangerous.' Telamon had always been irascible (this helps to account for the impetuosity of his son), and a bad temper is not improved by age. We may infer, too, from Teucer's fear of Telamon, that Ajax was the favourite son.

1018. πρὸς οὐδὲν . . θυμούμενος] Either (1) connecting εἰς ἔριν with θυμούμενος, 'Angered into strife at nothing;' or (2) joining οὐδὲν εἰς ἔριν, 'Angered at what is no cause of quarrel.' For (2), cp. Eur. Phoen. 598, κατὰ σὺν πολλοῖσιν ἡλθε πρὸς τὸν οὐδὲν εἰς μαχὴν, where οὐδὲν taken alone does not answer sufficiently to δειλὸν καὶ φιλόψυχον in the preceding line: Plat. Phil. 17 C, εἰς τὰτα οὐδενὸς ἀξίος ἔσει.

1020. λόγοισιν . . φανείς] 'Proclaimed,' i.e. by Telamon, who would declare Teucer to be the son of a slave-woman, and therefore ineligible for the succession.

1022. Although there is some con-

καὶ ταῦτα πάντα σοῦ θανόντος εὐρόμην.

οἶμοι, τί δράσω; πῶς σ' ἀποσπάσω πικροῦ  
τοῦδ' αἰόλου κνώδοντος, ὃ τάλας, ὑφ' οὗ 1025  
φονέως ἄρ' ἐξέπνευσας; εἶδες ὡς χρόνῳ  
ἐμελλέ σ' Ἐκτωρ καὶ θανὼν ἀποφθίσειν;  
σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.  
Ἐκτωρ μέν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,  
ζωστήρι πισθεῖς ἵππικῶν ἐξ ἀντύγων 1030  
ἐκνάπτει' αἰέν, ἔς τ' ἀπέψυξεν βίον·  
οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων  
πρὸς τοῦδ' ὄλωλε θανασίμῳ πεσήμετι.  
ἄρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος

1024. σ' om. L. Pal. pr. 1026. ἐξέπνευσας] ἐπεπνευσας L. 1029. τοῦδ']  
τοῦτ' L. τοῦδ' AC'. 1031. ἐκνάπτει'] ἐγναπτει' AC' Pal. Vat. ac M<sup>2</sup>. 1034.  
ἐχάλκευσε] ἐχάλκουσεν L. ἐχάλκευσε A.

fusion in the MSS. here, the reading of this line is tolerably certain.

1023 foll. He resumes what he had said in l. 1005, and thus returns from himself to Ajax, and to the duties of the present hour.

1024, 5. πῶς . . κνώδοντος] 'How shall I disengage thee from this cruel, gleaming blade?' The first notion of κνώδων (cp. κνώδαλ) seems to be 'a projecting point' or 'tooth.' Here the point of the sword, projecting through the body of Ajax, is clearly meant, as this alone could be seen. The mantle (supr. 899, 915) has been removed at l. 1003. αἰόλου may mean 'discoloured,' as in Phil. 1157, ἐμάς σαρκὸς αἰόλας, or 'bright in part,' the sheen of the newly whetted blade remaining where not obscured by the blood.

1026. φονέως] Teucer, like Ajax, supr. 815, personifies the weapon, which, as the gift of Hector, is imagined to be instinct with enmity.

His mind is in sympathy with his brother's, and he falls into a similar train of reasoning.

1027. Cp. Trach. 1162, 3. ὅδ' οὖν ὁ θῆρ Κενταύρος ὡς τὰ θεῖον ἦν | πρίφαντον, οὕτω ζῶντά μ' ἐκτείνειν θανάν. ἀποφθίσειν has been changed to ἀποφθικῶν, as the Attic form. But it must

remain uncertain how far this was required by the tragic dialect.

1029-31. This variation from the story of the Iliad is followed by Quintus Smyrnaeus, and was probably that adopted by the author of the Iliad minor. See Introduction, and cp. Eur. Andr. 399, σφαγὰς . . Ἐκτορος τροχηλάτους. The exchange of presents occurs in Il. 7. 303-5, ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον, | σὺν κολεῷ τε φέρον καὶ ἐϋτμήτῳ τελαμῶνι | Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν.

πρισθεῖς] 'Gallingly tied;' i. e. not only bound fast, but cut by the strained cords as he hung. Cp. El. 862, τμητοῖς δλκοῖς ἐγκύρσαι.

1031. ἐκνάπτει'] 'His flesh was frayed,'—upon the stones as he was dragged along. Cp. especially, Plat. Rep. B. 10. p. 616 A, εἰλκον . . ἐπ' ἀσπαλάθων κνάπτοντες.

βίον is added for the sake of definiteness, as ἀποψύξαι alone may mean 'to swoon.'

1033. πρὸς τοῦδ'] Sc. τοῦ κνώδοντος, supr. 1025. The masculine gender is resumed, after τήνδε δωρεάν, as more appropriate to the personification of the sword. πεσήμετι, like πηδήματι, supr. 833, refers to the act of falling on the sword.



κάκεινον Ἀιδης, δημιουργὸς ἄγριος; 1035

ἐγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντ' αἶ

φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν θεοῦς·

ὅτῳ δὲ μὴ τάδ' ἐστὶν ἐν γνώμῃ φίλα,

κεῖνός τ' ἐκεῖνα στεργέτω καὶ γὰρ τάδε.

ΧΟ. μὴ τεῖνε μακράν, ἀλλ' ὅπως κρύψεις τάφῳ [13 a.

φράζου τὸν ἄνδρα ᾧ τι μυθήσῃ τάχα. 1041

βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς

γελῶν ἂ δὴ κακοῦργος ἐξίκοιτ' ἀνὴρ.

ΤΕΥ. τίς δ' ἐστὶν ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ;

ΧΟ. Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν. 1045

ΤΕΥ. ὁρῶ μαθεῖν γὰρ ἐγγυὲς ὧν οὐ δυσπετής.

### ΜΕΝΕΛΑΟΣ.

οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν

μὴ συγκομίζειν, ἀλλ' ἔαν ὅπως ἔχει.

ΤΕΥ. τίνος χάριν τοσόνδ' ἀνήλωσας λόγον;

1038. ὅτῳ] δ(ύ)τῳ L. ὅτῳ A. 1039. τ' ἐκεῖνα] τ' ἐκείνου (i. e. τὰ ἐκείνου)  
Pal. τὰ κείνου FV. 1040. κρύψεις] κρύψῃς LF. κρύψεις C<sup>1</sup>. 1043. ἂ δὴ]  
ἂ δὴν L. ἂ δὴ CA. 1044. ὄντιν' ὄντισι L. ὄντιν' C<sup>2</sup>A. προσλεύσσεις] προσ-  
πλεύσει or προσβλεύσει L. προσλεύσει C<sup>2</sup>. προσλεύσσεις A. προλεύσεις Pal.  
1045. ἐστείλαμεν] ἐστείλαμεν L. ἐστείλαμεν C<sup>2</sup>A. 1049. τοσόνδ'] σόνδ' A pr.

1035. κάκεινον] Sc. τὸν ζῶστίῃρα.

1036. μὲν οὖν evades a direct answer to the preceding question. Any one is free to deny that this is the work of the Erinyes and of Hades. As for Teucer, he will always refer every event to a Divine Power. And to what Powers but these can the present events be referred?

1039. ἐκεῖνα] Sc. ἡ φίλα αὐτῷ τυγχάνει ὄντα. For this vague pronoun, cp. Eur. Alc. 867, 8, ζηλῶ φθιμένους, κείνων ἔραμαι, | κείν' ἐπιθυμῶ δώματα ναίειν.

1040 foll. The Chorus, knowing the imminent danger, are impatient of general reflections. And seeing Menelaus coming, they urge Teucer to break off.

1042. κακοῖς] Dative of cause. Cp. supr. 955 and note.

1043. ἂ δὴ] = οἷα δὴ. Cp. Plat. Phaedr. 244 D, ἀλλὰ μὴν νόσων γε . . . , ἂ δὴ παλαιῶν ἐκ μηνιμάτων ποθέν ἐν τισὶ τῶν γενῶν.

1044. στρατοῦ] It must be one of the host, for no one else would venture so near to the Achaean lines.

1045. ᾧ] 'For whose behalf.' For this dative of direct reference (Essay on L. § 12. p. 18), cp. especially O. C. 1673, ᾧ τινὶ τὸν πόλιν | . . πόνον ἔμπεδον εἶχον.

1046. Menelaus is a familiar figure in the Trojan camp.

1047. σὲ φωνῶ, κ.τ.λ.] φωνῶ is here used with the construction of ἐνέπω, O. T. 350, ἐνέπω σὲ . . ἐμμένειν.

1048. συγκομίζειν] 'To bring home'; a metaphor from the harvest-field, the dead body being 'like a shock of corn.' Or, to speak more accurately, the same general meaning of the word applies to both cases, without our necessarily supposing any conscious metaphor. Cp. Eur. H. F. 1422, ἀλλ' ἐσκόμιζε τέκνα δυσκόμιστα γῇ.

1049. τοσόνδ' is said ironically. 'Why



ΜΕ. δοκοῦντ' ἐμοί, δοκοῦντα δ' ὅς κραινεί στρατοῦ. 1050  
 ΤΕΥ. οὐκουν ἂν εἴποις ἦντιν' αἰτίαν προθείς;  
 ΜΕ. ὁθύνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν  
 ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,  
 ἐξεύρομεν ζητοῦντες ἐχθίῳ Φρυγῶν·  
 ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον 1055  
 νύκτωρ ἐπεστράτευσεν, ὥς ἔλοι δορί·  
 κεῖ μὴ θεῶν τις τήνδε πείραν ἔσβεσεν,  
 ἡμεῖς μὲν ἂν τήνδ', ἦν ὅδ' εἴληχεν τύχην,  
 θανόντες ἂν προὔκειμεθ' αἰσχίστῳ μόρῳ,  
 οὗτος δ' ἂν ἔζη. νῦν δ' ἐνήλλαξεν θεὸς 1060  
 τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πεσεῖν.  
 ὦν οὐνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων  
 τοσοῦτον ὥστε σῶμα τυμβεῦσαι τάφῳ·  
 ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος

1051. προθείς] προσθείς A. 1053. ἄγειν] ἄγειν C<sup>2</sup>. ἄγειν (γρ. ἄξειν) Γ. ἄξειν  
 Pal. 1056. ὥς ἔλοι δορί] γρ. ὥς ἐλοιδόρει C<sup>2</sup>. ὥς ἔλοι δορί Pal. Vat. ac. ὥς ἐλοι  
 δόρει (γρ. ὥς ἐλοι δόρι) Γ. 1058. εἴληχεν] εἴληχε LAG Pal. 1059. ἂν] om.  
 L. add. C<sup>2</sup> Pal. προὔκειμεθ'] προὔκειμεθ' L. προὔκειμεθ' Pal. 1063. τοσοῦ-  
 τον] τοιοῦτον LA. (γρ. τοσούτον A p.m.)

hast thou wasted so many words—few as they were?'

1050. δοκοῦντα (neut. pl.) is governed by εἶπον, understood from ἀνήλωσας λόγον. The participle gives the reason, i.e. διὰ τὸ δοκεῖν. 'The cause is in my will.' For the ellipse of the antecedent to ὅς, cp. especially Trach. 1233, τίς γάρ ποθ', ἦ μοι, κ.τ.λ.

1051. προθείς] Sc. κελύειν ταῦτα, again 'understood' from the preceding lines. Cp. especially O. T. 1154, 5, οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χεῖρας; ΘΕ. δούστηνος, ἀντὶ τοῦ; τί προσχρήσων μαθεῖν;

1054. ζητοῦντες] i.e. ἐξετάζοντες, 'In the trial.'

1057. τήνδε πείραν ἔσβεσεν] For this metaphorical use of σβεννῶ, cp. Heracl. fr. 103, ed. Bywater, ὕβριν χρὴ σβεννύνειν, μᾶλλον ἢ πυρκαϊήν.

1058. τήνδ', ἦν . . . τύχην] The governing word λαχόντες is absorbed, leaving τήνδε (τύχην) as an accusative in apposition with the sentence.

1059. θανόντες ἂν προὔκειμεθα] 'We

should have died and been cast forth.' In order to justify his own violence, Menelaus imagines Ajax (if successful) as usurping the command of the army, and forbidding the burial of the generals whom he had slain.

1061. πεσεῖν] An epexegetic infinitive, completing the imperfect construction of πρὸς μῆλα, κ.τ.λ. By a slight inversion the insult (ὕβριν), instead of the objects of the insult, is put into the accusative after ἐνήλλαξεν. The meaning is that some divine power (which the spectator knows to be Athena's) exchanged one victim of Ajax' fury for another.

1063. σῶμα τυμβεῦσαι τάφῳ] 'To give his corpse the honours of a tomb.' See Essay on L. § 17. p. 25 c; also ibid. § 16. p. 23 b. Menelaus dwells with mocking iteration upon the privilege which he denies.

1064. ἀμφὶ . . . ἐκβεβλημένος] 'Cast forth here or there on the humid sand.' The vague ἀμφὶ implies 'casually here or there, as carried by the waves.' Cp.

ὄρνισι φορβὴ παραλίοις γενήσεται.

1065

πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος.

εἰ γὰρ βλέποντος μὴ ὀδυνήθημεν κρατεῖν,  
πάντως θανόντος γ' ἄρξομεν, κὰν μὴ θέλῃς,

χερσὶν παρευθύνοντες. οὐ γὰρ ἔσθ' ὅπου  
λόγων γ' ἀκοῦσαι ζῶν ποτ' ἠθέλησ' ἐμῶν.

1070

καίτοι κακοῦ πρὸς ἀνδρὸς ἄνδρα δημότην  
μηδὲν δικαιοῦν τῶν ἐφ'esτώτων κλύειν.

οὐ γάρ ποτ' οὐτ' ἂν ἐν πόλει νόμοι καλῶς  
φέρουσιν ἄν, ἔνθα μὴ καθεστήκη δέος,

οὐτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι  
μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων.

1075

ἀλλ' ἄνδρα χρή, κὰν σῶμα γεννήσῃ μέγα,

1065. παραλίοις] πα(ρ)ραλίοις L. παραλίοις A. 1066. ἐξάρης] ἐξάρηις L.  
ἐξάρης A. 1070. λόγων γ' λόγωντ' LGL<sup>2</sup> Pal. ἠθέλησ'] εἰθέλησ L. ἠθέλησ' C<sup>2</sup>.  
1074. καθεστήκη] καθεστήκη (η from ει) L. καθεστήκει A. p.m. καθεστήκει Pal.  
1075. ἄρχοιτ' ἄχοιτ' L. ἄχοιτ' C<sup>2</sup>. ἄρχοιτ' AC<sup>7</sup>. ἄρχοιτ' L<sup>20</sup>.

Aesch. Pers. 576, 7, *κναπτόμενοι δ' ἄλλ  
δεινὰ | σκύλλονται πρὸς ἀναίδων | παῖδων  
τῆς ἀμείντων*.

*χλωράν* probably here refers not to colour but to moisture, i.e. that part of the sands which the sea has moistened. So in Trach. 849, *χλωράν . . δακρύων ἄχραν*, 'moist dew of tears.'

1066. *μηδὲν . . μένος* 'By no means let thy spirit rise threateningly.' *μηδὲν* is adverbial, and *δεινόν* predicative.

1069. *παρευθύνοντες* 'Keeping him in order.' Cp. supr. 72, *ἀπευθύνοντα*, and note. The composition with *παρά* suggests the image of a slave-driver walking beside a gang of slaves and keeping them in line.

1069, 70. i.e. 'I knew him too well in life to suppose that he will listen to reason.' Such appears to be the force of the opposition between *χερσὶν* and *λόγων* here. This, said of the dead man, of course conveys the acme of brutal scorn. Cp. Shakespeare, Hamlet, 3. 4, 'Indeed, this counsellor | Is now most still, most secret, and most grave.' For *ὅπου*, transferred from place to occasion, cp. infr. 1100.

1071. *ἄνδρα* is almost a pronoun

(Essay on L. § 22. p. 37, 5), and hence the repetition is not felt. 'It is vile conduct, for one of the people to disobey.' The *γνώμη* is first stated as applicable to a city, and then in 1075 applied (with the emphatic *γε*) to the case of an army.

1073-6. 'As in a city the laws cannot have due course if there be no established fear, so neither can a whole army be wisely disciplined without some safeguard of respect and awe.' For *καλῶς φέρουσιν ἄν*, cp. Thuc. 5. 16, *εὖ φερόμενος ἐν στρατηγίαις*: ib. 2. 60, *καλῶς φερόμενος . . τὸ καθ' ἑαυτόν*.

1075. *ἄρχοιτ'* is a late correction in L<sup>2</sup> for *ἀγοιτ'*?

*ἔτι* 'Any longer;' i.e. 'When once respect is lost, good conduct is at an end.'

1077. *κὰν σῶμα γεννήσῃ μέγα* 'Though he be owner (lit. parent) of a mighty frame.' This is a bold extension of the idiom by which unconscious and mechanical actions are attributed to the subject, and one is said *φῦσαι ὀδόντας*, 'To have grown teeth,' etc. See Essay on L. § 30. p. 52 d; and cp. especially O. C. 149, 50, *ἀλαῶν*

δοκεῖν πεσεῖν ἂν κὰν ἀπὸ σμικροῦ κακοῦ.  
 δέος γὰρ ᾧ πρόσεστιν αἰσχύνῃ θ' ὁμοῦ,  
 σωτηρίαν ἔχοντα τόνδ' ἐπίστασο·  
 ὅπου δ' ὑβρίζειν δρᾶν θ' ἂ βούλεται παρῇ,  
 ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ  
 ἐξ οὐρίων δραμοῦσαν εἰς βυθὸν πεσεῖν.  
 ἀλλ' ἐστάτω μοι καὶ δέος τι καίριον,  
 καὶ μὴ δοκῶμεν δρῶντες ἂν ἡδώμεθα  
 οὐκ ἀντιτίσειν αὖθις ἂν λυπώμεθα.  
 ἔρπει παραλλὰξ ταῦτα. πρόσθεν οὗτος ἦν  
 αἰθων ὑβριστής, νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.

1080

1085

[13 b.

1081. παρῇ] παρῇ L. πάρα AC<sup>7</sup> mg. παρῇ Γ. 1085. ἂν] ἂν Vat. ac. VM<sup>2</sup>.  
 ἂν L<sup>2</sup>V<sup>2</sup>M. 1086. ἂν] . ἂν (κὰν?) L. ἂν C<sup>6</sup>AV<sup>3</sup>L<sup>2</sup>M. ἂν ΓVM<sup>2</sup>. ἂν Vat. ac.

δμμάτων .. φυτάλιος, and note. Menelaus insinuates that the bulky frame of Ajax was his chief qualification.

1079. Cp. Thuc. 2. 37. § 4, διὰ δέος .. οὐ παρανομοῦμεν: ib. 43. § 1, τολμῶντες καὶ γιγνώσκοντες τὰ δέοντα καὶ ἐν τοῖς ἔργοις ἀσχυρόμενοι.

1081, 2. ὅπου .. ταύτην] For this correlation, cp. supr. 496, 7, εἰ γὰρ θάνη .. ταύτη .. τῇ τόθ' ἡμέρᾳ.

ἂ βούλεται] Sc. τις.

1083. ἐξ οὐρίων δραμοῦσαν] 'Must lose her fair course and founder in the deep.' The aorist denotes what is certain in the future, as in Aesch. Prom. 667, 8, πυρῶπὸν ἐκ Διὸς μολεῖν | κερανόν. ἐξ οὐρίων (neut. pl.) = ἐκ τοῦ οὐρίου δρόμου, just as οὔρια θεῖν is οὔριον δρόμον θεῖν (L. and S. s. v. οὔριος, I. 1). Cp. Aesch. Prom. 883, 4, ἔξω δὲ δρόμου φέρομαι | λύσσης πνεύματι μάρῳ; Pind. Pyth. 11. 60, ἢ μὲ τις ἄνεμος ἔξω πλόου | ἱβαλεν, ὡς δ' ἄκατον εἰναλίαν. It is true that, as Lobeck remarks, ἐξ οὐρίων, sc. πνευμάτων, is used by late writers as equivalent to ἐξ οὐρίας, sc. πρῆς, — 'With a fair wind.' But what meaning can be attached to this phrase here? 'Will run a straight course to the bottom'? or, 'Will have a fair voyage, and then sink'? The former is nonsensical, and in the latter the oxymoron has no such point as in O. T. 423, ἀνορμον εἰσέπλευσας, εὐπλοίας τυχάν. Or, if it is proposed to render, 'After once having had prosperity, will run on and

founder in the depths,' the introduction of the participle is inconsistent with this use of ἐξ, for which, however, cp. Thuc. I. 120, ἐξ εἰρήνης πολεμεῖν.

1084. Lobeck says on this verse, 'Perquam apte hoc Menelaus dicit ex Spartanorum institutis, qui Timoris aedem consecraverunt juxta triclinium Ephorum, τὴν πολιτείαν μάλιστα συνέχεσθαι φόβῳ νομίζοντες, Plutarch. V. Cleom. c. 9. 808 D.' The words of Pericles in Thuc. 2. 37 (quoted on l. 1079, supr.), would rather show that this part of Menelaus' speech reflects the feelings of the 'party of order' at Athens. The coryphaeus (infr. 1091) approves of the general tenor of the speech. For ἐστάτω, of a fixed sentiment, cp. Thuc. 3. 9, τὸ .. καθεστὸς.

1085. δρῶντες ἂν ἡδώμεθα] Sc. δρῶντες.

1086. ἂν λυπώμεθα] Sc. ἀποτίνοντες. For the mood, which is here partly due to the parallelism of ἡδώμεθα, cp. O. C. 190 (according to one reading), ἴν' ἂν εἴπωμεν. It may be explained as an instance of prolepsis, a consequence being treated as a condition. The first person is idiomatic, i.e. 'Let not men think.'

1087. ταῦτα] τὸ ἡδεσθαι καὶ τὸ τίνειν, 'These things go by turns,' i.e. pleasure brings pain. In the following lines he returns from general reflections to the case in point.



καὶ σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως  
μὴ τόνδε θάπτων αὐτὸς εἰς ταφὰς πέσῃς.

1090

10. Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς  
εἴτ' αὐτὸς ἐν θανοῦσιν ὕβριστὴς γένη.

TEY. οὐκ ἂν ποτ', ἄνδρες, ἄνδρα θαυμάσαιμ' ἔτι,  
ὃς μηδὲν ὦν γοναῖσιν εἰθ' ἁμαρτάνει,  
ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι  
τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη.

1095

ἄγ', εἰπ' ἀπ' ἀρχῆς αὖθις, ἥ σὺ φῆς ἄγειν  
τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών;  
οὐκ αὐτὸς ἐξέπλευσεν ὥς αὐτοῦ κρατῶν;

ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δέ σοι λεῶν  
ἔξεστ' ἀνάσσειν, ὦν ὅδ' ἡγεῖτ' οἴκοθεν;

1100

Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν.  
οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμηῆσαι πλεόν  
ἀρχῆς ἔκειτο θεσμὸς ἧ καὶ τῷδε σέ.

1089. προφωνῶ] προσφωνῶ A. 1090. ταφὰς] ταφὰς (τρ(υ)φας?) L.  
1097. εἴπ' εἰπέ L. εἴπ' A. εἴπ' C<sup>7</sup>. εἴπ' Γ. 1099. αὐτοῦ] αὐτοῦ L. αὐτὸς  
(γρ. αὐτοῖς) Γ. κρατῶν] κρατῶν L. κρατῶν CA. 1100. λεῶν] λαῶν LG.  
1101. ἡγαῖτ' ἡγεῖσθ' L. ἡγεῖτ' C<sup>2</sup> L<sup>2</sup> Vat. ac V<sup>3</sup>. ἡγαγ' Pal. οἴκοθεν] οἴ...κοθεν V<sup>3</sup>.  
1103. σοί] σοι LA. 1104. ἧ καὶ τῷδε σέ] ἧ καὶ τῷδε σέ L. γρ. εἰ καὶ τοῦδε  
σοι C<sup>2</sup> mg.

1091. γνώμας ὑποστήσας σοφὰς]  
'After laying a ground-work of wise  
maxims.' Cp. Pind. Pyth. 4. 241-3,  
πραῦν δ' Ἰάσων | μαλθακῇ φωνῇ ποτι-  
στάζων ὄαρον | βάλλετο κρηπίδα σοφῶν  
ἐπέων. This line has no caesura.

1092. 'Proceed thereupon to be guilty  
of insolence towards the dead.' For  
ἐν θανοῦσιν ὕβριστῆς, cp. infr. 1315, ἐν  
ἐμοὶ θρασύς.

1096. τοιαῦθ' ἁμαρτάνουσιν.. ἔπη]  
'Are guilty of such sinful utterance.'  
ἔπη is a cognate accusative similar to  
infr. 1107, 8, τὰ σέμν' ἔπη | κόλας'  
ἐκείνους.

ἐν λόγοις is pleonastic, and simply  
means, 'When they speak.'

1097. σὺ has a strong emphasis:  
'Do you profess to have brought Ajax  
hither as an ally to the Achaeans?'  
The word ἄγειν in supr. 1053 was  
offensive to Teucer.

1100, 1. ποῦ...οἴκοθεν] 'Where is  
your right to command Ajax? or where

is your authority to lord it over the  
troops he led from home?' The ad-  
verb of place is transferred to express  
a logical relation, 'Where do you com-  
mand?' i.e. 'Show me the ground on  
which you do so.'

1101. The apparent violation of the  
Porsonic pause in this line may be  
remedied by reading ἡγαγ' οἴκοθεν with  
Pal. (see v. rr.) In that case ὦν is  
genitive by attraction, for τούτων, οὓς.  
But just as there are lines without  
caesura, so there are several instances  
of this exception to the rule of the  
cretic. And, as Elmsley suggested, the  
elision, by forbidding a pause, may  
have made the exception possible.

1102. This line, like supr. 861,  
would find an echo in Athenian national  
sentiment.

1103. οὐδ' ἔσθ' ὅπου] 'Nor is there  
any ground on which.' Cp. supr. 1.  
1100 and note.

1104. ἀρχῆς ἔκειτο θεσμός] 'Right



ὑπαρχος ἄλλων δεῦρ' ἔπλευσας, οὐχ ὅλων  
στρατηγός, ὥστ' Αἴαντος ἡγεῖσθαι ποτε.  
ἀλλ' ὦνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη  
κόλαζ' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῆς  
εἶθ' ἄτερος στρατηγός, εἰς ταφὰς ἐγὼ  
θήσω δικαίως, οὐ τὸ σὸν δέϊσας στόμα.  
οὐ γάρ τι τῆς σῆς οὐνεκ' ἐστρατεύσατο  
γυναικός, ὥσπερ οἱ πόνου πολλοῦ πλέω,  
ἀλλ' οὐνεχ' ὄρκων οἷσιν ἦν ἐπάμοτος,  
σοῦ δ' οὐδέν· οὐ γὰρ ἡξίου τοὺς μηδένας.  
πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβὼν  
καὶ τὸν στρατηγὸν ἦκε, τοῦ δὲ σοῦ ψόφου  
οὐκ ἂν στραφείην, ὡς ἂν ᾗς—οἶός περ εἰ.

1113. ἐπάμοτος] ἐνώμοτος AC<sup>7</sup> Vat. c. γρ. ἐπάνυμος L<sup>2</sup>mg. 1117. οὐκ] :: οὐκ L.

of command existed.' The past tense refers to the lifetime of Ajax.

1105. ἄλλων] i.e. of Agamemnon. ὅλων may be either masculine or neuter, (1) 'Of all the troops,' or (2) 'Of the whole expedition.' Parallels for both are quoted by Lobeck. The first seems the more probable. In this case the plural is equivalent to a collective word, τοῦ στρατοῦ ὅλων, and this may justify the use of ὅλων for πάντων.

1106. ὥστ' Αἴαντος ἡγεῖσθαι ποτε] This petulant iteration, however natural, is somewhat beneath the level of tragic dignity which is maintained throughout the earlier part of the play. ποτέ, as in supr. 183, οὐ ποτε, gives absoluteness to the denial. 'That could never be!'

1107. ὦνπερ ἄρχεις ἄρχε] 'Exercise command on those over whom you have command.'

1108. εἴτε μὴ σὺ φῆς] i.e. εἴτε σὺ μὴ φῆς.

1110. δικαίως] 'Rightly,' i.e. Abating nothing of what is due to him.

1112. ὥσπερ οἱ πόνου πολλοῦ πλέω] 'Like those poor men who are consumed with toil;' i.e. the Argive soldiery, who are subject to the behests of the Atreidae. In pitying the men under their command, Teucer conveys his scorn both of the meanness and the tyrannical disposition of the two generals, and also his pride in the in-

dependence shown by Ajax and himself. Cp. Il. 9. 348, ἥ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο: supr. 637, πολυπόνων Ἀχαιῶν.

1113. Ajax served, not because Helen was Menelaus' wife, but because of his oath to her father Tyndareus. Cp. Thuc. 1. 9, τοῖς Τυνδάρεω ὄρκοις κατελιγμένους.

1114. σοῦ δ' οὐδέν] This angry repetition (cp. supr. 1106) resumes more explicitly what was implied in σῆς, l. 1111.

οὐ γὰρ .. τοὺς μηδένας] For ἀξιῶν with the accusative only, cp. Eur. Heracl. 918 (lyr.), ὦ Ὑμέναιε, διςσοὺς | παῖδας Διὸς ἡξίωσας.

τοὺς μηδένας] Not οὐδένας, because the expression is general, i.e. hypothetical,—εἰ μηδένας εἶψαν.

1115. Menelaus came attended by a single herald.

1116. τὸν στρατηγόν] 'The generalissimo.' In supr. 1109, to depreciate Agamemnon, Teucer put the two generals on a par: here, to depreciate Menelaus, he makes Agamemnon supreme.

τοῦ .. σοῦ ψόφου] 'For any noise of thine.' Cp. Eur. Hipp. 1224-6, οὔτε ναυκλήρου χερὸς | οὐδ' ἵπποδῶμον .. | μεταστρέφουσαι.

1117. οὐκ ἂν στραφείην] 'I will not turn this way or that.'

ὡς ἂν ᾗς—οἶός περ εἰ] 'However

- ΧΟ. οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.  
τὰ σκληρὰ γάρ τοι, κὰν ὑπέρδικ' ἦ, δάκνει.
- ΜΕ. ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν. 1120
- ΤΕΥ. οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην.
- ΜΕ. μέγ' ἂν τι κομπάσεις, ἀσπίδ' εἰ λάβοις.
- ΤΕΥ. κὰν ψιλὸς ἀρκέσαιμι σοί γ' ὀπλισμένῳ.
- ΜΕ. ἡ γλῶσσά σου τὸν θυμὸν ὥς δεινὸν τρέφει.
- ΤΕΥ. ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν. 1125
- ΜΕ. δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;
- ΤΕΥ. κτείναντα; δεινόν γ' εἶπας, εἰ καὶ ζῆς θανών.
- ΜΕ. θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι.
- ΤΕΥ. μή νυν ἀτίμα θεοὺς, θεοῖς σεσσωσμένος.
- ΜΕ. ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους; 1130
- ΤΕΥ. εἰ τοὺς θανόντας οὐκ ἔῃς θάπτειν παρών.
- ΜΕ. τοὺς γ' αὐτὸς αὐτοῦ πολεμίους· οὐ γὰρ καλόν.

1118. ΧΟ. οὐδ'] ΜΕ. οὐδ' ΛΑΓ. Brunck, corr. 1119. τὰ] τευκ. τὰ ΛΓ.  
Brunck, corr. 1120. σμικρόν] σμικρὰ AC' Pal. μικρόν (γρ. μικρὰ) Γ.  
1123. ψιλός] ψιλῶς L. ψιλὸς C'. 1127. γ'] τ' L. γ' A. 1129. μή νυν] μὴ  
νῦν ΛΑ. 1131. ἔῃς] εἰ L. εἰς C? ἔῃς C'. 1132. αὐτοῦ] αὐτοῦ L. αὐτοῦ ΑΓ.

you may be—just what you are.' The sentence ends, παρὰ προσδοκίαν, after leading the hearer to expect some word like βασιλικός ('However kingly you may be'). Instead of that, Teucer substitutes οἷός περ εἶ, 'A man like Menelaus, and nothing more.' Cp. Shak. Ham. 3. 2, 'We shall obey, were she ten times our mother.' For ὥς ἂν, see E. on L. § 28. p. 47. 4 a.

1118. οὐδ' αὖ] The Chorus contrast their present speech with supr. 1091, 2.

1119. 'For hard words irritate, however deserved they may be.'

1121. Teucer's craft in archery was not that of an ordinary Bowman. Cp. Phil. 1056, 7, ἐπεὶ πάρεστι μὲν | Τεῦκρος παρ' ἡμῖν, τήνδ' ἐπιστήμην ἔχων. The feeling which gave importance to the science of archery accorded with the original legend. Cp. Il. 13. 313, 4, Τεῦκρός θ' ὅς ἄριστος Ἀχαιῶν | τοξοσύνην. Here, in speaking of what is ἔξω τοῦ μυθεύματος, contemporary feeling, which held archers cheap, is allowed to have its way.

1123. σοί γ' ὀπλισμένῳ] Sc. ὥστε ἀντίπαλος εἶναι.

1124. 'What courageous anger lives in thy tongue!' τὸν θυμόν, sc. τὸν ἐν τῇ γλῶσσῃ ἐνόντα. Cp. Milton, Samson Agonistes, 1181, 'Tongue-doubtful Giant.'

1126. τόνδ' εὐτυχεῖν κτείναντά με] 'That all should go smoothly with the man here who contrived my death.' The use of the aorist in this conative sense is a rhetorical exaggeration. The continuous tense is so used in O. C. 992, 3, εἰ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε | κτείνει παραστάς, κ.τ.λ., where see note.

1128. τῷδε δ' οἴχομαι] See above, l. 970, and note.

1130. 'Am I the man who would quarrel with divine law?'

1131. 'If you come and prevent the burial of the dead.'

οὐκ is permissible, because οὐκ ἔῃς is one word, and the supposition emphatically points to the fact, 'If, as you do.'

1132. The use of αὐτοῦ for ἐμαιοῦ here is justified by the generality of the expression, — 'In the case of one's enemy,'—and prepares the way for the abstract statement, οὐ γὰρ καλόν.

ΤΕΥ. ἢ σοὶ γὰρ Αἴας πολέμιος προὔστη ποτέ;

ΜΕ. μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἠπίστασο.

ΤΕΥ. κλέπτῃς γὰρ αὐτοῦ ψηφοποιὸς εὐρέθης.

1135

ΜΕ. ἐν τοῖς δικασταῖς, κούκ ἐμοί, τόδ' ἐσφάλῃ.

[14 a.]

ΤΕΥ. πόλλ' ἂν καλῶς λάθρα σὺ κλέψειας κακά.

ΜΕ. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί.

ΤΕΥ. οὐ μᾶλλον, ὥς ἔοικεν, ἢ λυπήσομεν.

ΜΕ. ἔν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον.

1140

ΤΕΥ. ἀλλ' ἀντακούσει τοῦτον ὥς τεθάψεται.

ΜΕ. ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασὺν

ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,

ᾧ φθέγμ' ἂν οὐκ ἂν εὔρες, ἡνίκ' ἐν κακῷ

χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφεῖς

1145

πατεῖν παρείχε τῷ θέλοντι ναυτίλων.

1137. καλῶς] καλῶς L. κακῶς AF Pal. Vat. ac MM<sup>2</sup>. ἀντὶ τοῦ ἐμπίερωσ gl. interl. C<sup>2</sup>. κλέψειας] κλέψειας LA. κακά] καλά Pal. 1141. ἀλλ' ἀντακούσει] ἀλλ' ἀντακούσῃ LG. σὺ δ' ἀντ' A Pal. C<sup>6</sup> γρ. interl. τοῦτον ὥς] τοῦθ' ὥς Pal. ὥς τεθάψεται] ὥς τεθάψεται C<sup>7</sup>. 1142. εἶδον] εἰ' ον (π, χ, or λ?) L. εἶδον C. 1144. ἡνίκ' ἡνίκ' L. 1145. εἶχετ'] εἶχεθ' L. εἶχετ' C<sup>2</sup>A.

1133. Menelaus has sought to justify his action by applying to Ajax the word πολέμιος, which properly applies only to an enemy of the state. But he has not the courage to follow this up by showing that Ajax was a public enemy.

1135. 'Yes, because you were convicted of having cheated him by manufacturing votes.'

1136. 'He met with this reverse through the action of the court and not through mine.' τόδε, sc. τὸ σφάλμα. Cp. Finl. Nem. 8. 45. κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῇ Δαναοὶ θεράπευσαν.

1137. The gloss on καλῶς, ἀντὶ τοῦ ἐμπίερωσ, both supports the reading of L. pr., and accounts for the corruption by showing that καλῶς was felt to require explanation. The alliteration of κ, λ, is perhaps suggestive of wily subtlety. For καλῶς . . . κακά, cp. O. T. 1396. κάλλος καπῶν ὑπουλον.

1138. 'That speech tends to some one's hurt.' For τινί, implying σοί, cp. especially Ant. 751. θανούσ' ὀλεῖ τινά.

1139. οὐ μᾶλλον (ἀνίαν ἔχομεν), ἢ λυπήσομεν (σε).

ὥς ἔοικεν] The threat of Menelaus,

l. 1138, shows that he is stung.

1141. τεθάψεται] The future perfect has a peremptory effect.

1142-58. These two speeches are obviously antiphonal or antistrophic in a general sense, and yet the latter exceeds the former by a line. This may warn us against requiring exact antistrophic correspondence in other iambic passages, where the absence of it has occasioned doubt.

1143. τὸ πλεῖν] For the article with the epeexegetic infinitive, cp. O. T. 1416, 17, παρέσθ' ὅδε | Κρέων τὸ πράσσειν καὶ τὸ βουλεύειν.

1144. For ἂν reduplicated, see Essay on L. § 27. p. 46 e. In the present instance it adds liveliness to φθέγμα, which is to be taken closely with ᾧ, i.e. φθέγμα γινόμενον ἂν οὐκ ἂν εὔρες. ἐνεῦρες has been conjectured, but this compound is not found elsewhere, and no change is needed.

1146. παρέχειν is used absolutely with dative and infinitive, as frequently in Plato. The expression is proverbial: cp. Plato, Theaet. 191 A, ἐάν δὲ πάντῃ ἀπορήσωμεν, ταπεινωθέντες, οἶμαι, τῷ



οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα  
σμικροῦ νέφους τάχ' ἂν τις ἐκπνεύσας μέγας  
χειμῶν κατασβέσειε τὴν πολλὴν βοήν.

ΤΕΥ. ἐγὼ δέ γ' ἀνδρ' ὅπωπα μωρίας πλέων,  
ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας.  
κᾶτ' αὐτὸν εἰσιδὼν τις ἐμφερῆς ἐμοὶ  
ὀργήν θ' ὅμοιος εἶπε τοιοῦτον λόγον,  
ὦνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς·  
εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.  
τοιαυτ' ἀνολβον ἀνδρ' ἐνουθέτει παρών.  
ὀρῶ δέ τοί νιν, κᾶστιν, ὥς ἐμοὶ δοκεῖ,  
οὐδεὶς ποτ' ἄλλος ἢ σύ. μῶν ἡνιξάμην;

ΜΕ. ἄπειμι· καὶ γὰρ αἰσχρόν, εἰ πύθοιτό τις,  
λόγοις κολάζειν, ᾧ βιάζεσθαι παρῇ.

ΤΕΥ. ἄφερπέ νυν. κάμοι γὰρ αἷσχιστον κλύειν  
ἀνδρὸς ματαίου φλαυρ' ἔπη μυθουμένον.

ΧΟ. ἔσται μεγάλης ἔριδος τις ἀγών.  
ἀλλ' ὥς δύνασαι, Τεῦκρε, ταχύνas

1148. μέγας] μέγα (?) Pal.  
ὅς corr.) τῶν] τὸν C.

εἴτ' αὐτὸν M.

1156. ἀνολβον] ἀνοιτον (?) interl. A<sup>c</sup>.

1160. κολάζειν] κολάζων AC<sup>7</sup>.  
παρῇ V pr. παρῇ FL<sup>2</sup>M Pal.

1151. ὅς] οἷς L. ὃς CA. (ὃ τ' or ὃ γ' Pal. pr.

1152. κᾶτ' αὐτόν] καὶ τὸν L<sup>2</sup>. κατ' αὐτόν Vat. ac.

1153. ὀργήν] τὸν τροπὴν gl. interl. C<sup>2</sup>.

1154. δρᾷ] δρᾷ

1158. ἄλλος] ἄλλος (?) L.

παρῇ] παρ(ῇν)? L. πάρα AC<sup>7</sup> Vat. ac V<sup>c</sup>V<sup>3</sup>M<sup>2</sup>R.

1161. ἀφερπέ νυν] ἀφερπε νύν LAT.

λόγῳ παρέξομεν ὡς ναντιῶντες πατεῖν τε  
καὶ χρῆσθαι ὅ τι ἂν βούληται.

1147-9. The second accusative, τὴν  
πολλὴν βοήν, is added as a resumption  
of καὶ τὸ σὸν λάβρον στόμα, which is  
a sort of 'pendent' accusative.

1150. Teucer, in replying to Mene-  
laus, retains the form of allegory; but,  
instead of seeking for an illustration,  
puts the case as it stands,—thus more  
openly expressing his scorn.

1156. ἀνολβον] The same indisso-  
luble association between unhappiness  
and wickedness appears in the use of  
δυσστηνος, infr. 1290, and in μελέοις  
Ἀτρεΐδαις, supr. 621. Cf. also O. T.  
888, δυσπύτμον χάριν χλιδᾶς. For the  
addition of παρών, cp. supr. 1131.

1158. μῶν ἡνιξάμην] 'Is my riddle

hard to read?' As was said in note on  
supr. 1150, Teucer does not care to dis-  
guise his contempt.

1160. ᾧ . . παρῇ] The reading πάρα  
is unobjectionable, but is perhaps due  
to the supposition εἰ πύθοιτό τις, which  
refers to the particular case:—some  
early scholar having felt an incongruity  
in the fusion of general and particular,  
which is however quite in keeping with  
the language of the age of Pericles.

1163 foll. The anapaests accom-  
pany the exit of Menelaus. The Chorus  
express their apprehension of what may  
follow this, viz. the coming of Aga-  
memnon, who, both from his character  
and position, is more formidable.

ἔριδος . . ἀγών] So in Trach. 20, ἀγῶνα  
μάχης.



σπεύσον κοίλην κάπετόν τιν' ἰδεῖν

1165

τῷδ', ἔνθα βροτοῖς τὸν αἰμνήστον

τάφον εὐρώεντα καθέξει.

ΤΕΥ. καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίον

πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,

τάφον περιστελοῦντε δυστήνου νεκροῦ.

1170

ὦ παῖ, πρόσσελθε δεῦρο, καὶ σταθεῖς πέλας

ικέτης ἔφαψαι πατρός, ὅς σ' ἐγείνατο.

θάκει δὲ προστρόπαιος ἐν χεροῖν ἔχων

κόμας ἐμὰς καὶ τῆσδε καὶ σαυτοῦ τρίτου,

ικτήριον θησαυρόν. εἰ δέ τις στρατοῦ

1175

βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,

κακὸς κακῶς ἄθαπτος ἐκπέσοι χθονός,

1165. κοίλην (κοίλην) L.  
L. (ιδεῖν?).

1167. εὐρώεντα] εὐρώεντα L.  
1176. βία] βιά L.

1175. εἰ δέ] εἰ . δέ

1165. κοίλην κάπετον] This phrase, belonging to the Epic commonplace, is repeated *infr.* 1403.

τινά, i.e. πού, 'somewhere.' For this adverbial use of the indefinite pronoun, see Essay on L. § 22. p. 36, 4.

ἰδεῖν] 'To look out,' 'provide.' For this use of ὄραν, cp. Od. 8. 443, αὐτὸς νῦν ἰδεῖ πῶμα: Theocr. 15. 2, ὅρη δίφρον, Εὐνόα, αὐτῇ: Phil. 843, τάδε μὲν θεὸς ὁψεται. So, also in Elizabethan English, 'to look' some times means 'to look for,' e.g. Shakespeare, Merry Wives of Windsor, 4. 2, 79, 'Mistress Page and I will look some linen for your head.'

1166. βροτοῖς] 'In the eyes of men.' A dative of remote reference in loose construction with the words which follow, and also to be resumed with αἰμνήστον. See Essay on L. § 13. p. 19, and cp. especially El. 1066, ὦ χθονία βροτοῖσι φάμα. For the position of the article, cp. Trach. 872, Ἡρακλεῖ τὸ κῆρυγμα.

τὸν αἰμνήστον] 'Of unfading renown.' The expression (with the article) is proleptic, and reminds the spectator that the fame of Ajax is eternal.

1167. εὐρώεντα] 'Mouldering,' or 'darksome,' an epithet recalling the natural horror of the grave. Whether to Sophocles, as to Oppian and Nonnus

afterwards, the word conveyed the association of 'roomy,' 'wide-vaulted,' may be left an open question. See L. and S. s. v. εὐρύεις.

1170. περιστελοῦντε] 'To care for.' The verb is used much as in Ant. 903, δέμας περιστέλλουσα.

1172. The child clinging to his dead father would be as inviolable as a suppliant clinging to an altar. Cp. Aesch. Cho. 106, αἰδουμένη σοι βαμὼν ὡς τύμβον πατρός: ib. 336, 7, τάφος δ' ἰκέτας δέδεκται | φυγάδας θ' ὁμοίως.

1173. προστρόπαιος is a more solemn and formal word than ἰκέτης. The formality of the supplication would be marked by the locks of hair cut off in token of mourning for the dead, which Eurysaces is to hold in his hand.

1174. Cp. El. 448-50, σὺ δέ | τε-  
μοῦσα κρατὸς βοστρύχων ἄκρας φόβας |  
κάμου ταλαίνης, κ.τ.λ. For τρίτου, cp. O. C. 8, and note.

1175. ἰκτήριον θησαυρόν] 'A suppliant store,' i.e. a sacred deposit having virtue for the purpose of supplication.

στρατοῦ] Here and *supr.* 1044 the rest of the army seems to be opposed to the men of Salamis.

1177. κακὸς κακῶς] The tautology belongs to the formal solemnity of the oath. Cp. O. T. 219, 20, and note.



- ΧΟ. στρ. α'. τίς ἄρα νέατος, ἐς πότε λήξει πολυπλάγκτων  
 ἐτέων ἀριθμὸς  
 τὰν ἄπαιστον αἰὲν ἐμοὶ 1186  
 δορυσσοήτων  
 μόχθων ἄταν ἐπάγων  
 5 ἀν' \*ἀερῶδεα \*Τρωϊαν 1190  
 δύστανον ὄνειδος Ἑλλάνων;  
 ἀντ. α'. ὄφελε πρότερον αἰθέρα δύναι μέγαν ἢ τὸν πολύκοινον  
 "Αἶδαν  
 κείνος ἀνὴρ, ὃς στυγερῶν  
 ἔδειξεν ὅπλων 1195  
 "Ελλασιν κοινὸν Ἄρη.

1186. ἐτέων] ἐπέων L. ἐτίων C<sup>2</sup>A.

ac VV<sup>3</sup>MM<sup>2</sup>.

1190. ἀν'] ἀνὰ τὴν A.

Wolff corr. 1192. ὄφελε] ὠφέλε L.A.

1194. ἀνὴρ] ἀνὴρ L.A. ὅς] ὁ L. ὃς C<sup>2</sup>A.

1187. δορυσσοήτων] δορυσσόντων AL<sup>3</sup>Vat.

ἀνὰ τὰν Cett. \*ἀερῶδεα] εὐρώδη MSS.

δύναι] δοῦναι L. δύναι CA. δύναι Pal.

1196. Ἑλλασιν] ἔλλασιν. . . L.

1185. 'When shall be the end, and what the number of the restless years of exile?' ἐς πότε λήξει is rather an amplification than a parenthesis. The simpler expression would be either τίς νέατος . . . ἔσται . . . ἀριθμός, or, ἐς πότε λήξει ὁ ἀριθμός. But νέατος is already redundant, and this gives rise to the further expansion. πολυπλάγκτων is put by hypallage or condensation for τοῦ ἐμὲ πολλὰ πταγχθῆναι, sc. ἀπ' οἴκου.

1187. The corruption of the word δορυσσοήτων into δορυσσόντων in most MSS. is natural enough, although there is no such participle, and the adjective, which is more expressive as well as more rhythmical, agrees in metre with the antistrophe.

1190. ἀν' \*ἀερῶδεα \*Τρωϊαν, G. Wolff's conjecture, founded on the scholion σκοτεινὴν καὶ ἀερῶδη τοῖς Ἑλλησι, at least gives a possible sense and meaning. The contrast between the misty Hellespont and the bright air of Salamis and Athens is a natural topic of complaint. Cp. *infr.* 1208, 9, δὲ πνευμαῖς δρόσοις | τεγγόμενος κόμας. Although Τρωϊα for Τροία does not occur elsewhere in Sophocles, it is acknowledged as the Pindaric form (Schnldw. *Pind. Ol.* 2. 145). The interpolation ἀνὰ τὰν may be partly due to ἄταν preceding. (Hermann thinks εὐρώδη sound, in the sense of εὐρεῖαν,—'wide,'

and so 'desolate,'—but admits that either strophe or antistrophe is corrupt. Dind. reads, ἀν' εὐρώδη Τρωϊαν, altering the antistrophe. Seyffert's conj., ἀνατον εὐρυεδεῖ Τροία, 'Doing no harm to broad-based Troy,' is very ingenious.)

1191. ὄνειδος is either (1) in apposition with the whole sentence; or (2) with Τρωϊαν.

1192. πρότερον] Sc. ἢ δεῖξαι. . . Ἄρη. αἰθέρα δύναι μέγαν] As Linwood observed, the idea of going away into the ether occurs again in *Phil.* 1092 foll., ἴθ' αἰθέρος ἄνω | πτωκάδες δρυτόνου διὰ πνεύματος | ἔλωσί μ'. Cp. also *Phil.* 814, 15, ἐκέισε νῦν μ', ἐκέισε. NE. ποῖ λέγεις; FI. ἄνω | NE. τί παραφρονεῖς αὖ; τί τὸν ἄνω λεύσσει κύκλον; and the inscription over the dead who fell at Potidaea in B.C. 432, αἰθὴρ μὲμ ψυχὰς ἐπεδέξατο, κ.τ.λ.

1195. ὅπλων . . κοινὸν Ἄρη] Either (1), laying the chief stress on ὅπλων, 'The combined warfare that depends upon the use of armour,' i.e. 'the use of armour that made combined warfare possible.' For this descriptive genitive, cp. especially *El.* 19, ἄστρων . . εὐφρόνη ('Night adorned with stars; or, 'The stars that adorn the night'). Or (2), with the stress on κοινόν, 'The art of forming hostile confederacies in hateful arms.'

1196. A short syllable here answers to the long first syllable of ἄταν in the

5 ἰὼ πρόνοι πρόγονοι πόνων.  
 κείνος γὰρ ἔπερσεν ἀνθρώπους.

τρ. β'. ἐκεῖνος \*οὐ στεφάνων

οὔτε βαθειᾶν κυλίκων 1200

νεῖμεν ἐμοὶ τέρψιν ὀμιλεῖν,

οὔτε γλυκὺν αὐλῶν ὄτοβον,

5 δύσμορος, οὔτ' ἐννυχίαν

τέρψιν ἰαύειν.

ἐρώτων δ' ἐρώτων ἀπέπανσεν, ὦμοι. 1205

κεῖμαι δ' ἀμέριμος οὕτως,

ἀεὶ πυκιναῖς δρόσοις

10 τεγγόμενος κόμας,

λυγρᾶς μνήματα Τροίας. 1210

αντ.β'. καὶ πρὶν μὲν ἐννυχίου

δείματος ἦν μοι προβολὰ

καὶ βελῶν θούριος Αἴας·

1199. \*οὔ] οὔτε MSS. 1200. βαθειᾶν] βαθειᾶν A. 1202. ὄτοβον] ὄτοβον  
 AC<sup>7</sup>. ὄτοβον Γ. 1205. ἰαύειν. | ἐρώτων δ' ἐρώτων ἀπέπανσεν] ἰαύειν. | ἐρώτων |  
 ἐρώτων δ' LL<sup>2</sup>VM. ἰαύειν ἐρώτων. | ἐρώτων δ' ἀπ. Pal. Vat. ac M<sup>2</sup>. 1210. λυγρᾶς]  
 λυγρᾶς C<sup>6</sup>AL<sup>2</sup> Vat. ac VMM<sup>2</sup>. λυγρᾶς V<sup>3</sup>R.

strophe, unless we read Ἑλλασιν, which is unnecessary.

1197. 'O toil that was the parent of toil!' i. e. The toil of invention was the first parent of other toils.

1199-1201. ἐκεῖνος \*οὐ . . . ὀμιλεῖν] 'He has cut me off from the joyous fellowship of chaplets and deep draughts from the cup.' The negatives have a privative force, as in οὐ φάναι, οὐκ ἔαν, etc. ὀμιλεῖν, sc. ὥστε ἐμὲ ὀμιλεῖν τοῖς στεφάνοις καὶ ταῖς κύλιξι.

The κύλιξ was a shallow vessel, and the epithet properly applies not to the goblet, but to the draughts of wine from it.

1201. τέρψιν is first governed by νεῖμεν, and the same word is then repeated as a cognate accusative with ἰαύειν.

1202-4. οὔτε γλυκύν . . ἰαύειν] 'And from the sweet sound of flutes, unhappy me, and from passing nights of pleasant rest.'

1205. The repetition of ἐρώτων marks the acmé of privation.

1206. ἀμέριμος] Either (1) 'Uncared for;' or (2) 'Careless of myself' ('As one past hope, abandoned, | And by himself given o'er'); or (3) 'With vacant mind,' 'Having no interest in life.' For μέριμνα in a good sense, cp. especially Pind. Pyth. 8. 126-132, ὁ δὲ καλὸν τι νέον λαχὼν | ἀβρότατος ἐπι, μεγᾶλα | ἐξ ἑλπίδος πέταται | ὑποπτεροῖς ἀνορέαις, ἔχων | κρέσσονα πλούτου | μέριμναν: also O. T. 1124, ἔργον μεριμνῶν ποῖον;

1208, 9. Cp. Aesch. Ag. 560-2, καπὸ γῆς λειμῶναι | δρόσοι κατεψέκαζον . . . τιθέντες ἐνθηρον τρίχα.

1210. λυγρᾶς μνήματα Τροίας] Lit. 'Reminders of the wretched Troad,' i. e. The raindrops on my head will not let me forget that I am in this miserable country. μνήματα is accusative in apposition to the sentence.

1211-3. ἐννυχίου | δείματος . . | καὶ βελῶν] 'Against nightly alarm and weapons of war.' For this genitive of the object, cp. O. T. 1200-1, θανάτων δ' ἐμῇ | χώρῃ πύργος ἀνέστα.



νῦν δ' οὗτος ἀνείται στυγερῷ  
 5 δαίμονι. τίς μοι, τίς ἔτ' οὖν  
 τέρψις ἐπέσται;  
 γενοίμαν ἴν' ὑλᾶεν ἔπεστι πόντου  
 πρόβλημ' ἀλίκλυστον, ἄκραν  
 ὑπὸ πλάκα Σουνίου,  
 10 τὰς ἱερὰς ὅπως  
 προσείποιμεν Ἀθάνας.

1215

1220

ΤΕΥ. καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην  
 Ἀγαμέμνον' ἡμῖν δεῦρο τόνδ' ὀρμώμενον  
 δῆλος δέ μοῦστί σκαιὸν ἐκλύσων στόμα.

1225

## ΑΓΑΜΕΜΝΩΝ.

σέ δὴ τὰ δεινὰ ρήματ' ἀγγέλλουσί μοι  
 τλῆναι καθ' ἡμῶν ᾧδ' ἀνοιμωκτὶ χανεῖν.

1214. ἀνείται] ἂν κείται L. ἀγκείται C. ἀνείται C<sup>a</sup>A Vat. ac V<sup>3</sup>M<sup>2</sup>. ἔγκειται ΓV  
 Pal. L<sup>2</sup>c. gl. ἀνα M. στυγερῷ] στυγερῶς L. στυγερῶι C<sup>a</sup>A. 1219. ἄκραν]  
 .. ραν L. ἄκραν C<sup>a</sup>. ἄκραν A. 1222. προσείποιμεν] προσείποιμεν V. προσεί-  
 ποιμι Pal. προσείποιμι M. 1224. Ἀγαμέμνον'] ἀγαμέμν L. ἀγαμεμνον' C<sup>a</sup>.  
 ἀγαμέμνον A. 1225. δέ μοῦστί] δέ μοιστί L. γρ. καὶ δῆλός ἐστιν ὥστι σημανῶν  
 νέον C<sup>3</sup> mg. δε μοιστί A. 1227. ἀνοιμωκτὶ] ἀνοιμωκτεῖ LAG.

1214, 5. νῦν δ' οὗτος . . δαίμονι]  
 'But now he is no more our bulwark,  
 struck down by a malignant fate.' As  
 in Phil. 1153, ἀνέδην ὅδε χώρος ἐρύκεται  
 is said of the absence of defence, so  
 ἀνείται is here said (continuing the me-  
 taphor in προβολά, supra) of the failure  
 or removal of a defence; i.e. οὐκέτι  
 προτείνεται. Cp. infr. 1270, Od. 11.  
 556, τοῖος γάρ σφιν πύργος ἀπώλεο.

1216. ἐπίσται] Sc. τῷ βίῳ.  
 1217. ὑλᾶεν] Od. 9. 191, ῥίψι ὑλήεντι.  
 ἔπεισσι] 'Impends', 'instat', sc. τῷ  
 πόντῳ, στ τοῖς πλούουσιν. Cp. Od. 6.  
 210, ὅθ' ἐπὶ σέπας ἔστ' ἀνέμοιο.

πόντου πρόβλημα] 'The rock jutting  
 into the deep.' Cp. Phil. 1455, κτύπος  
 ἄρσην πόντου προβολῆς.

1219, 20. ἄκραν | ὑπὸ πλάκα Σου-  
 νίου] (1) 'Below the top of Sunium.'  
 The ground behind Cape Colonnas rises  
 considerably higher than the promontory  
 itself. Or (2) 'At the point of the table-  
 land of Sunium.'

1221, 2. Athens could not really be  
 seen by mariners until some time after  
 passing Sunium, although the opposite  
 is loosely asserted by Pausanias, 1. 28.

1223. The stage has been vacant  
 during the stasimon. Teucer is now  
 seen returning in haste. Agamemnon  
 enters after him.

1225. 'And I see plainly that he  
 will let loose his tongue to evil purpose.'  
 For the combination of verb and ad-  
 jective with στόμα, cp. especially Aesch.  
 Ag. 1247, εὐφρημον . . κοίμησον στόμα.

Others take σκαιόν here to mean  
 either 'ill-omened' or 'stupid.'

1226, 7. σέ δὴ . . ἀγγέλλουσι . . |  
 τλῆναι] i.e. σὺ δὴ ἔτλης, ὥς ἀγγέλλουσι.  
 τὰ δεινὰ ρήματα] 'Those blustering  
 words' that have been reported to me.  
 Cp. supr. 312 and note.

1227. ἀνοιμωκτί implies a half-  
 expressed contempt of Menelaus for  
 having let Teucer off so easily. χανεῖν  
 is contemptuously substituted for εἰπεῖν,

σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω·  
 ἧ που τραφεῖς ἂν μητρὸς εὐγενοῦς ἄπο  
 ὑψήλ' ἐφώνεις κάπ' ἄκρων ὠδοιπόρεις, 1230  
 ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὕπερ,  
 κοῦτε στρατηγούς οὔτε ναυάρχους μολεῖν  
 ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμόσω, [15 a.  
 ἀλλ' αὐτὸς ἄρχων, ὥς σὺ φῆς, Αἴας ἔπλει.  
 ταυτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά; 1235  
 ποίου κέκραγας ἀνδρὸς ᾧδ' ὑπέρφρονα;  
 ποῦ βάντος ἢ ποῦ σάντος, οὔπερ οὐκ ἐγώ;  
 οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε;  
 πικροὺς ἔοιγμεν τῶν Ἀχιλλείων ὅπλων  
 ἀγῶνας Ἀργείοισι κηρῦξαι τότε, 1240  
 εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοί,  
 κοῦκ ἀρκέσει ποθ' ὑμῖν οὐδ' ἡσσημένοις  
 εἴκειν ἃ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς,

1228. αἰχμαλωτίδος] αἰχμαλωτίδος LA. 1230. ἐφώνεις] ἐφρόνεισ LA<sup>2</sup> Pal.  
 VRM. ἐφώνεισ AC<sup>7</sup> Vat. ac V<sup>3</sup>M<sup>2</sup>. 1233. διωμόσω] ο from ω L. γρ. διωρίσω C<sup>3</sup>.  
 διωμόσω A. 1236. κέκραγας] κέκραγες LG. 1238. ἄρ' ἄρ' L Pal.  
 1240. κηρῦξαι] κηρύξαι LA. 1241. ἐκ] ἐν L. ἐκ CA. 1243. ἤρεσκεν]  
 ἤρεσκεν L. ἤρεσκεν C. ἤρεσκε A.

i.e. εἰπόντα χανεῖν, 'To utter open-mouthed.' So in supr. 1096, ἀμαρτάνουσιν ἔπη (sc. λέγοντες). The word has an association of stupid insolence, 'Have dared to open your foolish mouth so wide.'

1230. κάπ' ἄκρων ὠδοιπόρεις] 'And have strutted proudly,' lit. on tiptoe, ἐπ' ἄκρων, sc. ποδῶν ὀδᾶκτύλων. Hesych. ἀκροῖς ποσὶν ἐπιπορευόμενος. Εὐρ. Οἶνεί. Cp. Eur. Ion 1166, 7, ἐν δ' ἀκροῖσι βᾶς ποσὶν | κῆρυξ ἀνείπεν.

1231. ἀντέστης] Sc. ἡμῖν.

1232, 3. Cp. supr. 1097-1102. The word ναυάρχους recalls δεῦρ' ἐπλευσας in 1105. Agamemnon of course greatly exaggerates what Teucer had said. Cp. Il. 1. 288, πάντων μὲν κρατέειν θέλει, πάντεσσι δ' ἀνάσσειν, κ.τ.λ.

1235. οὐ μεγάλα ἔστι ταῦτα κακὰ ἀκούειν (epexegetic infin.) πρὸς δούλων; Cp. O. C. 883, ἄρ' οὐχ ὕβρις τάδε;

1236. ποίου . . ἀνδρός] Sc. ὑπέρ. The ellipse is possibly softened by the preposition occurring in comp. in ὑπέρφρονα,

although in a different sense. Cp. O. C. 539-41 and note.

1237. ποῦ βάντος] i.e. ποῖ. But in such proverbial phrases there is a constant tendency to repeat the same word. Cp. O. T. 420, 1, and note; Phil. 451. Agamemnon in the Iliad acknowledged the superior prowess of Achilles. He is less generous here. This line prepares the way for Teucer's reproaches, infr. 1272-8.

1238. ἀνδρες] 'Men,' i.e. men deserving the name. Cp. supr. 77, πρόσθεν οὐκ ἀνὴρ ὅδ' ἦν; and note.

1239. πικρούς] 'To our cost.' This is said ironically. 'Teucer's denunciation of us will indeed be a calamitous result of the trial we proclaimed.' Agamemnon carefully limits his responsibility,—as Menelaus did above, supr. 1136, ἐν τοῖς δικασταῖς, κοῦκ ἐμοί, τόδ' ἐσφάλῃ,—to the ordainment of the contest, disclaiming all share in the verdict.

1241. πανταχοῦ] 'In all that we do.'

1243. εἴκειν] Sc. τοῦτοις, or τοῖς

ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που  
ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι.

1245

ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἂν ποτε  
κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,

εἰ τοὺς δίκη νικῶντας ἐξωθήσομεν

καὶ τοὺς ὀπισθεν εἰς τὸ πρόσθεν ἄξομεν.

ἀλλ' εἰρκτέον τάδ' ἐστίν· οὐ γὰρ οἱ πλατεῖς

1250

οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,

ἀλλ' οἱ φρονούντες εὖ κρατοῦσι πανταχοῦ.

μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρᾶς ὁμως

μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.

καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον

1255

ὀρῶ τάχ', εἰ μὴ νοῦν κατακτήσει τινά·

ὅς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς,

1245. δόλῳ] δο(ύ)λοι L. δόλω A.

κεντήσε θ'] κεντήσε(σ)θ' L. κεντήσεσθ' Γ.

1248. ἐξωθήσομεν] ἐξω θήσομεν C.

1253. πλευρά] πλευρᾶ L. πλευρὰς M.

πλευρά L<sup>2</sup> Pal. πλευρὰν Cett.

δεδογμένοις, or whatever is the antecedent to α.

1244, 5. 'But you (1) that are left' ('or (2) who are distanced') 'will either, I suppose, assail us with guileful woundings' (as Ajax did) 'or pelt us with abuse' (as you have now been doing). που is to be taken with the whole sentence, but has special reference to the suspicion expressed in σὺν δόλῳ κεντήσεθ'. οἱ λελειμμένοι (1) marks the correspondence between the supposed action of Ajax' surviving relatives and his own. The implied menace points through Teucer at Eurysaces. Cp. Shak. Macbeth, 3. 4. 'There the grown serpent lies; the worm, that's fled, | Hath nature that in time will venom breed, | No teeth for the present.' Or (2) οἱ λελειμμένοι resumes ἡσσημένοις, 'You that are beaten in the race,' adding point to the suggestion of wounding from behind. See also l. 1249.

1250. τάδ'] 'This,' viz. Ajax' insolent claim to priority in spite of the judgment. Cp. O. C. 883, ἀρ' οὐχ ὕβρις τὰδ' :

1250, 1. οὐ γὰρ . . φῶτες] 'Not the wide-shouldered or broad-backed men.' πλατύς is more expressive of mere size

than μέγας. For the omission of the article with the second word, see Essay on L. § 21. p. 33 b.

1251. ἀσφαλέστατοι] Either (1) 'Most to be relied upon,' in action and counsel, or (2) 'Most secure from falling.' The latter, (2) makes a more exact antithesis with κρατοῦσι.

1252. κρατοῦσι πανταχοῦ] 'Have the best of it on all occasions;' i.e. μᾶλλον ὀρθοῦνται. Cp. Plat. Phaedr. 272 B, ὁ μὴ πειθόμενος κρατεῖ.

1253. Cp. Pind. Pyth. 4. 417, βοέους δῆσαις ἀνάγκη | ἔντεσιν αὐχένας ἐμβάλων τ' ἐριπλεύρῳ φνῆ | κέντρον.

1254. ὀρθὸς . . πορεύεται] 'Goes straight forward,' ὀρθός is adverbial, = τὴν εὐθείαν. For the γνώμη, cp. Ant. 477, σμικρῷ χαλινῷ, κ.τ.λ.

1255. τοῦτ' . . τὸ φάρμακον] 'This remedy,' the lash. Cp. Pind. Ol. 13. 121, ἔλε Βελλεροφόντας, | φάρμακον πρᾶδ τείνων ἀμφὶ γέννι, | ἵππον πτερύοντ'.

1257. ἀνδρός] Sc. ὑπέρ. The unusual construction is softened here by the resumption from supr. 1236, and by the participle which suggests the genitive absolute.

σκιᾶς] Sc. ὄντος, as if οὐδενὸς ὄντος had preceded.



θαρσῶν ὑβρίζεις κάξελευθεροστομεῖς.

οὐ σωφρονήσεις; οὐ μαθὼν δς εἴ φύσιν

ἄλλον τιν' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον,

1260

ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;

σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ·

τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἐπαίω.

ΛΟ. εἴθ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν·

τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι.

1265

ΤΕΥ. φεῦ· τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς

χάρις διαρρεῖ καὶ προδοῦς' ἀλίσκεται,

εἰ σοῦ γ' ὅδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων,

Αἴας, ἔτ' ἴσχει μνήστιν, οὐδ' σὺ πολλάκις

τὴν σὴν προτείνων προῦκαμες ψυχὴν δορί·

1270

ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα.

ὦ πολλὰ λέξας ἄρτι κἀνόητ' ἔπη,

οὐ μνημονεύεις οὐκέτ' οὐδέν, ἡνίκα

1261. ὅστις] ὅτις (?) L. ὅστις C<sup>2</sup>A.

1265. λῶον φράσαι om. L. add. C<sup>2</sup>.

1268. εἰ σοῦ] οὐ σοῦ L<sup>2</sup>. ἀνὴρ] ἀνὴρ LA.

1269. ἴσχει] ἔχει L<sup>2</sup>T. 1271.

ἐρριμμένα] ἐριμμένα LG. ἐρριμμένα C<sup>2</sup> Pal.

1272. κἀνόητ'] κἀνόητ' LAL<sup>2</sup>.

κἀνόητ' C<sup>1</sup>. κἀνόητ' Pal. Vat. ac VV<sup>3</sup>MR. κἀνόητ' γρ. κἀνόητα M<sup>2</sup>.

1259. δς εἴ] 'What you are.' Cp. Eur. Alc. 640, ἔδειξας . . δς εἴ.

φύσιν is here at once 'by birth' and 'in nature.'

1262. οὐκέτ'] 'No longer,' i.e. not then (when you are speaking). Essay on L. § 24. p. 41, 2.

1263. Hesionē was of Trojan, i.e. Phrygian, birth.

1266. ὡς ταχεῖά τις] 'How swiftly, somehow!' For τις added to the supplementary predicate, cp. O. T. 618, ὅταν ταχύς τις οὐπιβουλεύων λάθρα | χωρῇ, and see Essay on L. § 22. p. 36, sub fin. Cp. also for the meaning of ταχεῖα, Pind. Pyth. 1. 161, ταχείας ἐλπίδας.

1267. διαρρεῖ] 'Melts away.' Cp. Trach. 698, βεῖ πᾶν ἀδελόν. Cp. Shak. Midsummer Night's Dream, 4. 1, 'My love to Hermia, | Melted as doth the snow, seems to me now | As the remembrance of an idle gaud.'

καὶ προδοῦς' ἀλίσκεται] 'And is found to turn traitor.' An idiomatic

phrase, for which, cp. Ant. 46, οὐ γὰρ δὴ προδοῦς' ἀλώσσομαι.

1268. οὐδ' ἐπὶ σμικρῶν λόγων] 'Not even in the least degree.' Lit. either (1) 'On a slight account,' or (2) 'With a slight word.' For (1), cp. Plat. Rep. 7. 524 E, ὥσπερ ἐπὶ τοῦ δακτύλου ἐλέγομεν. And for (2), cp. O. C. 746, καπὶ προσπόλῳ μῖας | βιοστερῇ χωροῦντα.

1270. τὴν σὴν προτείνων . . ψυχὴν δορί] 'Exposing thy life in war.' Perhaps αὐτοῦ should be resumed from οὐ. Cp. Il. 9. 322, αἶεν ἐμὴν ψυχὴν παραβαλλόμενος πολέμειζεν.

1271. οἴχεται . . ἐρριμμένα] 'Are cast away,' a periphrasis like οἴχεται θανών (Phil. 414). Compare especially Andoc. 19. 7, οὐκ ἔστιν . . ἔτι λοιπὸς τοῦ γένους τοῦ ἡμετέρου οὐδεῖς, ἀλλ' οἴχεται πᾶν πρόρριζον.

1272. κἀνόητ', although a possible reading, may be due to κἀνόητα above. 'Senseless' is more pointed here than 'profitless.'



ἐρκέων ποθ' ὑμᾶς οὗτος ἐγκεκλημένους,  
 ἤδη τὸ μηδὲν ὄντας, ἐν τροπῇ δορὸς 1275  
 ἐρρύσατ' ἐλθὼν μούνος, ἀμφὶ μὲν νεῶν  
 ἄκροισιν ἤδη ναυτικοῖς ἐδωλίοις  
 πυρὸς φλέγοντος, εἰς δὲ ναυτικὰ σκάφη  
 πηδῶντος ἄρδην Ἑκτορος τάφρων ὕπερ;  
 τίς ταυτ' ἀπείρξεν; οὐχ ὅδ' ἦν ὁ δρῶν τάδε, 1280  
 δν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί;  
 [15 b.  
 ἄρ' ὑμῖν οὗτος ταυτ' ἔδρασεν ἔνδικα;  
 χῶτ' αὐθις αὐτὸς Ἑκτορος μόνος μόνου,  
 λαχὼν τε κάκελευστος, ἦλθ' ἐναντίος,

1274. ἐγκεκλημένους] ἐγκεκλειμένους L. ἐγκεκλεισμένους A. om. L. add. C'A.

1277. ἐδωλίοις] gl. σανιδώμασιν Pal. R.

ἀπῆρξεν L. ἀπείρξεν C.

1281. οὐδαμοῦ] οὐδαμοῦ A.

ἐναντίος L. ἦλθεν ἀντίος A Vat. ac M mg. M<sup>2</sup>.

1276. μούνος

1280. ἀπείρξεν]

1284. ἐναντίος]

ἐναντίος Γ Pal. M.

1274. ἐρκέων] Sc. ἔσω, implied in ἐγκεκλημένους. When the Greeks were driven within their lines, their own ramparts were like a trap in which they were caught.

1275. ἐν τροπῇ δορὸς] 'When the battle was already turned against you:'—when the rout had begun.

1276-8. ἀμφὶ . . φλέγοντος] 'When around the ships the fire already blazed so as to scorch the quarter-decks.' The ships being fired from the stern, whatever was most combustible abaft each vessel would first catch fire.

ἐδωλίοις] This is commonly explained to mean 'the rowers' benches,' in which case ἄκροισιν is difficult to explain. But several passages indicate that ἐδῶλια was the name given to those places in the vessel, chiefly at the stern, where persons not engaged in working her might sit. See the gloss on this line in Pal. R. 34. σανιδώμασιν,—also the Scholiast on Lycophr. 296, quoted by Dindorf in Steph. Thes. s. v. ἐξ ἐδωλίων πηδῶντες] τῶν σανιδωμάτων καὶ καταστρωμάτων τῆς νεῆς; Etym. Magn. p. 455, 4 (ibid.), τόπον τῆς νεῆς βάσιν ἔχοντα . . δ καὶ ἐδωλίον φασιν; and cp. Eur. Hel. 1571. Ἐλὲν παθίζ' ἐν μέσοις ἐδωλίοις, ib. 1602, 3. παρακείμενα δ' ἦν | πρὶ μνηθεν Ἐλὲν (had she left the midmost benches,—no doubt finding them uncomfortable,—for the stern?); also Hdt. I. 211, στάντα ἐν τοῖσι ἐδωλίοις (evidently

a platform in a particular part of the ship). This agrees with other meanings of the word. ἄκροισι means the part of the ἐδῶλια towards the extreme stern. Cp. Od. 9. 540, οἰήϊον ἄκρον ἰκέσθαι. The whole description is probably taken from an Αἰάντος ἀριστεία, differing in some particulars from the Iliad, as, for instance, in ignoring the part taken by Patroclus in the defence of the ships. Hence no attempt need be made to reconcile the picture of Hector rushing with high bounds to cross the trench and board the fleet, with the narrative in Il. 14. 15.

1281. δν . . ποδί] 'Who, as thou sayest, on no occasion set his foot by thine.' What Agamemnon said, supr. 1237, was different from this; but Teucer speaks with the exaggeration of anger. Cp. Ant. 208, 485, and note. For the expression, cp. Shak. Julius Caesar. I. 3, ' . . . And I will set this foot of mine as far | As who goes farthest.'

1282. 'I wonder if in this you find a righteous act of Ajax?' ὁμίν, not=εἰς ὑμᾶς, but a dative of reference in construction with the whole sentence.

1283. χῶτ' αὐθις] ὅτε resumes ἡνίκα, supr. 1273, without any precise antecedent, though ἄρ' οὐκ ἐνδίκως ἔδρασεν; may be supplied from the preceding line. αὐτός] 'By himself,' and not now in conjunction with the Atreidae.

1284. κάκελευστος. See Il. 7. 164.

1284-7. The spirit of these lines

οὐ δραπέτην τὸν κλῆρον εἰς μέσον καθείς, 1285  
 ὑγράς ἀρούρας βῶλον, ἀλλ' ὃς εὐλόφου  
 κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν;  
 ὃδ' ἦν ὁ πρᾶσσω ταῦτα, σὺν δ' ἐγὼ παρών,  
 ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.  
 δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς; 1290  
 οὐκ οἶσθα σοῦ πατρὸς μὲν ὃς προῦφν πατῆρ  
 ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα;  
 Ἀτρεά δ', ὃς αὖ σ' ἔσπειρε, δυσσεβέστατον  
 προθέντ' ἀδελφῷ δεῖπνον οἰκείων τέκνων;  
 αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ἧ 1295  
 λαβὼν ἐπακτὸν ἄνδρ' ὁ φιτύσας πατῆρ  
 ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθοράν.

1285. δραπέτην] δράπετην L. 1290. αὐτά] αὐτὸς C<sup>6</sup> αὐτ<sup>o</sup> A. 1293., δυσ-  
 σεβέστατον] sic interp. Vat. a. 1294. προθέντ'] προσθέντ' Pal. 1295. αὐτός]  
 γρ. αὐθις C<sup>3</sup> interl. 1296. φιτύσας] φυντεύσας LAFL<sup>2</sup> Pal. and most MSS.

agrees with Il. 7. 186-9, ἀλλ' ὅτε δὴ  
 τὸν ἴκανε, φέρον ἄν' ὄμιλον ἀπάντη, | ὅς  
 μιν ἐπιγράψας κυνὴ βάλει, φαίδιμος Αἴας, |  
 ἥτοι ὑπέσχεθε χεῖρ'. ὁ δ' ἄρ' ἔμβαλεν,  
 ἄγχι παραστάς | γνῶ δὲ κλήρου σῆμα  
 ἰδὼν, γήθησε δὲ θυμῷ.

1285. 'Not making his lot to sink  
 into the hollow of the helmet, and to  
 skulk there,' i.e. refuse to show itself  
 when the helmet was shaken (as having  
 crumbled away). δραπέτην contains a  
 metaphor from a runaway slave eluding  
 search, and also an allusion to the  
 derivation from πίπτω. Sophocles, or  
 the Cyclic poet before him, here assigns  
 to Odysseus, or some other rival of  
 Ajax, the action elsewhere attributed to  
 Cresphontes at the division of the Pello-  
 ponnese amongst the Heracleids.

1287. κυνῆς] i.e. ἐκ κυνῆς. 'From  
 the helmet.' Cp. especially O. T. 808,  
 ἔχον, and note.

ἄλμα κουφιεῖν] 'To spring lightly,'  
 is an example of what in the Essay on  
 L. § 17. p. 25 c, has been called the use  
 of the cognate verb. Cp. Eur. El. 861,  
 πήδημα κουφίζουσα; and, for the sense,  
 Il. 7. 182, ἐκ δ' ἔθορε κλήρος κυνῆς.

1288. σὺν δ' ἐγὼ παρών] 'And I too  
 not far off.' Essay on L. § 18. p. 26,  
 § 40. p. 75. παρών implies that Teucer  
 was faithful to his post. Cp. Phil. 379.

οὐκ ἦσθ' ἵν' ἡμεῖς, ἀλλ' ἀπήσθ', ἵν' οὐ σ'  
 ἔδει. For Teucer's services, cp. Il. 15.  
 437, alib.

1290. 'Poor man! and what can you  
 be thinking of when you say it?' i.e.  
 How can you be so blind? αὐτά refers  
 to the general sense of the preceding  
 words, as constantly in Thucydides.  
 καί is to be taken closely with the  
 interrogative.

1292. 'That Pelops was originally  
 a barbarian Phrygian.' The adjective,  
 as suppl. pred., has the force of an  
 adverb, i.e. ἀρχῆθεν or τὸ ἀρχαῖον. Cp.  
 Ant. 593, ἀρχαία τὰ λαβδακιδᾶν, κ.τ.λ.  
 Perhaps τάρχαῖον should be read. For  
 Φρύγα (a word always used contemptu-  
 ously, as in Eur. Alc. 675, πότερα  
 Λυδὸν ἢ Φρύγα, κ.τ.λ.), cp. Hdt. 7. 11,  
 Πέλοψ ὁ Φρύξ.

1293. ὃς αὖ σ' ἔσπειρε] These words,  
 with δέ, point the antithesis to σοῦ  
 πατρὸς μὲν . . πατῆρ, supr. 1291. δυσσε-  
 βέστατον has been joined with σέ, and  
 by some with Ἀτρεά. But for the  
 addition of this epithet to δεῖπνον οἰκείων  
 τέκνων, to which Hermann objects, cp.  
 O. C. 945, 6, οὐδ' ὅτ' γάμοι | ξυνόντες  
 εὐρέθησαν ἀνόσιοι τέκνων, Ant. 514.

1297. 'Gave her up to be devoured  
 by dumb fishes.' The ancient Scholiast  
 says: ἡ ἱστορία ἐν ταῖς Κρήσσαις Εὐρι-

τοιοῦτος ὦν τοιῷδ' ὄνειδίζεις σποράν;  
 ὃς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγώς,  
 δστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν 1300  
 ἴσχει ξύνευνον μητέρ', ἣ φύσει μὲν ἦν  
 βασίλεια, Λαομέδοντος· ἔκκριτον δέ νιν  
 δώρημ' ἐκείνῳ ᾗδωκεν Ἀλκμήνης γόνος.  
 ἄρ' ὦδ' ἄριστος ἐξ ἀριστείων δυοῖν  
 βλαστῶν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος, 1305  
 οὓς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους  
 ὠθεῖς ἀθάπτους, οὐδ' ἐπαισχύνει λέγων;  
 εὔ νυν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,  
 βαλεῖτε χῆμᾶς τρεῖς ὁμοῦ συγκειμένους.  
 ἐπεὶ καλὸν μοι τοῦδ' ὑπερπονουμένῳ 1310

1298. ὄνειδίζεις] ὄνειδίξει L. ὄνειδίσεις C<sup>3</sup>A. 1301. μητέρ'] μητέρα L.G.  
 1303. δώρημ' ἐκείνῳ ᾗδωκεν] δώρημα κείνῳ ᾗδωκεν L.A. δώρημα κείνῳ Γ. δώρημα  
 κείνῳ ᾗδωκεν Pal. 1304. ἀριστείων] ἀριστέων L. ἀριστείων CA. 1305. βλα-  
 στῶν] βλαστῶν L. 1308. νῦν L.A. 1309. συγκειμένους] γρ. συνει-  
 πόρους C<sup>2</sup>. 1310. ὑπερπονουμένῳ] γρ. πονουμένους mg. C<sup>3</sup>.

πίδου, ὅτι διαφθαρεῖσαν αὐτὴν λάθρα ὑπὸ  
 θεραπείας, ὁ πατὴρ Ναυπλίου παρέδωκεν,  
 ἐντεταμένος ἀποποντῶσαι· ὁ δὲ οὐκ  
 ἐποίησεν, ἀλλ' ἐνεγγύησε Πλεισθένει. (It  
 is possible also to suppose ὁ φ. πατὴρ  
 to mean Atreus, and ἑπακτον ἄνδρα  
 Thyestes.) For the aggravation of the  
 taunt in ἄλλοις ἰχθύσιν, cp. Il. 21. 201-4,  
 τὸν δὲ κατ' αὐτόθι λείπεν, ἐπεὶ φίλον  
 ἦτορ ἀπηύρα, | κείμενον ἐν ψαμάθοισι,  
 δῖαινε δὲ μιν μέλαν ὕδωρ. | τὸν μὲν ἄρ'  
 ἐγγέλυε τε καὶ ἰχθύες ἀμφεπένοντο, |  
 δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες.  
 διαφθοράν is either (1) accusative in  
 apposition with the sentence, express-  
 ing the result of the action, or (2)  
 abstract for concrete, in apposition  
 with αὐτὴν understood as the object of  
 ἐφῆκεν. Cp. Aesch. Prom. 582 foll., πνὶ  
 με φλέξον . . ἢ ποντίοις δάεσι δὸς βοράν.  
 1298. τοιῷδ'] Herm. preferred τοι-  
 ᾶνδ', which is found in some MSS.

1299. πατρὸς μὲν] The δὲ answering  
 to this μὲν (μητρὸς δὲ βασιλείας, or the  
 like) is lost through the introduction of  
 the relative clause in l. 1300.

1301. ἴσχει] Historical present.

1302. βασίλεια, Λαομέδοντος] 'A  
 princess, daughter of Laomedon.'

1303, 3. ἔκκριτον δέ νιν, κ.τ.λ.] This  
 shows that she was not only the noblest,  
 but the most beautiful.

1304, 5. 'Should I, thus nobly born  
 from princes on both sides, reflect dis-  
 grace upon my kin?' Cp. Il. 6. 208-  
 10, αἰὲν ἀριστεύειν . . μηδὲ γένος πατέ-  
 ρων αἰσχυνέμεν, οἱ μὲν ἄριστοι | ἐν τ'  
 Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρεῖν.

1306. τοιοῖσδ' ἐν πόνοισι κειμένους]  
 Cp. supr. 924, ὥς καὶ παρ' ἐχθροῖς ἄξιος  
 θρήνων τυχεῖν.

1307. οὐδ' ἐπαισχύνει λέγων] 'And  
 are not ashamed to speak of it.' Cp.  
 Phil. 929 and note.

1308. τοῦτον εἰ βαλεῖτέ που] 'If ye  
 shall cast him forth, no matter where.'  
 Cp. infr. 1333, ἀθᾶπτον . . βαλεῖν.

1309. 'It will not be till ye have  
 laid low us three together with him.'  
 Teucer, Eurysaces, and Tecmessa, will  
 die in defending the corpse. Others,  
 following Triclinius, understand the  
 meaning to be, 'If you attempt to cast  
 him forth, you will lay me and yourself  
 beside him, three laid together.'

1310. ὑπερπονουμένῳ] For the middle  
 voice, cp. El. 399, πεσούμεθ', εἰ χρή,  
 πατρί τιμωρούμενοι.



θανεῖν προδήλως μάλλον ἢ τῆς σῆς ὑπὲρ  
 γυναικός, ἢ τοῦ σοῦ \*γ' ὁμαίμονος λέγω;  
 πρὸς ταῦθ' ὅρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν.  
 ὥς εἴ με πημανεῖς τι, βουλήσει ποτὲ  
 καὶ δειλὸς εἶναι μάλλον ἢ 'ν ἐμοὶ θρασύς. 1315

- ΧΟ. ἀναξ' Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθώς,  
 εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρει.  
 ΟΔ. τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ἤσθόμην  
 βοὴν Ἀτρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.  
 ΑΓΑ. οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους, 1320  
 ἀναξ' Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;  
 ΟΔ. ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω  
 κλύοντι φλαυῖρα συμβαλεῖν ἔπη κακά.

1311. ὑπέρ] ὑπερ LA.  
 ἔσμεν] κλύοντες ἐσμέν LA.

1312. \*γ'] θ' MSS. Erf. corr.

1320. κλύοντές

1311. προδήλως] Teucer means by this that it would be more glorious to die in open quarrel for Ajax than to find an obscure grave amongst those whom he spoke of, *supr.* 1112, as *οἱ πόνου πολλοῦ πλέω*.

1312. Erfurdt's correction (see v. rr.) appears necessary. It is barely possible that ἢ . . τε may = ἢ καί, but far more probable that γ' was changed to τ' by accident, and τ to θ' by mistaken correction. And γε is expressive, 'Ay, or shall I say?' as if replying to a tacit demurrer. Teucer in his anger, like Achilles in *Il.* 9. 327, *δάρων ἔνεκα σφετεράων*, does not choose to discriminate nicely the relation of Helen to the Atreidae.

1313. ὅρα μὴ τοῦμόν] Cp. *supr.* 1255, 6, *καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον* | *ὀρώ*, where Agamemnon professes to warn Teucer for his good.

1315. θρασύς] Sc. γεγενῆσθαι.

1316. καιρόν] For this adverbial accusative, cp. *supr.* 34 and note: *Pind. Pyth.* 1. 156, *καιρὸν εἰ φθέγγαιο*.

1316, 7. (1) 'If you are come not to entangle, but to assist in adjusting this matter.' Or, (2) 'If not in time to begin the fray, at all events you are here to help in ending it.' The expression seems in either case to be proverbial. In support of (2) it may be said

that the Chorus can have no doubt that the coming of Odysseus will help to compose strife. In this case (2) the verbs ἴσθι, πάρει, without connecting particle, may be either viewed as an *asyndeton*, or *πάρει* may be regarded as a resumption of *ἐληλυθώς*, returning to the indicative mood. The interpretation turns upon the question, which is the more natural image, that of a knot (or complication), for which, cp. *Ant.* 40, *λύουσ' ἂν ἡ φάπτουσα*, or that of joining battle (*ξυνάπτειν τινὰς ἐς μάχην, νείκεα λύειν*). Odysseus comes at 'the end of a fray.'

1319. τῷδ' ἐπ' ἀλκίμῳ νεκρῷ] The difference of Odysseus' spirit is at once seen in this tribute to the valour of his enemy. The part taken by him here is in accordance with his feeling in *Od.* 11. 548-51, *ὥς δὴ μὴ ὕφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ* | *τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ*, | *Διανθ', δς πέρι μὲν εἶδος, πέρι δ' ἔργα τέτυκτο* | *τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλεΐωνα*.

1322, 3. Odysseus will not commit himself to a condemnation of Teucer till he knows what has been said. 'Perhaps he only spoke under provocation.' Cp. *O. T.* 523, 4, *ἀλλ' ἤλθε μὲν δὴ τοῦτο τοῦννεῖδος τάχ' ἂν* | *ὀργῇ βιασθὲν μάλλον ἢ γνώμῃ φρενῶν*.

1323. συμβαλεῖν] For this epexegetic



- ΑΓΑ. ἤκουσεν αἰσχρά· δρῶν γὰρ ἦν τοιαῦτά με.  
 ΟΔ. τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν; 1325  
 ΑΓΑ. οὐ φησ' ἑάσειν τόνδε τὸν νεκρὸν ταφῆς  
 ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.  
 ΟΔ. ἔξεστιν οὖν εἰπόντι τᾷληθῇ φίλῳ  
 σοὶ μηδὲν ἦσσον ἢ πάρος \*ξυνηρετεῖν; [16 a.  
 ΑΓΑ. εἶπ' ἡ γὰρ εἶην οὐκ ἂν εὖ φρονῶν, ἐπεὶ 1330  
 φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.  
 ΟΔ. ἀκούε νυν. τὸν ἄνδρα τόνδε πρὸς θεῶν  
 μὴ τλῆς ἄθαρτον ᾧδ' ἀναλγῆτως βαλεῖν  
 μηδ' ἡ βία σε μηδαμῶς νικησάτω  
 τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν. 1335  
 κάμοι γὰρ ἦν ποθ' οὗτος ἔχθιστος στρατοῦ,  
 ἐξ οὗ κράτησα τῶν Ἀχιλλείων ὅπλων·  
 ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ

1325. γάρ σ'] γάρ L. γὰρ σ' C<sup>2</sup>. γάρ σ' A. 1327. θάψειν ἐμοῦ] gl. ἐμοὶ  
 σοῦ L.<sup>2</sup>. θάψειν ἐμοῦ Vat. ac. 1328. τᾷληθῇ] τᾷληθῇ LA. 1329. ξυν-  
 ηρετεῖν] ξυνηρεμεῖν LG. ξυνηρετεμεῖν Cett. Lob. corr. 1330. εἶπ' ἡ γὰρ εἶην]  
 εἶπ' ἡ γὰρ εἶην L. εἶπ' ἡ γὰρ εἶην C<sup>6</sup>. εἶπ' ἡ γὰρ mg. AC<sup>8</sup>. ἦπου γ' ἂν (γρ. εἶπ'  
 ἡ γ' ἂν) Γ. 1335. τοσόνδε] τὸ σὸν δὲ L. τοσόνδε C<sup>2</sup>A. 1337. 'κράτησα]  
 κράτησα LA Pal. 1338. ἔμπας] ἔμπα L. ἔμπα C<sup>2</sup>A. ὅμως gl. interl. C<sup>2</sup>.  
 ἔμψης Γ.

inf. cp. Thuc. 3. 40. § 1, *ἐγγνώμην ἀμαρτεῖν ἀνθρωπίνως λήφονταί*.

συμβαλεῖν]. Sc. τοῖς φλαίροις.

1324. 5. Teucer had as yet done nothing, but only expressed an intention which Agamemnon treats as an act. Odysseus ironically professes not to understand him. He is not aware that Teucer has done any harm.

1326. 7. Here, as in Ant. 485, *εἰ τοῦτ' ἀπὸ τῆς κρίσεως κράτη*, the defence of a right is censured by the tyrant as an act of tyranny.

1328. φίλῳ may be taken in three ways: (1) agreeing with the subject of *εἰπόντι*, 'May a friend say the truth without offence?' or (2) agreeing with the remote subject of *εἰπῶντι*, 'May one speak the truth to a friend without offence?' or (3) agreeing with *σοὶ* in l. 1329, 'May one speak the truth and still work with you as my friend?' The choice lies between (1) and (2); and the comparison of l. 1331, *φίλον σ' ἐγὼ, κ.τ.λ.*, inclines the balance in favour of (1).

1329. Although *ξυνηρεμεῖν*, the reading of L pr. is not a vox nihili,—see L. and S.,—*ξυνηρετεῖν*, following the analogy of *ὑπηρετεῖν*, is much more probable, and the letter erased above the μ in L (see v. rr.) was probably τ, so that *ξυνηρετεμεῖν* has arisen from a confusion of the two readings. It has been tolerated even by some modern editors, though less supported by analogy than either *ξυνηρετεῖν* or *ξυνηρεμεῖν*.

1330. *εἶην*. . φρονῶν] Sc. *εἰ μὴ οὕτως εἶχεν*, according to a common idiom.

1334. *ἡ βία*] 'The spirit of tyranny.' Cp. infr. 1357. For a similar use of *ἀρχή*, cp. Thuc. 3. 82. § 16.

1335. *τοσόνδε μισεῖν*] 'To carry hate so far.' The absolute use of the verb is noticeable. Cp. El. 357, *σὺ δ' ἡμῖν ἡ μισοῦσα μισεῖς μὲν λόγῳ*.

1336. *κάμοι*] 'To me also,' as well as to you and Menelaus.

1337. Cp. Phil. 1292, *πρίτεινε χεῖρα, καὶ κράτει τῶν σῶν ὅπλων*: Thuc. 3. 47. *ἐπειδὴ τε ὅπλων ἐκράτησεν*.

οὐκ \*ἀντατιμάσαιμ' ἄν, ὥστε μὴ λέγειν  
 ἔν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι 1340  
 Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.  
 ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι·  
 οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους  
 φθείροις ἄν. ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,  
 βλάπτειν τὸν ἐσθλόν, οὐδ' ἔαν μισῶν κυρῆς. 1345

ΑΓΑ. σὺ ταυτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;  
 ΟΔ. ἔγωγ'. ἐμίσουν δ', ἡνίκ' ἦν μισεῖν καλόν.  
 ΑΓΑ. οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;  
 ΟΔ. μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς.  
 ΑΓΑ. τὸν τοι τύραννον εὖσεβεῖν οὐ ῥᾶδιον. 1350  
 ΟΔ. ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.  
 ΑΓΑ. κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει.  
 ΟΔ. παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος.

1339. οὐκ \*ἀντατιμάσαιμ' οὐκ ἂν ἀτιμάσαιμ' LG<sup>2</sup>M<sup>2</sup>R. οὐκ οὖν ἀτιμάσαιμ' C<sup>5</sup>A  
 Vat. ac V<sup>3</sup>. οὐκ ἂν ἀτιμάσαιμ' Pal. M. Bothe corr. 1344. ἄνδρα δ' οὐ] ἄνδρ' οὐ A.  
 1349. κέρδεσιν] κέρδεσι LG. κέρδεσιν AC<sup>7</sup>.

1339. οὐκ \*ἀντατιμάσαιμ' ἄν] This reading, though found in no MS., is nearer to the first hand of L, and also more pointed, than οὐκ οὖν ἀτ. ἄν, the reading of C<sup>5</sup> and some inferior MSS. ἀντατιμάζω does not occur elsewhere, but is supported by the analogy of ἀνταδικεῖν.

1340. ἔν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων] 'That he stood alone, so far as I could see, as the noblest of the Argives.' ἔν' ἄνδρα is here intensive. Cp. Aesch. Pers. 327, εἰς ἀνὴρ πλείστον πόνον . . παρασχών.

1341. πλὴν Ἀχιλλέως] Cp. the lines of the 11th Odyssey quoted above, note on 1319; and Alcaeus, Fr. 48, τὸν ἄριστον πέδ' Ἀχιλλέα; Pind. Nem. 7. 40, κράτιστον Ἀχιλλέος ἄτερ.

1342. ἀτιμάζοντο] The passive, while emphasizing the verb, avoids the 2nd person. (E. on L. § 31. p. 1. 53 a, p. 1. 54 b.)

1344, 5. εἰ θάνοι] For the optative in supposing a general case, see Essay on L. § 36. p. 61 a (1). Join ἄνδρα . . τὸν ἐσθλόν.

1346. 'Do you mean, Odysseus, thus to fight on his side against me?'

1347. ἡνίκ' [At the moment when—.]

i. e. When he was known to have destroyed the herds, supr. 18, 31, 78, 122. In all these places, however, the hatred on the part of Ajax is more dwelt upon than that of Odysseus.

1349. κέρδεσιν.] Cp. Athens's ironical words to Ajax, supr. 107, πρὶν ἂν τί . . κερδάνης πλέον.

For the strength of ethical association in μὴ καλοῖς, cp. Thuc. 3. 55, where the Plataeans, pleading for their lives, state as a reason for having clung to Athens, καὶ προδοῦναι αὐτοὺς οὐκέτι ἦν καλόν: also Phil. 1304, ἀλλ' οὐτ' ἐμοὶ τοῦτ' ἐστὶν οὔτε σοὶ καλόν.

1350. 'A monarch cannot always observe the rule of piety.' Agamemnon, like the Athenian envoys at Melos, has recourse to 'necessity, the tyrant's plea.'

1351. 'But he can favourably regard the good advice of his friend.' Sc. δυνατὸν ἐστὶν αὐτῷ, implied in ῥᾶδιον, supr.

1352. τὸν ἐσθλὸν ἄνδρα] He echoes Odysseus's words, supr. 1344, 5: 'If, as you say, he had been a good man, he would have obeyed authority.'

1353. 'Enough. In yielding to a

- ΑΓΑ. μέμνησ' ὅποι' φωτὶ τὴν χάριν δίδως.  
 ΟΔ. ὅδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν. 1355  
 ΑΓΑ. τί ποτε ποιήσεις; ἐχθρὸν ὧδ' αἰδεῖ νέκυν;  
 ΟΔ. νικᾷ γὰρ ἀρετὴ με τῆς ἔχθρας πολὺ.  
 ΑΓΑ. τοιοῖδε μέντοι φῶτες ἔμπληκτοι βροτῶν.  
 ΟΔ. ἢ κάρτα πολλοὶ νῦν φίλοι καῦθις πικροί.  
 ΑΓΑ. τοιούσδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους; 1360  
 ΟΔ. σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.  
 ΑΓΑ. ἡμᾶς σὺ δειλοὺς τῇδε θῆμέρα φανείς.  
 ΟΔ. ἀνδρας μὲν οὖν Ἑλλησι πᾶσιν ἐνδίκους.  
 ΑΓΑ. ἀνωγας οὖν με τὸν νεκρὸν θάπτειν ἔαν;  
 ΟΔ. ἔγωγε· καὶ γὰρ αὐτὸς ἐνθάδ' ἔξομαι. 1365

1355. ἀνὴρ] ἀνὴρ L.A. γενναῖός] γενναῖός A. 1357. ἀρετῇ] . . ρετῇ L.  
 (ἢ ἀρετῇ?) ἢ βρετῇ C<sup>6</sup>AV<sup>3</sup>. ἢ ἀρετῇ Γ Pal. VM. ἢ ρετῇ Vat. ac M<sup>2</sup>. 1358. βρο-  
 τῶν] βροτῶν C<sup>6</sup>. βροτοῖς A. 1360. δῆτα] δῆ L. δῆτα AC<sup>7</sup>. 1362. δειλοῦς]  
 διλοῦς L. δειλοῦς C<sup>6</sup>. δειλοῦς A. τῇδε θῆμέρα] τῇδε θ' ἡμέρα L.A. φανείς]  
 φανείς C<sup>6</sup>A.

friend you get your own way.' Cp. the *στιχομυθία* in Aesch. Agam. 940-3. The implied reasoning is, 'Your friend desires your good, therefore in yielding your will to his you have your will.'

1355. Ajax' envious conduct since the award of the arms should not obliterate the remembrance of his former nobleness.

1357. τῆς ἔχθρας] 'Kindness prevails with me before enmity.' Sc. *μᾶλλον*, implied in *νικᾷ*. For the meaning of *ἀρετῇ*, cp. Thuc. 2. 34. § 6, 7. It is here partly 'the spirit of beneficence,' partly 'the wish to be thought kind.' See Essay on L. § 39. p. 73 b.

1358. 'Men who speak thus are prone to rashness.' *τοιιοῖδε*, sc. *ὥστε τὴν ἀρετὴν τῆς ἔχθρας προτιμᾶσθαι*. For the addition of *βροτῶν*, see Essay on L. § 40. p. 75, 3; and cp. especially O. C. 281, *φωτὸς ἀνοσίου βροτῶν*.

1359. 'Surely it is no new thing for those now friendly to be hereafter hostile.' Odysseus hints at the truth which Ajax professed to have learned, *supr.* 678 683. Ajax' love and service to the Argives has turned to bitterness. So has that of many before him; and so will that of many after him. Therefore

revenge against him should have an end.

1360. 'Is that the sort of friend you would recommend?' i.e. If Ajax was so fickle, do you advise me to treat him as a friend? Agamemnon speaks of an act of common humanity as if it implied special friendship.

1361. 'I care not to approve of hardness.' *ἐπαινεῖν* is echoed without being directly in point.

1363. Ἑλλησι πᾶσιν] 'In the sight of Hellas.'

1364. Agamemnon shows signs of yielding, but in doing so prepares to throw the responsibility upon Odysseus.

1365. This line must be interpreted with reference to the train of thought (or of dialectic) which follows it, and which ends the dispute. Odysseus gains his object (1) by quiet firmness, (2) by representing the burial of Ajax as a favour to himself (ll. 1371, 2). He therefore does not repel, but wilyly admits, the insinuation of interested motives made by Agamemnon in l. 1366. But how is Agamemnon brought to make this insinuation? According to a current explanation of l. 1365, it is by Odysseus' saying, 'I urge upon you the burial of Ajax, because I too shall come



- ΑΓΑ. ἡ πάνθ' ὅμοια· πᾶς ἀνὴρ αὐτῷ πονεῖ.  
 ΟΔ. τῷ γάρ με μάλλον εἰκὸς ἢ 'μαυτῷ πονεῖν;  
 ΑΓΑ. σὸν ἄρα τοῦργον, οὐκ ἐμὸν κεκλησεται.  
 ΟΔ. ὥς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει.  
 ΑΓΑ. ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὥς ἐγὼ 1370  
 σοὶ μὲν νέμωι' ἂν τῇσδε καὶ μείζω χάριν,  
 οὗτος δὲ κάκει κἀνθάδ' ὦν ἔμοιγ' ὁμῶς  
 ἔχθιστος ἔσται. σοὶ δὲ δρᾶν ἔξεσθ' ἃ †χρή.  
 ΧΟ. ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνώμη σοφδὴν  
 φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνὴρ. 1375  
 ΟΔ. καὶ νῦν γε Τεύκρῳ τὰπὸ τοῦδ' ἀγγέλλομαι  
 ὅσον τότ' ἐχθρὸς ἦν, τοσόνδ' εἶναι φίλος. [16 b.  
 καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,

1366. ὅμοια] ὁμοῖα A. 1367. πονεῖν] πονεῖν C<sup>2</sup>. φρονεῖν Γ. γρ. φρονεῖν R.  
 1368. ἄρα] ἄρα L. ἄρα AC<sup>7</sup> Vat. ac. 1369. ὥς] ὅσσ L. ὥς C<sup>6</sup>A. πο.ήσης] ποιήσεις L. πο(ι)ησης C<sup>6</sup>. ποιήσης A. πανταχῇ] πανταχοῦ A. γ'] om. LL<sup>2</sup>  
 Vat. a VM Pal. add. C<sup>6</sup>A Vat. c M<sup>2</sup>. 1372. ὁμῶς] ὁμῶς LG. ὁμῶς AC<sup>7</sup>.  
 1374. σ'] om. LG add. C<sup>5</sup>. γνώμη] γνώμη L. γνώμην Pal. 1376. ἀγγέλλομαι] ἀγγέλομαι L, 1377. φίλος] φίλον LG. φίλος C<sup>5</sup>A.

to this,' viz. to death. The sentiment is a noble one, and is in accordance with Odysseus' words to Athena in *supr.* 124 (οὐδὲν τὸ τοῦτου μάλλον ἢ τοῦμὸν σκοπῶν). But how can it provoke even from the most short-sighted of mortals an accusation of selfishness? For the 'I' in this case is 'I and you, and all men.' It is better therefore to understand Odysseus to say, 'I urge this course upon you because I mean to follow it,' i.e. My vote in the council will be given in favour of permitting the funeral. Odysseus thus tacitly sets his moral influence against the authoritative voice of Agamemnon; whose rejoinder in 1366 is then the natural expression of a weak man in office who is losing the support of a powerful subordinate. 'It is the way of the world! Every man seeks his own ends, I see!' And Odysseus in l. 1367, without caring to resent the sneer, simply reaffirms his right to take a line of his own, and pleads the reasonableness of his trying to win those in authority over to his side. On which Agamemnon (l. 1368) throws the entire responsibility on Odysseus, and Odysseus says (l. 1369), 'That makes no differ-

ence. Your consent, in whatever terms it is granted, will be equally kind.' If this is rejected, l. 1366 must refer not to Odysseus' words, but merely to his attitude of dissent. l. 1367 is thus less pointed.

For the meaning given to ἐνθάδ' ἔξομαι. l. 1365, cp. Eur. *Androm.* 342, ἀλλ' εἰσιν οἱ χρή,—and for ὥς ἂν, l. 1369, cp. O. C. 1361, and note.

1371. σοὶ μὲν, κ.τ.λ.] For this ungracious expression, cp. O. T. 671, 2, τό γὰρ σὸν, οὐ τὸ τοῦδ', ἐπιοικτεῖρα στόμα | ἐλαινόν, οὗτος δ', ἐνθ' ἂν ᾗ, στυγῆσεται.

1372. κάκει κἀνθάδ'] E. on L. §41. p. 78.

1373. σοὶ δὲ . . ἃ †χρή.] 'You may do what you must:' an ill-humoured way of saying, 'Do as you please.' χρή, although rejected by Dindorf and others in favour of χρής, i.e. χρήσεις, is not inexpressive, and is possibly right. Cp. El. 606.—Exit Agamemnon.

1375. τοιοῦτον ὄντα] 'While you act in this way.' Cp. Phil. 1049, οὗ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμ' ἐγώ.

1376. ἀγγέλλομαι]. 'I declare my self.' Cp. Thuc. 8. 86. § 8, ἐπαγγελλόμενοι . . ὥστε βοηθεῖν.



- καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὅσον  
 χρὴ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς. 1380
- ΤΕΥ. ἄριστ' Ὀδυσσεύ, πάντ' ἔχω σ' ἐπαινέσαι  
 λόγοισι· καὶ μ' ἔψευσας ἐλπίδος πολὺ.  
 τούτῳ γὰρ ὦν ἔχθιστος Ἀργείων ἀνὴρ  
 μόνος παρέστης χερσίν, οὐδ' ἔτλης παρὼν  
 θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα, 1385  
 ὥς ὁ στρατηγὸς οὐπιβρόντητος μολών,  
 αὐτὸς τε χῶ ξύναιμος ἠθελῆσάτην  
 λωβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.  
 τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατὴρ  
 μνήμων τ' Ἐρινὺς καὶ τελεσφόρος Δίκη 1390  
 κακοὺς κακῶς φθείρειαν, ὥσπερ ἤθελον  
 τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως.  
 σὲ δ', ὦ γεραίου σπέρμα Λαέρτου πατρός,  
 τάφου μὲν ὀκνῶ τοῦδ' ἐπιψαύειν ἔαν,  
 μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ· 1395  
 τὰ δ' ἄλλα καὶ ξύμπρασσε, κεῖ τινα στρατοῦ

1379. ὅσον] ὅσον C'.  
 αὐτὸν] λωβητὸν αὐτὸν L.

1380. ἀνδράσιν] ἀνδράσι LF Pal.  
 1390. Ἐρινὺς] Ἐρινὺς L. Ἐρινὺς C<sup>6</sup> AF.  
 φθείρειαν] φθείρειαν (εἰ from ἦ) L. ὥσπερ] . . (σ) ὥσπερ L. 1395. ποιῶ] ποιῶ(ι)? L.  
 ποιῶ A. (ποῶ or ποῶ Pal. pr. ποῶ corr.) 1396. ξύμπρασσε] ξύμπραττε LAF Pal.

1388. λωβητὸν  
 1391. φθεί-

1382. λόγοισι] 'By reason of thy speech.' Essay on L. § 41. p. 21 b (2).

ἔψευσας ἐλπίδος] Cp. O. T. 1432, ἐπεὶ ἐλπίδος μ' ἀπέσπασας.

1383. ἔχθιστος] 'Most hated,' as supr. 818, μάλιστα μισηέντος, ἔχθιστου θ' ὄραν.

1384. χερσίν] 'With effective aid.' Odysseus had not only spoken in Ajax' behalf, but had offered actual help.

παρὼν is little more than expletive here, but suggests that Odysseus was too noble to stand by and see wrong done to his dead enemy.

1385. θανόντι . . ζῶν] Essay on L. § 14. p. 76.

1386. οὐπιβρόντητος] ἐπιβρόντητος is either (1) 'senseless;' or (2) 'deserving the lightning-stroke.' Cp. supr. 103, τούτῳ τριπτον κινᾶδος, and note.

1389. Ὀλύμπου τοῦδ'] Olympus in

Sophocles almost loses the notion of place, and is associated with the sky overhead. Ant. 758, οὐ, τόνδ' Ὀλυμπον.

1390. μνήμων] Cp. especially Aesch. Eum. 381-3, κακῶν τε μνήμονες σεμναὶ | καὶ δυσπαρήγοροι βροτοῖς.

1392. λώβαις] 'Injuringly.' For this dative of manner, see Essay on L. § 14. p. 20 a, and cp. especially Ant. 1003, σπάντας . . ἀλλήλους φοναῖς. The expression is justified by Menelaus' words, supr. 1064, 5.

1395. Cp. Od. 11. 543, 563. Teucer fears that the spirit of Ajax will be offended if Odysseus stands beside his grave. In Herodotus, 5. 67, the dead hero Adrastus is supposed by Cleisthenes of Sicyon to be disgusted by his adoption of the dead hero Melanippus, son of Astacus.

1396, 7. κεῖ τινα στρατοῦ | θέλεις

θέλεις κομίζειν, οὐδὲν ἄλγος ἔξομεν.

ἐγὼ δὲ τᾶλλα πάντα πορσύνω· σὺ δὲ

ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.

ΟΔ. ἀλλ' ἤθελον μὲν· εἰ δὲ μή' στί σοι φίλον 1400

πράσσειν τάδ' ἡμᾶς, εἴμ', ἐπαινέσας τὸ σόν.

ΤΕΥ. ἄλλισ' ἤδη γὰρ πολλὸς ἐκτέταται

χρόνος. ἀλλ' οἱ μὲν κοίλην κάπετον

χερσὶ ταχύνετε, τοὶ δ' ὑψίβατον

τρίποδ' ἀμφίπυρον λουτρῶν ὁσίων 1405

θέσθ' ἐπικάιρον·

μία δ' ἐκ κλισίας ἀνδρῶν ἴλη

τὸν ὑπασπίδιον κόσμον φερέτω.

παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,

1404. χερσὶ ταχύνετε] χεροῖν ταχύνετε LA. χερσὶ ταχύνετε Vat. ac VV<sup>3</sup>. χερσὶ ταχύνετε Pal.

κομίζειν] (1) 'And if you wish to bring any member of the host.' Or (2) 'If you wish any of the host to carry him;' —(not 'to bury him.' κομίζειν has not the meaning of συγκομίζειν, supr. 1048. In Eur. Androm. 1263, 4, ἀλλ' ἔρπε Δελφῶν ἐς θεόδμητον πόλιν | νεκρὸν κομίζων τόνδε, the meaning is, 'Go and take this dead body to Delphi's god-built town.')

1398. Observe the repetition of τᾶλλα after τὰ ἄλλα, with a different reference.

1401. ἐπαινέσας τὸ σόν] 'Approving your decision,' i.e. not complaining of it.

1402 foll. Exodos. The anapaests give the signal for departure, and probably indicate that Ajax is not to be buried in the fatal spot, but is carried off the stage in solemn procession.

1402. The unseemly interruption of the Atreidae has delayed the burial.

1403-8. Perhaps the tripod and the armour were carried in the procession, which would go forth while the Chorus or the Coryphaeus chanted ll. 1418-20. During the words of Teucer, various attendants are moving to and fro, until at l. 1413 all is ready, and the procession forms.

1404-5. ταχύνετε . . θέσθ'] The digging of the grave takes time. The

tripod is set up in a moment. Hence the change of tense.

1404-6. τοὶ . . ἐπικάιρον] 'Others set over the fire the tripod on its lofty stand, ready to serve for pure lustration.' The words of Ajax, supr. 654, compared with 862, suggest that he bathed himself before his end. But Teucer could not know this, and in any case the lustration was necessary, especially after the self-violence. For ἀμφίπυρον, which is predicative, cp. ll. 18. 344, ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν. τοί continues the epic note struck in κοίλην κάπετον. λουτρῶν is a genitive of respect after ἐπικάιρον, 'With a view to,' 'For the purpose of.' Cp. Thuc. 3. 92. § 5, τοῦ . . πολέμου καλῶς . . καθίστασθαι.

1407, 8. According to the wish of Ajax expressed to the mariners, supr. 572 foll., his body-armour is to be buried with him, while the shield is left to Eurysaces. The Chorus must be supposed to have communicated this message to Teucer. See Introduction. Join ἐκ κλισίας φερέτω. The crowd who have gathered are now ready as one man to obey Teucer.

1409-13. 'Yes, and do thou, dear boy, as far as thy strength allows, help me thus to lift thy father's frame, applying thy hands with loving care. For the darkened life-current still issues from

φιλότῃτι θιγὼν πλευρὰς σὺν ἐμοὶ  
 τάσδ' ἐπικούφιζ'· ἔτι γὰρ θερμαὶ  
 σύριγγες ἄνω φυσῶσι μέλαν  
 μένος. ἀλλ' ἄγε πᾶς, φίλος ὅστις ἀνὴρ  
 φησὶ παρεῖναι, σούσθω, βάτω,  
 τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ  
 κούδενί πω λῶνι θνητῶν  
 [Αἴαντος, ὅτ' ἦν, τότε φωνῶ.]

1410

1415

ΧΟ. ἦ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν  
 γνῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις  
 τῶν μελλόντων, ὃ τι πράξει.

1420

1410. πλευρὰς] πλευρᾶς A. 1411. ἐπικούφιζ'] ἐπικούφισ. (ε or ι?) L. ἐπικού-  
 φ' ζε I<sup>2</sup>V Pal. ἐπικούφισ C<sup>2</sup>AV<sup>3</sup>. 1412. φυσῶσι] φυσῶσιν L. 1414. φησί]  
 φησὶν L. 1417. τότε] ποτε Pal. 1418. ἰδοῦσιν] ἰδοῦσι A.

the warm arteries.' The clause with γάρ gives the reason for the addition of φιλότῃτι θιγὼν. The σύριγγες are the circular mouths of the several arteries, which were imagined to be full of air, and to blow forth the blood. ἄνω is 'into the air.' Cp. Phil. 783, τῷδ' ἐκ βυθοῦ | κηκῖον αἷμα. Others, comparing supr. 918 (when the wound was recent), explain σύριγγες of the nostrils, and suppose Teucer merely to raise the shoulders in order to stay the flow of blood.

1415. τῷδ' ἀνδρὶ] Essay on L. § 12. p. 18.

1416. κούδενί πω λῶνι] The whole c'ause is affected by attraction. Essay

on L. § 35. p. 60; and cp. 'nonsuch,' 'nonpareil,' 'on ne peut mieux,' and similar idioms of modern speech.

1417. [Αἴαντος . . φωνῶ] 'Than Ajax, I speak of the time when he was in life.' This line is open to question, chiefly on the metrical ground of the awkwardness of closing a system of marching anapaests with two paroemiacs. For ὅτ' ἦν, cp. Eur. Fr. 313 (the shade of Bellerophon is apostrophizing his former self), ἦσθ' εἰς θεοὺς μὲν εὐσεβής, ὅτ' ἦσθ', αἰεὶ, κ.τ.λ.

1420. ὃ τι πράξει] 'What his fortune will be.' Cp. O. T. 73, 4, καὶ μ' ἤμαρ ἤδη . . λυπεῖ, τί πράσσει.

НАЕКТА.





## INTRODUCTION.

No one can claim for the *Electra* of Sophocles any quality approaching the unrivalled grandeur of the Orestean trilogy. It has neither the entrancing interest nor the far-reaching influence of that colossal work ; and we must abstract our minds in some degree from Aeschylus, if we would do justice to the later poet's isolated treatment of the central crisis in the legend of the Pelopidae. But it is necessary for the sake of clearness to notice some of the differences which mark in the *Electra* an entire independence and originality of design.

In his conception of the antecedent circumstances Sophocles has chosen to abide by the older and simpler form of the legend, and in his treatment of the culminating event he has given the chief prominence to the person of *Electra*.

1. Sophocles adheres closely to the story which is known to us from Homer, and from which Aeschylus has diverged at various points. Aegisthus is the chief agent in the crime, although he and Clytemnestra both take part in it ; his influence over her has been her real motive. The murder is committed either at, or immediately after, a feast given to Agamemnon upon his return. He is struck down upon his own hearthstone. There is no mention of the bath, or of the 'evil wealth of garments,' which play such a conspicuous part as the accomplices of the magnificent Aeschylean murderess.

2. That Sophocles knew the work of Aeschylus, which he refrained from following, is evident from several minor reminiscences<sup>1</sup>. He also appears to have added some touches of his own. In the Agamemnon, Orestes was sent to the care of Strophius before his father's return. In Pindar, his nurse Arsinoe saves him at the time of the murder, and sends him forth. In Sophocles this is done by *Electra* herself, who through the hands of her father's one faithful servant, commits him to the care of Strophius as her father's friend. But, since Strophius could then be no friend to Aegisthus, the first news of Orestes' pretended death purports to come from Phanoteus, who, being the enemy of Strophius, is the 'war-friend' of Aegisthus.

Sophocles thus provides his drama, in the person of the Paedagogus, with one of those connecting links of which he is so fond, and also

<sup>1</sup> The mutilation, the demon in Clytemnestra's form, the N. E. gale at Aulis, —not a calm as in Eur. *Iph. Aul.*,—the urn, Aegisthus without his guard.

adds greatly to the depth and consistency of his principal character, whose first act in the day of her calamity has determined the result which is now imminent, and for which she has worked and waited ever since with unexampled constancy.

3. In the *Electra*, as a single drama, the consummation must be rapid and complete. The express command of Phoebus is a sufficient sanction for the action of Orestes. He is visited by no doubts, by no remorse. Pylades is therefore silent, and the chief effect of his presence is to render probable the ease with which Aegisthus is overpowered. The 'Eumenides' have disappeared. The ethical interest is of a different kind, less impressive, certainly, but not less real. It centres in the person of *Electra* herself, whose successive emotions are the true exponents of the situation as intended by Sophocles. The horror of the act of matricide is softened for us, not by the casting vote of Athena, with her arguments 'ad Areopagum,' nor by the pacification or bribing of the Furies, but by the spectator's sympathy with *Electra* and the impression produced upon us by the inexhaustible love for her father which lies at the root of her strong hatred. We are also made to feel that her love and hatred are not blind in their intensity, but are combined with a definite purpose to which they furnish an irrepressible life.

4. It may be worth while briefly to call attention to some differences of minor import. The dream of Clytemnestra is different. So is the occasion of the wrath of Artemis at Aulis. The lock of hair is found not by *Electra* but by Chrysothemis, as it is she, and not *Electra*, who has consented to make the offering. Mycenae is restored in imagination, whereas for Aeschylus, who wished to conciliate Argos<sup>1</sup>, the destruction of the former capital by the Argives was too recent to admit of this. No allusion is made to the banquet of Thyestes, but only to the *πρώταρχος ἄρτη*, the death of Myrtilus. Other minute points of divergence are mentioned in the notes.

#### THE ARGUMENT.

Athena was the prime mover in the *Ajax*,—in the *Electra* it is Apollo who, although not visibly present, dominates the action. He is seconded by Hermes the conductor, both as the God of craft and of the nether world.

Orestes having been saved by *Electra* at the time of his father's death, and sent by the hand of an old and trusted servant to the care of Strophius, Agamemnon's friend in Phocis, is now of full age, and by the express command of Phoebus returns to Argos, disguised as a Phocian. He is attended only by the same old servant, and by his friend Pylades the son of Strophius. His resolution to avenge his father is already bent up to the height, and his plan is clearly formed. He and Pylades have brought an urn with them which is

<sup>1</sup> *Eum.* 762-777.

supposed to contain the ashes of the dead Orestes: and after paying due rites at Agamemnon's tomb, they are to present themselves to Clytemnestra and Aegisthus. But first the old servant is to appear before the usurping king and queen, disguised as a messenger from Phanoteus, their Phocian friend, and to relate the fact, which he knows to be a joyful one for them, that Orestes has been killed in a chariot-race, at the Pythian festival. Thus all suspicion of deceit lurking behind the funeral urn is obviated (ll. 1-76).

By a fortunate coincidence, or rather by the providence of Hermes and Apollo, Aegisthus is gone into the country, so that Clytemnestra is surprised in his absence, and when, on hearing the news, he incautiously hastens home unattended, he is unnerved by finding her already dead, and offers no resistance to the two young men.

Orestes, literally following the command of Phoebus, is resolved to communicate his intention to no one, and therefore, by the advice of the Paedagogus, refrains from listening to Electra, when at the opening he has the opportunity of overhearing her complaint (ll. 77-85). Hence she partakes of the deception, and is led to believe with Clytemnestra that her brother is really dead. By this means the poet is enabled to exhibit her character to us in its full proportions of deep tenderness and heroic strength.

She is first seen in private converse with her Argive friends,—not slaves but free women,—who remain faithful to her and to the memory of Agamemnon, and try to soothe the excess of her persistent grief. This has grown stronger as the hope of Orestes' coming seems to fade away. The sympathy which she excites in the spectator is no mere impulse of compassion, but a strong and rational approval of her constancy to her father. She has never ceased to hope that he may be avenged and that Orestes may be restored to his rightful place on Agamemnon's throne. The cruel treatment by which Aegisthus and Clytemnestra have tried to break her spirit, has only strengthened her determination, and is felt by her as an additional slur upon her father's memory, and an aggravation of his wrongs. But it is not this for which she chiefly mourns. The true misery for her is to be dependent in any way upon his murderers, and to be obliged to live with them on any terms (ll. 86-324).

We next see her in conversation with her weaker sister, who, while pained at heart by what has been done, thinks it well to yield to necessity, and to submit outwardly to evils which she cannot remove. This conversation introduces a fresh incident. For Chrysothemis is on her way to the tomb of Agamemnon with offerings from Clytemnestra, who has been alarmed by a vision of him. Electra's hopes are thus revived; and Chrysothemis is for the moment overborne by her sister's enthusiasm (ll. 325-471).

When she is gone, and the chorus have chanted their thoughts about the vision, Clytemnestra herself comes forth, wishing still further to quiet her conscience by an offering to Apollo before the gate. She is disturbed at seeing Electra, and an altercation follows, in which the weak criminal woman strives in vain to justify her act.



Electra under the influence of her new hope replies with more composure than hitherto, but so as to rouse her mother almost to fury. Clytemnestra suddenly recollects, however, the object of her coming. She demands silence, and prays in secret to the God, who, as the spectator knows, has already decreed her ruin<sup>1</sup> (ll. 472-659).

It is at this moment that the old man re-enters, professing to be newly arrived from Phocis, and, as if in answer to her prayer, gives a vivid and circumstantial account of Orestes' death. Coming, as he pretends, from Aegisthus' friend Phanoteus, he is at once believed. Clytemnestra is elated, and Electra sinks to despair (ll. 660-870).

Meanwhile Chrysothemis has made her offering, and in doing so has found the lock of hair which Orestes had just laid upon the tomb. She leaps to the conclusion that their brother is come. But her glad news brings no comfort to Electra, who believes the gift to have been placed there by some one in memory of Orestes, who is dead. Having easily convinced her sister of the truth of this, she discloses her own desperate resolution, that they should both join to kill Aegisthus, come what may. When Chrysothemis shrinks back, Electra, feeling herself completely isolated and desolate, reiterates her determination to kill Aegisthus with her own hand. The chorus lament over the quarrel between the two sisters, and applaud the constancy of Electra, who remains alone upon the stage (ll. 871-1097).

Then Orestes and Pylades enter with the urn. On seeing it and being permitted to hold it, Electra's sorrow finds relief in tears. At this Orestes is profoundly moved; his resolve gives way to his affection, and he gently reveals himself. Electra becomes almost incoherent in her ecstasy of joy (ll. 1098-1287).

Orestes soon reverts to his purpose, which, however, is somewhat endangered by the fulness of his sister's emotion, when the Paedagogus enters and warns them to be brief, at the same time informing the two friends of the state of matters in the house, where Clytemnestra is still alone, but Aegisthus is momentarily expected. Electra's feelings burst forth once again in welcome to the old man, in whom she 'sees her father' (ll. 1288-1371).

Orestes and Pylades now enter the house, taking the urn with them, while Electra prays to Apollo for their success. She follows them in, and the chorus, while the proscenium is vacant, chant a brief and solemn strain in anticipation of the event which Ares and Hermes are in the act of bringing to pass (ll. 1372-97).

Electra comes forth again to watch for Aegisthus, and with suppressed excitement tells the women what she has seen:—Clytemnestra decking the urn for burial, while its supposed occupant is standing by her, ready to put her to death (ll. 1398-1402).

The word is hardly spoken when Clytemnestra's cry of alarm is heard. She calls in vain for Aegisthus, and implores her son to have

<sup>1</sup> It is difficult here to separate, with Mr Evelyn Abbott in his able Essay on the religion of Sophocles, between Apollo Lyceus and the Pythian Apollo.

Cp. O. T. 908, 919, where a similar effect is produced by Jocasta's prayer to the god who has ordained her fall. And see Aesch. Ag. 509-13.

pity on her. On this Electra shouts, so as to be heard by Orestes, 'Thou hadst no pity for him nor for his father.' Then comes the blow and the death-shriek within, and the further shout of Electra before the door, 'Give a second stroke, if thou hast strength for it.' The second stroke is given, and is followed by a second shriek. Electra cries again, 'Would that the shriek was for Aegisthus too!' The horror-stricken women utter a few brief notes of sadness and awe, which remind us, for the moment, of the Oresteia, but are forgotten in the sequel (ll. 1403-1421).

Orestes comes forth with the bleeding sword, and says that 'All is well, if Apollo's word was well.' Further comment is cut short by the approach of Aegisthus, on which Orestes and Pylades retire within (ll. 1422-1438).

Aegisthus has heard of the arrival of the Phocian messengers with news of the death of Orestes, and in his eagerness he has left his guard behind him (cp. Choeph. 768 foll.). Electra, whose triumph finds vent in subtle irony, is conducting him within the palace, when by an *ἐκκύκλημα*, the body of Clytemnestra is discovered, veiled, with Orestes standing by. Believing the body to be that of Orestes, he is withdrawing the veil and at the same moment asking to see Clytemnestra, when the truth is made known to him, at once in word and deed (ll. 1439-74).

We may believe that, coming from his own fields, he is but lightly armed. At all events he is unattended, and unmanned by what he sees. Yet, as he is driven in by Orestes, who will slay him at the hearth, where Agamemnon fell, he speaks one spirited word: 'Must this house of force behold the evils of the race of Pelops past and to come?' (ll. 1475-1504).

The chorus take no notice of this foreboding, and in conclusion (ll. 1508-10) celebrate the final emancipation of the seed of Atreus; as if by the return and triumph of Orestes

All 'the clouds that loomed upon' the 'house,'  
Were 'in the bosom of the Ocean buried.'

#### REMARKS.

The Electra can never appeal directly to modern sympathies. The idea of righteous vengeance is happily alien from Christian tradition, —and, it must be added, the family affections have been so modified by wider and more complex interests, that intense and sustained emotion about one who has long been dead is no longer easily conceivable. But to appreciate this drama rightly as a work of art, we must imagine a state of the world (not very remote from us after all), in which the desire of vengeance for wrong done to a father,—the resolution to vindicate his name and his inheritance from gross abuse,—was not only compatible with nobleness, but constituted one of the highest forms of virtue. And psychologically, at least, the union in one person of a great love with a great abhorrence,

—the love being the measure of the hatred,—is extremely interesting,—if only as an illustration of ancient feeling.

It was in elaborating the part of Electra that Sophocles had the best chance of successfully recasting the fable, for this was the aspect of it which Aeschylus had most slightly touched, having perhaps intentionally kept her out of the way at the time of the murder. 'The Electra of Aeschylus,' says Mr. Paley, 'wins our sympathy, but that is all, for she leaves the stage not to return at an early period in the action, after a prayer to the spirit of her father that she may get safely away after killing, or causing to be killed, Aegisthus.' Without questioning the implied interpretation of Cho. 482, it may be observed that these brave words are spoken by the maiden when her brother is at her side. By herself, before his coming, she is timorous, excitable, irresolute,—of the simple type of female nobleness to which the tender strength of Aeschylus inclined him, pure-hearted, modest, tremulous; capable of self-sacrifice, ay, and of fierceness too;—but needing a strong arm to lean upon,—so contrasting forcibly with the 'monstrous manslaying woman.'

Against this grandly pathetic picture Sophocles has set the different ideal of the heroic maid, whose life is dominated by one thought, the thought of her father, and by one feeling, the hope of righting him through her brother's hand. As in Antigone, so also in her, this firm attitude arises out of purely feminine emotions. But in place of the impetuous action of Antigone which is crowned with death, Electra carries her persistent endurance through the best years of life. And if she comes forth from the fiery trial with a spirit indurated against her unnatural mother (cp. the similarly 'fixed idea' in Oedipus at Colonus and Philoctetes), we find in the recognition scene that the fountain of natural affection in her breast is as fresh and as abundant as ever.

Clytemnestra, on the other hand, is purposely made weaker and more base than she is in Aeschylus. Not revenge for Iphigeneia, but only the low passion for Aegisthus has been her ruling motive. So Electra affirms, and the chorus repeat after her (l. 198, *ἔπος δὲ κρείνας*); and so the spectator is led to believe. She consents to the proposed immurement of her daughter, and would have killed Orestes if she could. This is nowhere asserted in Aeschylus, whose Clytemnestra when she has slain her husband laps herself in security, and when she first hears of her son's death, feels herself alone in the world (Cho. 691 foll.). The Clytemnestra of Sophocles appears surprised at herself, when on hearing the tidings from the Paedagogus, she is overcome by natural emotion. But this soon passes, and she makes her last exit in high exultation. Thus the spectator is reconciled to her fate.

The contrasted person of Chrysothemis, like that of Ismene in the Antigone, was rendered possible by the presence of a third actor. She represents the more yielding and impressionable type of female character, which in Electra has been overworn by suffering, or suppressed by resolve.



The part of the chorus is subordinated to that of the chief person more than elsewhere in Sophocles, except in the *Philoctetes*. The *Strophe* of *Electra* being chiefly the expression of feeling, she herself produces a great portion of the effect which is elsewhere obtained through the choral songs, and the scenes in which her part is purely lyrical occupy 279 lines of the 1510 of which the play is composed, —while the lyric part assigned to the chorus separately occupies only 110. And *Electra* is present throughout the choric passages, with the single exception of ll. 1384–97. As already observed, the chorus are freewomen, and not captives, as in the *Chœphori*<sup>1</sup>.

## LANGUAGE AND METRE.

1. The power of steeping horror with beauty, which is so noticeable in the style of the *Oedipus Tyrannus*, pervades the *Electra* also in a remarkable degree. The auspicious influence of *Phœbus* seems to radiate everywhere<sup>2</sup>. That tendency which Lessing attributed to the ancients generally, to soften the idea of Death, is far stronger in Sophocles than in *Aeschylus*. Not only are the *Erinyes*, whom he afterwards made beautiful<sup>3</sup>, here removed by him altogether from their traditional place, but the antecedent horrors of the house of *Pelops* are simply alluded to, and not, as in the *Oresteia*, brought vividly before the eye of the mind. That which the poet represents as the primal sin, and as having brought all the succeeding outrages in its train, viz. the treacherous act of *Pelops* on his bridal journey in hurling *Myrtilus*, his benefactor, into the sea, is described in words of tender beauty,—‘*Myrtilus* was plucked out from the gorgeous car, and sent to slumber in the depth of the sea.’ *Amphiaraus* is not swallowed of the Earth, but simply ‘hidden.’

Yet the subtle simplicity of diction which produces this effect, detracts in no way from the force and rapidity of the action, but is combined, for the most part, with a directness hardly to be found elsewhere. There is occasionally indeed an over-refinement of expression which (like refracted light in water) is the more puzzling because of the transparency of the medium, and in the long *commos* which follows the entrance of *Electra*, and purposely delays the action that it may be hurried afterwards, there are some troublesome obscurities arising from this cause. But all is comparatively plain and straightforward again when the action is resumed.

2. It has been already observed that the part of the chorus in the *Electra* is more than usually subordinated to that of the chief person. As a natural consequence of this the most elaborate of the lyric strains are put into the mouth of *Electra*. The metres of the first *commos*, or *commatic parodos*, ll. 121–250, are studiously varied, and may profitably be compared with those of *Ant.* 806–882. The second *commos*, ll. 823–70, although brief, and broken up into short phrases,

<sup>1</sup> See note on l. 764.

<sup>2</sup> This was rightly emphasized by

Professor Jebb in his separate edition of this play.

<sup>3</sup> See vol. i. p. 281.



is also a careful rhythmical study. And the same may be said of the lyrical portion of the recognition scene, ll. 1232-1287. The protagonist must have been an accomplished singer. The choral odes, on the other hand, although beautiful, are slighter than elsewhere in Sophocles, unless in the *Philoctetes*. There are properly speaking only two stasima, ll. 472-515, consisting of strophe, antistrophe, and epode, and ll. 1058-1096, consisting of two strophes and antistrophes. For the short strophe and antistrophe, 1384-97, in which paeons, iambics and dochmiacs are impressively combined, is rather a canticle than an ode. Cp. *Ant.* 781-800, *O. C.* 1556-78.

The *senarii* have a peculiar finish, equability, and roundness, together with a light and rapid flow, and that ἀφέλεια or smoothness which comes of an entire fusion of thought in expression. There are comparatively few trisyllabic feet. L. 330 is without caesura.

#### STATE OF THE TEXT.

In the *Electra*, as in the *Ajax*, there are very few places in which the other MSS. correct errors in L. Yet there are some striking variants. In l. 676, for example, the reading νῦν τε καὶ τότε ἐννέπω has not the appearance of a Byzantine conjecture. Here and there the Scholia preserve traces of readings which are lost to our MSS., and in one instance at least (l. 363), the reading thus indicated appears to be the right one.

# ΗΛΕΚΤΡΑ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ΟΡΕΣΤΗΣ.

ΗΛΕΚΤΡΑ.

ΧΟΡΟΣ.

ΧΡΥΣΟΘΕΜΙΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΛΙΓΙΣΘΟΣ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΠΥΛΑΔΗΣ.

ΘΕΡΑΠΑΙΝΑ.



## ΠΑΙΔΑΓΩΓΟΣ.

᾽Ω τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ [17 a.]  
 ᾽Αγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι  
 παρόντι λεύσσειν, ὦν πρόθυμος ἦσθ' ἀεί.  
 τὸ γὰρ παλαιὸν ᾽Αργος οὐπόθεις τόδε,  
 τῆς οἰστροπλήγος ἄλσος ᾽Ινάχου κόρης· 5  
 αὕτη δ', ᾽Ορέστα, τοῦ λυκοκτόνου θεοῦ  
 ἀγορὰ Λύκειος· οὐξ ἀριστερᾶς δ' ὁδε

1. στρατηγήσαντος] γρ. τυραννήσαντος C<sup>2</sup>. 3. λεύσσειν] λεύσειν AGC<sup>7</sup>.  
 λεύσσειν A<sup>o</sup>. 4. οὐπόθεις] οὐ retouched L. οὐ ᾽πόθεις A. 7. οὐξ] οὐξ A.

1 foll. The old man who has taken charge of Orestes since the time of his father's murder (infr. 11 foll., cp. 1348 foll.) now does for him what Achilles hoped that Patroclus would have done for Neoptolemus, II. 19. 328-333, πρὶν μὲν γὰρ μοι θυμὸς ἐνὶ στήθεσσι ἐώλπειν | οἷον ἐμὲ φθίσεισθαι ἀπ' ᾽Αργεος ἵπποβό- τοιο | αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίηνδε νέεσθαι, | ὥς ἂν μοι τὸν παῖδα θοῇ ἐνὶ νηϊ μελαίνῃ | Σκυρόθεν ἐξαγάγοις, καὶ οἱ δείξεις ἑκάστα, | κτήσιν ἐμὴν δμῶάς τε καὶ ὑπερεφές μέγα δῶμα. Cp. also Od. 13. 344 foll. where Athena points out the features of Ithaca to Odysseus.

ὦ τοῦ . . παῖ] The heroic achievements of his father afford the chief incentive to the mind of Orestes. Cp. infr. 694, 5, ὄνομα δ' ᾽Ορέστης, τοῦ τὸ κλεινὸν Ἑλλάδος | ᾽Αγαμέμνονος στρα- τευμ' ἀγείραντός ποτε.

3. ὦν πρόθυμος ἦσθ' ἀεί] Cp. Od. 1. 40, 1, ἐκ γὰρ ᾽Ορέσταιο τίσις ἔσσεται . . | ὀππότε ἂν ἡβήσῃ τε καὶ ἥς ἱμεῖρεται αἰῆς.

4 foll. The description passes from what is general and remote to what is nearest to the eye. 'Argos' here includes the plain of Argos (as even in Thuc. 6. 105, ἐς τὸ ᾽Αργος ἐσέβαλον). Mycenae is the seat of government, and the site of the future city of Argos, sup-

posed at this time to be still inhabited 'village-wise,' is marked by the ἀγορὰ Λύκειος. It is not necessary to suppose that all the objects mentioned here could really be taken into one view. But the site of Mycenae commands the whole plain. The Heraeum, according to Pausanias, would really be on the left hand of those approaching Mycenae by way of Corinth. See Mr. Paley's note. Apollo Lyceus is here the wolf-slayer, i. e. the protector of the flock, perhaps with reference to Aegisthus, who is called a wolf in Aesch. Ag. 1259. Aeschylus (S. c. T. 145) connects Λύκειος with λύκος in a different way (Λύκει' ἀναξ, Λύκειος γενοῦ στρατῷ δαίφ).

5. ἄλσος] 'The sacred ground,' i. e. the place consecrated by her first wanderings when her father sent her ἀφετον ἀλᾶσθαι (Aesch. Prom. 666). Cp. Aesch. Suppl. 50, ἐν ποιονόμοις ματρὸς ἀρχαίας τόποις, Ant. 845, Θήβας . . εὐαρμάτου ἄλσος.

7. ἀγορὰ Λύκειος] The temple of Apollo in the agora seems to have been the most sacred place in Argos. See Thuc. 5. 47, where it is enacted that the terms of the treaty shall be inscribed by the Argives ἐν στήλῃ λιθίνῃ . . ἐν ἀγορᾷ ἐν τοῦ Ἀπόλλωνος τῷ ἱερῷ.



Ἦρας ὁ κλεινὸς ναός· οἷ δ' ἰκάνομεν,  
 φάσκειν Μυκῆνας τὰς πολυχρύσους ὄραν  
 πολύφθορόν τε δῶμα Πελοπιδῶν τόδε,  
 ὅθεν σε πατὴρ ἐκ φόνων ἐγὼ ποτε  
 πρὸς σῆς ὁμαίμου καὶ κασιγνήτης λαβὼν  
 ἤνεγκα κᾶξέσωσα κᾶξεθρεψάμην  
 τοσόνδ' ἐς ἡβης, πατρὶ τιμωρὸν φόνου.  
 νῦν οὖν, Ὀρέστα καὶ σὺ φίλτατε ξένων  
 Πυλάδῃ, τί χρὴ δρᾶν ἐν τάχει βουλευτέον·  
 ὥς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας  
 ἔφα κινεῖ φθέγματ' ὀρνίθων σαφῇ,  
 μέλαινά τ' ἄστρον ἐκλέλοιπεν εὐφρόνῃ.

10

15

9. ὄραν] ὄραιν L pr. ὄρᾶν A. ὄρᾶν Vat. ac. 10. πελοπιδῶν] πελοπιδᾶν, ὦν L.  
 14. τιμωρὸν φόνου] τιμωρῶν φθόνου L. corr. p.m. or C<sup>2</sup>. 15. versus a p. m. in  
 margine additus. 16. Πυλάδῃ] πυλάδῃ(σ) L. δρᾶν] δρᾶν A.

8. οἷ δ' ἰκάνομεν] The antecedent to the relative *οἷ* is lost in the expansion of the sentence in l. 9.

10. δῶμα . . τόδε] These words are coordinate with *Μυκῆνας* and governed by *ὄραν*, as is shown by the conjunction *τε*.

11. πατὴρ ἐκ φόνων] Either (1) 'Immediately after thy father's murder,' cp. Thuc. 5. 20, ἐκ Διονυσίου, or (2) 'Out of the way of thy father's murder,' i.e. Away from the dangers consequent on it. For the latter (2), cp. Pind. Pyth. 11. 25 foll., τὸν δὲ φονευομένου πατὴρ Ἀρσάνῃ Κλυταιμνήστρας | χειρῶν ὑπο κρατερῶν | ἐκ δόλου τροφὸς ἀνέλε δυσπενθέος. In either case the plural, for which cp. O. C. 962, ὅστις φόνους μοι, κ.τ.λ., includes the attendant circumstances. *φόνων* is better than *φονῶν* (gen. plur. of *φονή*), which would suggest only the scene of blood.

12. σῆς ὁμαίμου καὶ κασιγνήτης] 'Thine own sister.' Cp. infr. 325, 6, τὴν σὴν ὁμαιμον, ἐκ πατρὸς ταύτου φύσιν, | Χρυσόθεμιν, ἐκ τε μητρός. The Electra, like the Antigone, lays great stress on the force of fraternal affection; and a peculiar tenderness seems to have been attached to the word *κασιγνήτος*. Cp. infr. 1164, Ant. 915, ὦ κασιγνήτον κάρα.

14. τοσόνδ' ἐς ἡβης] 'To this strength of youthful manhood that thou showest.' So Phoenix says to Achilles,

Il. 9. 485, καὶ σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ. For the position of *ἐς*, cp. O. C. 126, 7, ἀσπιβὲς ἄλσος ἐς | τᾶνδ' ἄμαιμακετᾶν κορᾶν.

πατρί] For the dative, see E. on L. § 13. p. 19 c.

16. Pylades, who is a silent person in the Electra, is only mentioned once again, infr. 1373. Orestes has no scruples, as in the Choëphori, and therefore needs not the advice but only the active assistance of his friend. Pylades is present in every scene in which Orestes appears.

17, 18. ὥς ἡμῖν . . σαφῇ] 'Since we have already the sunshine in full brilliance awakening there unmistakably into song the early voice of birds.' *λαμπρὸν* and *σαφῇ* both form part of the predication. *σαφῇ*, i.e. not a doubtful twitter here and there, but the unanimous warbling which tells that the morning is really come:—Milton's 'charm of earliest birds,' not Tennyson's 'earliest pipe of half-awakened birds.'

19. (1) 'And dark Night is vanished with her stars,' ἄστρον εὐφρόνῃ = νύξ ἀστερόεσσα. E. on L. § 9. p. 12, 1 a. Or (2), 'And dark Night, the region of the stars, has disappeared'—Night being regarded as a world possessed by the stars. Others join *ἀστρον ἐκλέλοιπε*, 'Night has lost her stars':—i.e. 'The night is yet dark but the stars are waning

πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιπορεῖν στέγης, 20  
 ξυνάπτετον λόγοισιν· ὥς ἐνταῦθ' \*ἵμεν,  
 ἵν' οὐκέτ' ὀκνεῖν καιρός, ἀλλ' ἔργων ἀκμή.

ΟΡΕΣΤΗΣ.

ὦ φίλτατ' ἀνδρῶν προσπόλων, ὥς μοι σαφῇ  
 σημεία φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.  
 ὥσπερ γὰρ ἵππος εὐγενής, κἂν ᾗ γέρων, 25  
 ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,  
 ἀλλ' ὀρθὸν οὖς ἴστησιν, ὡσαύτως δὲ σὺ  
 ἡμᾶς τ' ὀτρύνεις καὐτὸς ἐν πρώτοις ἔπει.  
 τοιγὰρ τὰ μὲν δόξαντα δηλώσω, σὺ δὲ  
 ὀξεῖαν ἀκοὴν τοῖς ἐμοῖς λόγοις διδούς, [17 b.  
 εἰ μὴ τι καιροῦ τυγχάνω, μεθάρμοσον. 31  
 ἐγὼ γὰρ ἡνίχ' ἰκόμην τὸ Πυθικὸν  
 μαντεῖον, ὥς μάθοιμ' ὅτῳ τρόπῳ πατρὶ  
 δίκας ἀροίμην τῶν φονευσάντων πάρα,  
 χρῆ μοι τοιαῦθ' ὁ Φοῖβος, ὦν πεύσει τάχα· 35

21. \*ἵμεν] ἐμὲν L and most MSS. ἐσμέν Γ. ἱ· μὲν? M. Dawes corr. 27.  
 ὡσαύτως] ὡσταύτως L. ὡσαύτως C<sup>6</sup>. 28. τ' from γ? L. δ' Γ. om. AL<sup>2</sup>V.  
 33. πατρί] πατρός AC<sup>7</sup>Γ PaI. mg.

in the coming light.' (Paley.) But this can hardly be reconciled with ll. 16, 17, and rather presupposes a Northern twilight.

20. ἐξοδοιπορεῖν στέγης] 'Come out of doors.' ἐξοδοιπορεῖν, although a special word, has here only the general meaning of ἐξέρχεσθαι. See E. on L. § 52. p. 97.

21. ξυνάπτετον λόγοισιν] 'Join ye in counsel.' For this use of the dative with a transitive verb, cp. infr. 710, κλήροισ ἐπῆλαν, and note; and see Riddell's Digest of Idioms, in his edition of the Apology of Plato. For a similar idiom in English, cp. Shakespeare, Hamlet, I. 2. 112: 'And with no less nobility of love Than that which dearest father bears his son, Do I impart toward you.'

ὥς ἐνταῦθ' \*ἵμεν] 'Since we are thereabouts,' lit. 'moving there,'—i. e. ἐνταῦθά ἐσμεν τῆς ὁδοῦ: we are ar-

rived at such a point in our enterprise. ἐμὲν, for ἐσμέν, which occurs only once in Callimachus, can hardly be retained, and no valid objection has been made to Dawes' emendation, as above explained.

26, 7. ἀπώλεσεν . . ἴστησιν] The description passes from the gnomic aorist to the vivid present. For the verb, cp. Hdt. 4. 129, οἱ ἵπποι ἐν θαύματι ἔσκον, ὀρθὰ ἰστάντες τὰ ὦτα.

δῆ] In apodosis.

29. τὰ . . δόξαντα] Sc. ἐμοὶ τε καὶ Πυλάδῃ τῷδε. Their plans are already formed.

31. εἰ μὴ τι καιροῦ τυγχάνω] 'If anywhere I miss the mark,'—εἰ τι ἀμαρτάνω. E. on L. § 41. p. 78.

33. πατρί is more expressive than πατρός. Cp. supr. 14.

34. ἀροίμην is probably aorist (not future) optative, being indirect for (τίνι τρόπῳ) ἀρωμαί;

ἄσκειον αὐτὸν ἀσπίδων τε καὶ στρατοῦ  
 δόλοισι κλέψαι χεῖρὸς ἐνδίκους σφαγὰς.  
 ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,  
 σὺ μὲν μολών, ὅταν σε καιρὸς εἰσάγῃ,  
 δόμων ἔσω τῶνδ', ἴσθι πᾶν τὸ δρώμενον,  
 ὅπως ἂν εἰδῶς ἡμῖν ἀγγείλῃς σαφῇ.  
 οὐ γάρ σε μὴ γήρα τε καὶ χρόνῳ μακρῷ  
 γνῶσ', οὐδ' ὑποπτεύουσιν ᾧδ' ἡνθισμένον.  
 λόγῳ δὲ χρῶ τοιῶδ', ὅτι ξένος μὲν εἶ  
 Φωκεύς, παρ' ἀνδρὸς Φανοτέως ἦκων· ὃ γὰρ  
 μέγιστος αὐτοῖς τυγχάνει δορυξένων.  
 ἀγγελλε δ' ὄρκῳ προστιθείς, ὁθούνεκα  
 τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,

40

45

44. τοιῶδ'] τοιῶδε L.

36. 'Myself alone, unsupported by armed men.' Cp. Pind. Nem. 3. 59, *ὅς καὶ Ἰωλκὸν εἶλε μόνος ἄνευ στρατιάς*.

37. 'By craft to steal the righteous deathblow which my hand should give.' *χεῖρός* marks the directly personal nature of the act. Cp. O. T. 811, *ἐκ τῆσδε χεῖρός*, and note. For the genitive, cp. infr. 206, *θανάτους αἰκεῖς διδύμαιν χεροῖν*.

38. *τοιόνδε*, like *τοιῶτα* in supr. 35, points to the remarkable nature of the oracle (cp. O. T. 95, *οἶ' ἤκουσα*, and note), but with greater vividness. E. on L. § 22. p. 34.

39. *καιρός* is personified, as infr. 75.

42, 3. (1) 'For thine age, and the long lapse of time, that has so altered thee, will surely prevent their recognizing or suspecting thee.' Or (2) taking *οὐδ'* . . . *ἡνθισμένον* separately, as referring to the Phocian costume, 'For thine age and the lapse of time will prevent their knowing you, nor will they once suspect you under this disguise.' Or (3) supposing *ᾧδ'* *ἡνθισμένον* to be an afterthought and the causal datives to be resumed with it, 'After so many years in which you have grown old they will not know or suspect you, altered as you are by age.' Cp. Shak. Cymb. 4. 4. 31-4 (Guiderius): 'Pray, sir, to the army: I and my brother are not known; yourself So out of thought, and thereto so o'ergrown, Cannot be questioned.' For the combination of aorist subj. and

fut. ind., cp. O. C. 450, 1, *ἀλλ' οὐ τι μὴ λάχωσι τοῦδε συμμάχου, | οὔτε σφιν ἀρχῆς . . . | ὄνησις ἦξει*.

45. Phanoteus had quarrelled with his brother Crisus, the father of Strophius and uncle of Pylades, and therefore was likely to send information of a fact which told against them. (Dind.). Whether this be the precise version of the legend as understood by Sophocles or not, some such relation between Strophius and Phanoteus is intended by him. Strophius is, in Sophocles also, the guardian of Orestes,—infr. 1111.

47. *ὄρκῳ προστιθείς*] (1) Sc. *τὰ ἀγγελλόμενα*. 'With the preface of an oath.' Hermann objects to this: 'At ita res primaria in secundariam converteretur.' But such inversions are not infrequent. Cp. Aristoph. Av. 1004. See E. on L. § 42. p. 80, and Schmidt's Shak. Lex., Grammatical Observations, § 14. p. 1423. The correction *ὄρκον προστιθείς* (for which cp. Fr. 428, *ὄρκου δὲ προστεθέντος ἐπιμελεστέρα | ψυχὴ κατέστη*) is therefore unnecessary. Or (2) *ὄρκῳ* is a dative of manner, 'With an oath,' to which *προστιθείς*, sc. *ὄρκον*, is added epexegetically. Cp. Essay on L. § 14. p. 21; ib. § 36. p. 63 (5) a.

48. *ἐξ ἀναγκαίας τύχης*] 'Through fatal accident.' *ἀναγκαία τύχη* is here a misfortune that cannot be avoided. The same phrase is used with slightly different shades of meaning in Aj. 485, 803.

ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων  
 δίφρων κυλισθεῖς· ὧδ' ὁ μῦθος ἐστάτω. 50  
 ἡμεῖς δὲ πατρὸς τύμβον, ὡς ἐφίετο,  
 λοιβαῖσι πρῶτον καὶ καρατόμοις χλιδαῖς  
 στέψαντες, εἴτ' ἄψορρον ἤξομεν πάλιν,  
 τύπωμα χαλκόπλευρον ἡρμένοι χεροῖν,  
 δ' καὶ σὺ θάμνοισι οἰσθά που κεκρυμμένον, 55  
 ὅπως λόγῳ κλέπτοντες ἠδεῖαν φάτιν  
 φέρωμεν αὐτοῖς, τοῦμόν ὡς ἔρρει δέμας  
 φλογιστὸν ἤδη καὶ κατηνθρακωμένον.  
 τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανῶν  
 ἔργοισι σωθῶ κάξενέγκωμαι κλέος; 60  
 δοκῶ μὲν, οὐδὲν ῥῆμα σὺν κέρδει κακόν.

51. πατρὸς] πρὸς L. 52. λοιβαῖσι] λοιβαῖς τε ΑΓ. λοιβαῖσι C7. 55. που]  
 from μοι L. μοι Γ. ποῦ ΑΛ<sup>2</sup>. 57. φέρωμεν] φέρομεν LAL<sup>2</sup>. φέρωμεν Γ.  
 61. οὐδὲν] ὡς οὐδὲν L. μ' οὐδὲν Α. σὺν κέρδει] συγκέρδει C<sup>6</sup> or 7.

49. ἄθλοισι Πυθικοῖσιν] 'At the Pythian games.' Dat. of the occasion. E. on L. § 11, p. 18. The Delphic contest is said to have been instituted in the 48th Olympiad, but is here ideally carried back into the heroic age. Cp. Aj. 596 and note.

51. ὡς ἐφίετο] Sc. ὁ Λαξίας (infr. 82, 3). Cp. O. T. 110, ἐν τῇδ' ἔφασκε γῆ.

52. καρατόμοις χλιδαῖς] 'With shorn locks luxuriant.' Cp. infr. 901, νέωρη βόστρυχον. The word χλιδή perhaps marks the luxuriance of the youthful Orestes' locks. Cp. Plat. Phaedo, 89 B, αὔριον δὴ, ἔφη, ἴσως, ὦ Φαίδων, τὰς καλὰς ταύτας κόμας ἀποκερεῖ.

54. 'Holding uplifted in our hands the shapely urn with sides of brass.' The Scholiast rightly compares the construction of τύπωμα with ἡρμένοι to such expressions as πάγονα καθειμένος, — ἀντὶ τοῦ κεχαλασμένον ἔχων. But he does not observe that in both cases the verb is in the middle voice. τύπωμα is literally, 'A moulded form.' Cp. Ant. 430, ἐκ δ' εὐκροτήτου . . πρόχου, κ.τ.λ. For χαλκόπλευρον, cp. Aesch. Cho. 686, λέβητος χαλκίου πλευρώματα.

55. (1) 'Which, as I believe (που) you know, is hidden in the brake.' For οἰσθά που, cp. infr. 948, 9, παρουσίαν μὲν οἰσθα καὶ σὺ που φίλων | ὡς, κ.τ.λ. (2)

The v. r. μοι for που is also possible. 'Which I have, as you know, hidden in the brake.' μοι, if genuine, is not dative of the agent, but of remote reference. — not 'I have hidden it,' but 'I have it hidden.'

56. λόγῳ κλέπτοντες] 'Stealing our advance through feigned words.' The participle is equally emphatic with the verb.

57. φέρωμεν] The optative cannot be defended here.

59, 60. The precise construction would be either λυπεῖ . . ὅτε σώζομαι, ὃρ λυπήσει . . ὅταν σωθῶ. But as the sentence proceeds the mind of Orestes dwells more than at first on the futurity of the event.

60. κάξενέγκωμαι κλέος] 'And win renown.' Cp. Od. I. 298, οἶον κλέος ἔλλαβε διὸς Ὀρέστης.

61. δοκῶ μὲν] Cp. infr. 547: O. C. 995, δοκῶ μὲν, εἴπερ ζῆν φιλεῖς, κ.τ.λ.: Fr. 83, δοκῶ μὲν, οὐδεῖς: Plato, Meno, 94 C, δοκῶ μὲν, ἐβούλετο.

'Methinks, no word is inauspicious that is accompanied with gain.' Cp. Eur. Hel. 1050 foll. (quoted by Brunck), 'ΕΛ. βούλει λέγεσθαι, μὴ θανῶν, τεθνηκέ- ναι; MEN. κακὸς μὲν ὄρνις: εἰ δὲ κερδανῶ λέγων, | ἔτοιμός εἰμι μὴ θανῶν λόγῳ θανεῖν.



ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς  
 λόγῳ μάτην θνήσκοντας· εἴθ', ὅταν δόμους  
 ἔλθωσιν αὐτοῖς, ἐκτετίμηνται πλέον·  
 ὡς κάμ' ἐπαυχῶ τῆσδε τῆς φήμης ἄπο  
 δεδορκότ' ἐχθροῖς ἄστρον ὥς λάμψειν ἔτι.  
 ἀλλ', ὦ πατρώα γῇ θεοί τ' ἐγχώριοι,  
 δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,  
 σύ τ', ὦ πατρῶν δῶμα· σοῦ γὰρ ἔρχομαι  
 δίκη καθαρτῆς πρὸς θεῶν ὠρμημένους·  
 καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλῃτε γῆς,  
 ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.  
 εἶρηκα μὲν νυν ταῦτα· σοὶ δ' ἤδη, γέρον,  
 τὸ σὸν μελέσθω βάντι φρουρῆσαι χρέος.

65

70

[18 a.]

65. ἄπο] ο from ει L.

73. μὲν νυν] μὲν νῦν L. μὲν (νῦν om.) AG.

62 foll. Some such story as that of Aristaeas of Proconnesus, Hdt. 4. 13-16, is probably in the mind of the poet, who need not however be accused of the anachronism of making Orestes refer to this or any similar story (as of Pythagoras, Epimenides, Solon, Zaleucus, or Zamolxis). Hermann finds here an allusion to some banished Athenian citizen, who (like the late Lord Brougham) may have ambitiously spread the rumour of his own death.

63. μάτην] 'Without reality.' For the pleonasm, see E. on L. § 40. p. 75.

64. ἐκτετίμηνται πλέον] 'Their name stands higher than before.' For this intensive use of the perfect, cp. ἐσπούδακα, τετεύκακα, and similar words.

65, 6. 'Even so I, having indeed come to life in consequence of this report, shall yet, I trust, flash like a comet on my foes.'

δεδορκότα is used intensively for βλήποντα = ζῶντα, but this natural use of language is assisted by the image of the star. (See L. and S. s. v. δέркоμαι.)

The star of Orestes in the ascendant will be of evil omen to his enemies. Cp. Il. 22. 30, λαμπρότατος μὲν ὅδ' ἐστί, κακὸν δὲ τε σῆμα τέτυκται.

For ἔτι meaning 'Hereafter, though not now,' cp. infr. 471: Trach. 256, 7, ἢ μὴν τὸν ἀγχιστέῃρα τοῦδε τοῦ πάθους | ἐξὲν παιδί καὶ γυναικὶ δουλώσειν ἔτι: Ant. 69: Phil. 1359.

Compare with ll. 59-66 the comic words of Falstaff, Shak. 1 Hen. 4. 5. 4. 120, 'To counterfeit dying, when a man thereby liveth, is to be no counterfeit, but the true and perfect image of life indeed.'

68. 'Receive me and let me prosper in this my coming.' The participle is proleptic. For ταῖσδε ταῖς ὁδοῖς, cp. O. C. 553, τανῦν θ' ὁδοῖς | ἐν ταῖσδ' ἀκούην μᾶλλον ἐξεπίσταμαι.

70. δίκη καθαρτῆς] 'A rightful purifier.' See E. on L. § 14. p. 20. Cp. Shak. J. C. 2. 1. 180, 'We shall be called purgers, not murderers.'

72. ἀλλ' ἀρχέπλουτον] Sc. καταστήσατε, the positive notion elicited from the negative,—E. on L. § 36. p. 64. (1) 'But make me the founder of a wealthy line.' This would seem to be the meaning of the compound, according to the analogy of ἀρχέκακος. The word in this sense may possibly be construed with δόμων, 'Beginner of wealth to the house.' Others explain it as equal to ἀρχαίοπλουτος, (2) 'Enjoying ancient wealth.' For this, cp. ἀρχαῖαν κομίζων πατὴρ ἐμοῦ βασιλευμέναν | οὐ κατ' αἶσαν . . | . . τιμάν. | πεύθομαι γὰρ νῦν Περίαν . . | ἀμετέρων ἀποσυλᾶσαι βιαιῶς ἀρχεδικᾶν τοκέων.

74. τὸ σὸν . . φρουρῆσαι χρέος] 'Go thy way and watchfully execute thy duty.' Lit. 'Watch thy service,' i. e. perform

νὼ δ' ἔξιμεν· καιρὸς γάρ, ὅσπερ ἀνδράσιν 75  
μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.

ΗΛΕΚΤΡΑ.

ἰὼ μοί μοι δύστηνος.

ΠΑ. καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς  
ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον.

ΟΡ. ἄρ' ἐστὶν ἡ δύστηνος Ἥλέκτρα; θέλεις 80  
μείνωμεν αὐτοῦ κάνακούσωμεν γόνων;

ΠΑ. ἥκιστα. μηδὲν πρόσθεν ἢ τὰ Λοξίου  
πειρώμεθ' ἔρδιν κάπὸ τῶνδ' ἀρχηγετεῖν,  
πατρὸς χέοντες λουτρά· ταῦτα γὰρ φέρει  
νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων. 85

75. ἀνδράσιν] ἀνδράσι L.A. ἀνδράσιν Γ. 77. ἰὼ μοί μοι] ἰὼ μοί μοί L. ἰὼ μοι  
μοί A. 80. Ἥλέκτρα] ἡλέκτρα(σ) LL<sup>2</sup>. 83. ἀρχηγετεῖν] η from α L.

84. πατρὸς χέοντες] πατρὸ σχέσοντες L.

thy service which requires watchfulness. τὸ σὺν . . χρέος is cognate acc. after φρονῆσαι, but also in the first instance the subject of μελέσθω, to which φρονῆσαι is added as an explanatory infinitive.

75. καιρὸς γάρ] Sc. ἐστί. 'For the occasion is here.' See E. on L. § 39. p. 72, 1 a.

ὅσπερ, κ.τ.λ.] 'And of all powers that direct men's enterprises, Occasion is chief.'

77 foll. As the function of the chorus,—see Introduction,—is to respond to Electra, who gives the principal interest to the play, their entrance is preceded by a monody from her, which draws the sympathy of the spectators to the chief person, and prepares them to enter more fully into the spirit of the action. And—less to whet the purpose of Orestes, than to show his firmness—he is allowed to hear her wailing from within. It is easy to see how this must excite him. But it does not alter his determination to rely upon himself alone. And thus, although for the moment eager to hear more, he yields at once to the counsel of the old man, that nothing should delay the action for which the moment is come. After l. 85, exeunt Orestes, the Paedagogus, and Pylades, leaving the proscenium vacant.

consisting wholly of long syllables, like infr. 88, 89, 105, and other lines in the following lament. See the scheme of metres below.

78, 9. 'Methinks there comes from the doors a sound as of some handmaiden moaning within them.' The harshness of the unusual genitive, θυρῶν = 'In the direction of the doorway,' 'e regione ostii,' is softened by the addition of ἔνδον, with which θυρῶν is to be resumed. For the genitive of the place from which an object strikes the sense, cp. infr. 900, 1, ἐσχάτης ὁρῶ | πυρᾶς νεώρη βόστρυχον τετμημένον.

81. There is no valid objection to the Scholiast's explanation of this as καὶ ἀνακούσωμεν, 'And let us hear afresh,' or 'hear further.' Hermann prefers καὶ ἐνακούσωμεν. Neither form is found elsewhere, and Nauck conj. καπακούσωμεν. But, as Prof. Paley observes, this is unnecessary.

82, 3. μηδὲν πρόσθεν] Sc. ποιῶμεθα, which is absorbed in πειρώμεθ' ἔρδιν. κάπὸ τῶνδ' ἀρχηγετεῖν] 'And with this rite initiate our act.'

84, 5. ταῦτα γάρ . . δρωμένων] 'For this brings victory within our grasp, and gives us command over our exploit.' φέρει (sc. ἡμῖν) is to be resumed with κράτος, but ἐφ' ἡμῖν is to be joined to νίκην, as a supplementary predicate.

77. — — — — —. A paroemiac,

ΗΛ. ὦ φάος ἀγνὸν  
καὶ γῆς \*ἰσόμοιρ' ἀήρ, ὥς μοι  
πολλὰς μὲν θρήνων ὥδ' αὖς,  
πολλὰς δ' ἀντήρεις ἦσθου  
στέρνων πλαγὰς αἵμασσομένων,  
ὅποταν δνοφερὰ νύξ ὑπολειφθῇ.

90

86. φάος] φάος L.  
MSS. Porson corr.

87. καὶ γῆς is joined to l. 86 in L. \*ἰσόμοιρ'] ἰσόμοιρος

See E. on L. § 19. p. 29. 4, and § 24. p. 40, 2.

They go all together to perform the libation at the tomb, after which the old man will return to the palace, and Orestes and Pylades will go to the place where they have hidden the urn (supr. 55). Orestes, in supr. 73, 4, spoke as if the old man was at once to begin his part. But the time is not yet come for this, and, by going to join in the solemn rite at the grave of his old master, he leaves the proscenium vacant for the scenes from l. 86 to l. 659. If we are inclined to quarrel with this long delay, our scruple is pacified by the words *ὅταν σε καιρὸς εἰσάγῃ* in supr. 39.

86-250. In this long lament there are two principal movements, each of which admits of subdivision. First, the monody of Electra, consisting of two anapaestic systems, of which one (ll. 86-102) is retrospective, and the other (ll. 103-120) is prospective. Secondly, there is the commatic parodos:—the chorus on their entrance address Electra with lyric strains, to which she responds also in lyric measures. This movement consists of three strophes and antistrophes. In *στρ.* and *ἀντ.* α' (ll. 121-152), the chorus gently, but gloomily, expostulate with Electra, who is inconsolable. In *στρ.* and *ἀντ.* β' (ll. 153-192), they vainly try to cheer her. In *στρ.* and *ἀντ.* γ' (ll. 193-232), they remind her of her past and present troubles, and exhort her not to add to them. All this is followed by a *ῥῆσις* of Electra (ll. 254-309) in reply to the coryphaeus, who, at l. 324, again speaks to call attention to Chrysothemis' approach.

Metres. The anapaests in 86-120, although for the most part regular are

in so far of the freer kind which belong to laments as to admit the spondaic paroemiacs near the commencement of each system in ll. 88, 9, 105, 6, which, with the opening half line, have a strange effect of heaviness and of struggle and pain. The two systems so nearly correspond, both in this respect and in the number of the lines, that one is tempted to believe that the half line that would complete the antistrophic effect has been lost somewhere between 113 and 117. But anapaestic systems are seldom exactly antistrophic, and the pause after the (dactylic) invocation in l. 115 may be intentional.

86 foll. Electra tells her sorrows to the daylight and to the air of Heaven, as she has told them all night long to her sleepless chamber. The holy light contrasts with the pollutions of the house of Pelops; the illimitable air,—which searches even to earth's remotest corners, and is common to Orestes and herself,—both contrasts with the narrowness of her lot, and can alone contain the boundlessness of her grief.

86. ὦ φάος ἀγνόν] For the sacred purity of the elements as opposed to the impurity of man, cp. O. T. 1427, 8, τὸ μήτε γῆ] μήτ' ὀμβροῖς ἰρὸς μήτε φῶς προσδέξεται.

87-90. ὥς μοι . . αἵμασσομένων] 'How many tones of my lamenting, how many blows that bruised my bleeding breast, have thrilled you!' στέρνων is objective genitive with *πληγὰς*, but is to be resumed with *ἀντήρεις*, lit. 'planted firmly against.'

91. ὑπολειφθῇ] 'Hath ceased,' lit. 'Has been outrun,' i.e. by the day. Cp. Aj. 672, 3, ἐξίσταται δὲ νυκτὸς ἀλανῆς κύκλος | τῇ λευκοπώλῃ φέγγος ἡμέρη φλέγειν.



τὰ δὲ παννυχίδων ἤδη στυγεραὶ  
 ξυνίσασ' εὐναὶ μογερῶν οἴκων,  
 δσα τὸν δύστηνον ἐμὸν θρηνῶ  
 πατέρ', ὃν κατὰ μὲν βάρβαρον αἶαν  
 φοίνιος Ἀρης οὐκ ἐξένισεν,  
 μήτηρ δ' ἡμὴ χῶ κοινολεχῆς  
 Αἰγισθος, ὅπως δρῦν ὑλοτόμοι,  
 σχίζουσι κάρα φονίῳ πελέκει  
 κούδεις τούτων οἶκτος ἀπ' ἄλλης  
 ἢ 'μοῦ φέρεται, σοῦ, πάτερ, οὕτως  
 αἰκῶς οἰκτρῶς τε θανόντος.

95

100

ἀλλ' οὐ μὲν δὴ  
 λήξω θρήνων στυγερῶν τε γόων,

93. οἴκων] οἰκῶν LFL<sup>2</sup>V. οἴκων C<sup>6</sup>A Vat. ac. 95. αἶαν] αἶαν L. αἶαν C<sup>2</sup>.  
 96. ἐξένισεν] ἐξένισεν C<sup>6</sup>. ἐξένισε A. ἐξένισε Γ Pal. ἐξένισεν L<sup>2</sup>. 98. ὑλο-  
 τομοί] ὑλοτόμου L. 99. πελέκει] πέκει L pr. πελέκει C. 102. αἰκῶς]  
 ἀδίκως MSS. Brunn corr.

92, 3. τὰ δὲ . . οἴκων] 'And when night comes on, the detested chamber in this weary house knows too well what festive hours I pass.' There is a bitter irony that can hardly be rendered, in using the word παννυχίς, generally a festal celebration, of the sleepless nights of mourning. Cp. Ant. 152, 3. θεῶν δὲ ναοὺς χοροῖς | παννυχίοις πάντας ἐπέλθωμεν, and, for the general sense, cp. Od. 19. 518 foll. ὡς δ' ὅτε Πανδαρέου κούρη, χλωρῆς Ἀηδάν, | καλὸν αἰδέθσιν, ἕαρος νέον ἱσταμένοιο, | δενδρέων ἐν πετάλοισι καθεζομένη πικινούσιν, | ἥ τε θαμὰ τροπῶσα χεῖρ πολυχρᾶ φανήν, | παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ὅν ποτε χαλκῷ | κτεῖνε δι' ἀφραδίας, κούρον Ζήθοιο ἀνακτος' | ὡς καὶ μοι δίχα θυμὸς ὀρώρεται ἐνθα καὶ ἐνθα. See below, ll. 107, 148, 9. ἤδη contrasts παννυχίδων with what precedes.

95, 6. Cp. Od. 11. 408-411, where Agamemnon says, οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου' | ἀλλὰ μοι Αἰγισθος τεύξας θάνατόν τε μύρον τε | ἔκτα σὺν οὐλομένη ἀλόχῳ, οἰκόνδε καλέσας, | δειπνίσας, ὡς τίς τε κατέκτανε βοῦν ἐπὶ φάτῃ. See below, ll. 203, 4. And for Ἀρης οὐκ ἐξένισεν, 'War did

not give hospitable repose,' cp. Aesch. Cho. 351-3, πολύχωστον ἂν εἶχες | τάφον διαποντίου γᾶς | δάμασιν εὐφώρητον: Ag. 455, ἐχθρὰ δ' ἔχοντας ἔκρυψεν: Verg. Aen. 1. 97, 'Mene Iliacis occumbere campis | Non potuisse.'

98. Cp. Il. 13. 389, ἤριπε δ', ὡς ὅτε τις δρύς ἤριπεν, ἢ ἀχερωῖς, | ἥ ἐ πίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες | ἐξέταμον πελέκεσσι νήκεσι, νήιον εἶναι. But the unfeeling act of the woodman is more prominent in the present passage than the grandeur of the tree.

100, 1. κούδεις . . φέρεται] 'And no pity' (or mourning) 'on account of this goes forth from any one but me.' For the genitive, cp. O. T. 185, λυγρῶν πόνων ἱκτῆρες ἐπιστενάχουσιν. And for the attraction in the gender of οὐκ ἄλλης, cp. infr. 885, 6, ἐγὼ μὲν ἐξ ἐμοῦ τε κούκ ἄλλης σαφῇ | σημεί' ἰδοῦσα, κ.τ.λ. For φέρεται, of the utterance of feeling, cp. Pind. Pyth. 1. 170, εἴ τι καὶ φλαῦρον παραιθύσσει, μέγα τοι φέρεται | πᾶρ σέθεν.

102. αἰκῶς] Although the MSS. agree in ἀδίκως, the Scholiast gives αἰκῶς as a various reading. And ἀδίκως, which is appropriate in infr. 113, is frigid here.



ἔστ' ἂν \*παμφεγγεῖς ἀστρων  
 ριπᾶς, λεύσσω δὲ τόδ' ἡμαρ,  
 μὴ οὐ τεκνολέτειρ' ὥς τις ἀηδὼν  
 ἐπὶ κωκυτῷ τῶνδε πατρώων  
 πρὸ θυρῶν ἡχῶ πᾶσι προφωνεῖν.  
 ὦ δῶμ' Αἴδου καὶ Περσεφόνης,  
 ὦ χθόνι' Ἑρμῇ καὶ πότνι' Ἀρά,  
 σεμναί τε θεῶν παῖδες Ἑρινύες,  
 αἱ τοὺς ἀδίκως θνήσκοντας ὁρᾷθ',  
 \*αἱ τοὺς εὐνὰς ὑποκλεπτομένους,  
 ἔλθετ', ἀρήξατε,  
 τίσασθε πατρὸς φόνον ἡμετέρου,

105

110

115

105. \*παμφεγγεῖς] λεύσσω παμφεγγεῖς MSS. (παμφαεῖς Pal.) Herm. corr. 106.  
 λεύσσω] λεύκω A. λεύσσω Γ Pal. 108. κωκυτῷ] κωκυτῶν L. κωκυτῷ C<sup>7</sup>.  
 109. πρό] προ L. 110. Αἴδου] διδου L. Περσεφόνης] ο C<sup>8</sup>. 111. πότνι'  
 Ἀρά] γρ. ποτνία ἀρά C<sup>2</sup>\*. 113, 4. ὁρᾷθ' | \*αἱ] ὁρᾷτε MSS. Porson corr.

105. Hermann's rejection of the first λεύσσω (see v. rr.) is clearly the best emendation of this passage, which in the MSS. has two long syllables too many.

παμφεγγεῖς . . ριπᾶς] 'The bright tremblings of the stars.' On παν in comp. see Essay on L. § 55. p. 101, 6. φέγγος has a special application to the light of the moon and stars as distinguished from daylight:—Plat. Rep. 6. p. 508 C, ὀφθαλμοί, ὅταν μηκέτι ἐπ' ἐκείνῃ τις αὐτοὺς τρίπη ὦν ἂν τὰς χροᾶς τὸ ἡμερινὸν φῶς ἐπέχρῃ, ἀλλ' ὦν νυκτερινὰ φέγγη. For ριπῇ, lit. 'beating' or 'pulsation,' as applied to the twinkling of the stars, cp. Tennyson's 'Beat, happy stars, timing with things below.'

107. τεκνολέτειρα] 'That has lost' (or 'slain') 'her child,' viz. Itylus, according to the story followed in the Odyssey, l. c. (19. 518 foll.) As the song of the nightingale is meant, and not the cry of the bird whose nest is robbed, Ant. 423-5 is not really parallel. The idiomatic use of τις does not prevent the identification of the nightingale with the mythical daughter of Pandion. Cp. Aesch. Ag. 55, 6, ἡ τις Ἀπόλλων, | ἡ Πάν, ἡ Ζεύς.

107-9. 'But like some Philomela for her son destroyed, I will peal for all to hear a note of lamentation in front of these my father's doors.'

ἐπὶ κωκυτῷ is an adverbial expression like ἐπὶ ψόγοις in Ant. 759. See Essay on L. § 19. p. 27. It implies that the noise that echoed round about the palace was sustained by the force of her impetuous crying. Cp. infr. 241-3, γονέων ἐκτίμους ἰσχουσα πτέρυγας | δρυτόνων γόνων.

111. 'Hermes of the Shades' is invoked here as in the Choëphori, because he had guided the soul of Agamemnon to Hades and might be expected to guide his Avenger.

πότνι' ἀρά] Agamemnon was ἀραῖος to Clytemnestra on account of her crime. Cp. O. T. 417, 8, καὶ σ' ἀμφιπλήξῃ μητρὸς τε καὶ τοῦ σοῦ πατρὸς | ἐλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά.

112. The Erinyes are here invoked in their most general character, and are not named specifically as daughters of Earth and Night, but vaguely as 'children of gods.'

114. They are the avengers not only of murder, but of every great breach of law. Cp. Aj. 836, δρώσας πάντα τὰν βροτοῖς πάθῃ; Aesch. Eum. 895, ΑΘ. (to the Eumenides) ὥς μὴ τιν' οἶκον εὐθeneῖν ἀνευ σέθεν: ib. 835. And Aegisthus, who is the great offender in Electra's sight, is guilty on both counts of this indictment. Cp. infr. 271, 2, τὴν τελευταίαν ὑβριν | τὸν αὐτοφόντην ἡμῖν ἐν κοίτῃ πατρός.

καί μοι τὸν ἑμὸν πέμψατ' ἀδελφόν.  
 μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ  
 λύπης ἀντίρροπον ἄχθος.

[18 b.

120

στρ. α'.

ΧΟΡΟΣ.

\* ὦ παῖ, παῖ δυστανοτάτας.

121. \*ω] iω MSS. Turn. corr.

119, 20. 'My single force no longer countervails the stress of woe.' Lit. 'I no longer have strength alone to lift the weight of grief that presses in the opposite scale.'

121 foll. Electra's monody, like the soliloquy of Deianeira, Trach. 1 fol., has indicated the loneliness of her sorrow. But she is not friendless. The women of Argos feel with her and would comfort her if they could.

In this long 'commatic parodos,' which at once enlists the sympathies of the spectator, and prepares his mind by contrast for the rapidity of the action which is to follow, there are seven choric strains, to which Electra responds with μέλη ἀπὸ σκηνῆς. If, as seems most probable, a single voice is heard each time, the front row of choreutae would alone take part. Thus, supposing the five dots to represent the πρωτόσταται, i.e. the coryphaeus and those on either side of him, the parts might be assigned as follows:—

ἀντ. β'. ἀντ. α'. στρ. α'. στρ. β'. στρ. γ'.  
 ἀντ. γ'. ἐπ.

The choreutae immediately to right and left of the coryphaeus would address Electra twice, and when the epode was finished, the coryphaeus would make a new beginning with the senarii in 11. 251-3, after which, each of the five would speak once again, ending with the coryphaeus.

The metres are as follows:—

α'.

i.

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 5 — — — — —

— — — — —  
 — — — — —

ii.

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 5 — — — — —  
 — — — — —  
 — — — — —

β'.

i.

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 5 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 10 — — — — —

ii.

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 5 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —

γ'.

i.

— — — — —

'Ηλέκτρα ματρός, τίν' αἰ  
τάκεις ὦδ' ἀκόρεστον οἰμωγὰν  
τὸν πάλαι ἐκ δολερᾶς \*ἀθεώτατα

5 ματρός ἀλόντ' ἀπάταις Ἀγαμέμνονα

κακῇ τε χειρὶ πρόδοτον; ὥς ὁ τάδε πορῶν  
ὅλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν.

125

124. \*ἀθεώτατα] ἀθεωτάτας MSS. Porson corr.

126. ὥς] ὥσ LA. ὥς C<sup>5</sup>.

— / — — — / — —  
 ∪ ∪ / — — — / — —  
 ∞ / — / — / —  
 5 ∪ ∪ / ∪ ∪ — ∪ ∪ / — —  
 — / — / ∞ / — —  
 — / ∞ — ∪ ∪ — ∪ ∪ —  
 / ∪ — ∪ / —

ii.

— / — — — ∞ — ∞  
 — / — — — / — —  
 — / — — — / — —  
 — / — — — /  
 5 ∪ ∞ ∞ ∪ /  
 ∪ ∪ / ∪ ∪ — ∪ ∪ / ∪ ∪ —  
 — ∞ ∪ — / ∪ ∪ —  
 ∞ ∪ — ∪ / ∪ ∪ —  
 ∪ ∞ ∪ ∪ — ∪ / ∪ —  
 10 ∪ ∞ ∪ ∪ — ∪ / ∪ —  
 / ∪ ∪ — ∪ ∪ / ∪ ∪ — ∪ ∪  
 ∪ ∞ ∪ — ∪ / ∪ —

ἐπ.

i.

— / — — — / — —  
 — / — — — / — —  
 — / — — — / — —

ii.

/ ∪ ∪ — ∪ ∪ / ∪ ∪ — ∪ ∪  
 / ∪ ∪ — ∪ ∪ / ∪ ∪ — ∪ ∪  
 / ∪ ∪ — — / — — —  
 / — — — / — — —  
 5 / — — — / — — —  
 — / — — — / ∪ ∪ /  
 — / — — — / ∪ ∪ /  
 / ∪ ∪ / ∪ —

/ ∪ ∪ — ∪ ∪ / ∪ ∪ — ∪ —  
 10 / ∪ — ∪ —  
 / ∪ — ∪ —  
 — — / ∪ ∪ — ∪ —  
 — / ∪ — —  
 ∪ / — / ∪ — ∪ / —

121. παῖ is first the natural address of an elder person to a younger, and is then repeated in a different sense with the genitive in regimen. 'O child Electra! Child of a most wretched mother!' For the moral association in *δυστανοτάτας*, cp. Aj. 1290, *δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς*;

122, 3. τίν' αἰ . . οἰμωγάν] 'Why this never-ceasing lament which piningly thou pourest out over thy father?' For this 'adverbial' use of the interrogative pronoun, cp. O. T. 2, *τίνας ποθ' ἔδρας τάσδε μοι θοάζετε*; and see Essay on L. § 42. p. 81. *τάκεις οἰμωγάν* is literally, 'Dost cause the cry to melt from thee;' i.e. Dost waste thyself with crying. In the sentence which follows, τὸν . . Ἀγαμέμνονα is governed by *τάκεις . . οἰμωγάν* taken as one word = *οἰμώξεις*. E. on L. § 16. p. 23 b.

With *ἀκόρεστον*, 'Immoderate,' contrast Il. 23. 157, *γόοιο μὲν ἔστι καὶ ἄσαι*: Od. 4. 103, *αἰψηρὸς δὲ κόρος κρυεροῖο γόοιο*.

124. ἀθεώτατα] 'In heinous defiance of the gods.' Cp. Aesch. Cho. 46, *δύσθεος γυνή*: Trach. 1036, *σὲ μήτηρ ἄθεος*.

126. κακῇ τε χειρὶ πρόδοτον] 'And delivered over to destruction with wicked violence.' Cp. infr. 206, 7, *χειροῖν | αἰ τὸν ἐμὸν εἶλον βίον | πρόδοτον, αἰ μ' ἀπώλεσαν*.

The fear of Aegisthus, who is sovereign *de facto*, prevents the chorus from mentioning him by name. Cp. Trach. 383, 4, and note.

ΗΛ. ὦ γενέθλα γενναίων,

ἦκετ' ἐμῶν καμάτων παραμύθιον.

130

οἶδά τε καὶ ξυνήμι τάδ', οὐ τί με

φυγγάνει· οὐδ' ἐθέλω προλιπεῖν τόδε,

5 μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον.

ἀλλ' ὦ, παντοίας φιλότῃτος ἀμειβόμεναι χάριν,

ἑατέ μ' ὦδ' ἀλύνει,

135

αἰαῖ, ἰκνοῦμαι.

ἀντ. α'.

ΧΟ. ἀλλ' οὔτοι τὸν γ' ἐξ Ἀῖδα

παγκοίνου λίμνας πατέρα

\* θρήνοις οὔτε λιταῖσιν ἀνστάσεις.

129. γενέθλα] γένεθλα LV Pal. γενέθλα C<sup>6</sup>A. γενναίων] γενναίων πατέρων  
LAF<sup>2</sup>L<sup>2</sup>V<sup>3</sup>. γενναίων πρῶν Vat. ac. γενναίων τοκέων VM. Monk corr. 132. οὐδ'  
ἐθέλω] οὐδ' αὖ θέλω LFL<sup>2</sup> Pal. οὐδ' θέλω A. οὐδὲ θέλω C<sup>7</sup>. 136. αἰαῖ] αἰ αἰ L  
from αἰ αἰ. αἰ αἰ A. 138. πατέρα] πατέρ' L Pal. Vat. ac V. 139. \*θρήνοις  
.. ἀνστάσεις] ἀνστάσεις οὔτε γόοισιν (γόοις V<sup>3</sup>) οὔτε λιταῖσι MSS. (ἀναστ. MM<sup>2</sup>).

129. γενέθλα] Here, and in infr. 226, Doric for γενέθλη. 'Offspring of noble sires.'

Two glosses on γενναίων, viz. (1) πατέρων, (2) τοκέων, have found their way into different MSS., while, curiously enough, no MS. has the line uninterpolated.

130. παραμύθιον may be in apposition (1) with the subject of ἦμετε or (2) with the verb itself. The latter (2), conveying more exactly the notion of an *intention* to console, is probably right. But for the former (1), cp. Thuc. 5. 103, ἐλπίς κινδύνῳ παραμύθιον οὔσα.

131. τάδ'] Either (1) Your kind intention,' or (2) 'That my sorrow is importunate.' Cp. infr. 222. The Scholiast prefers (2).

132. οὐδ' ἐθέλω προλιπεῖν τόδε] 'But I will not give this up.' δέ is adverbative,—though it is unnecessary to write οὐ δ' with Hermann.

134. (1) 'But, O ye who exchange with me the tender grace of every sort of mutual affection,'—ἀμειβόμεναι vocative. Or (2), supposing the participle to agree with the subject of ἑατέ, 'But O, in return for all manner of love' (which ye have had from me). Musgrave objects to this that Electra had no

power of conferring kindnesses, and that if she had, she would not thus have reminded her friends of them. He ingeniously renders, 'Exchanging for this (?) service all your varied kindnesses.' But his argument is hypercritical. It is the strength of her wish, and not the sense of her merit, that is really emphasized in παντοίας (of which Ellendt rightly says, 'Nihil nisi *multum* s. *magnum* significat.') And φιλότῃς is simply 'affection.' Schndw. explains, 'So conferring on me a kindness equivalent to all manner of friendship:'—Wecklein, 'Ye who return the grace of all manner of love (for mine).'

137, 8. τὸν γ' ἐξ Ἀῖδα . . λίμνας] i.e. τὸν ἐν . . λίμνᾳ ἐκ . . λίμνας, according to a familiar idiom of condensation. λίμνας] Viz. the 'palus Acherontis,' on the shores of which dwelt the dead.

139. Cp. Il. 24. 550, 1, οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἥϊος, | οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθα. For the line as it stands, a glyconic with a spondee after the close, cp. Eur. Med. 159, τάκου δυσρομένα σὸν εὐνάταν: 183, πένθος γὰρ μεγάλως τόδ' ὀρμάται. The short syllable at the end of the previous line, and the iambic base of the glyconic, are avoided by reading \*θρήνοις for γόοις.



- ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον 140  
 5 ἄλγος αἰὲ στενάχουσα διόλλυσαι,  
 ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν.  
 τί μοι τῶν δυσφόρων ἐφίει;  
 ΗΛ. νήπιος δς τῶν οἰκτρῶς 145  
 οἰχομένων γονέων ἐπιλάθεται.  
 ἀλλ' ἐμέ γ' ἄ στονόεσσ' ἄραρεν φρένας,  
 ἃ ἴτυν, αἰὲν ἴτυν ὀλοφύρεται,  
 5 ὄρνις ἀτυζομένα, Διὸς ἄγγελος.  
 ἰὼ παντλάμων Νιόβα, σὲ δ' ἔγωγε νέμω θεόν, 150  
 αἶτ' ἐν τάφῳ πετραίῳ,

Dindorf retains the order of the words, and reads παγκοῖνον λίμνας πατέρ' ἄν | στάσεισιν οὔτε γόοισιν οὔτ' ἄνταις (a double glyconic with spondee at close). ἄνταις is the conjecture of Hermann from Hesychius: ἀντήσιν (sic), λιτανείαις, ἀντήσσει. But is not ἀντήσσει: λιτανείαις an equally probable emendation of the corrupt reading in Hesychius? For λιταῖσι, cp. supr. 110 foll. Prof. Paley suggests πατέρ' ἄν | στάσεισιν οὔτε γόοισιν οὔτ' εὐχαῖς.

140. 1. ἀλλ' ἀπὸ . . διόλλυσαι] 'But, forsaking moderation, you go to an extreme in your grief, to your own ruin.' To account for the prepositions some idea of motion must be gathered from the verbs, e.g. προῖσσαι ἐν στοναχαῖς.

142. ἐν οἷς . . κακῶν] (1) 'A course which brings no way of release from woes.' The antecedent to οἷς is to be inferred from the preceding words: sc. ἐν τοῖς οὐ μετρίοις τούτοις ἀλγήμασιν. The meaning of the chorus, at present rather gently hinted than expressed, is that by continued lamentation Electra only involves herself in fresh trouble and deepens the misery of her situation. Cp. infr. 213-20. Otherwise (2), 'In a case where there is no release.'

Badham conj. ἀνάδυσιν.

144. τί . . ἐφίει] 'Beseech thee, why dost thou set thy heart on troubles?'—i.e. aim at bringing them on thyself.

147 γὰρ. ἐμέ γ' ἄ στονόεσσ' ἄραρεν φρένας] 'That creature of lament is congenial to my soul.'

Is the swallow or the nightingale the bird intended here? The nightingale was mentioned above (l. 107), and is spoken

of by Sappho, quoted by the Scholiast on this passage, as the messenger of Spring—ἦρος ἄγγελος ἱμερόφανος ἀηδών. On the other hand, the swallow is more generally represented in this way, and the lines of Horace, Od. 4. 12. 5 foll., 'Nidum ponit, Ityn flebiliter gemens,' etc., certainly refer to Procne, who was usually thought to have been changed into a swallow. But of the legend of Tereus there seem to have been many conflicting modifications. The word ἀτυζομένα may be fancifully suggestive of the uncertain, 'bewildered' flight of the swallow. But the mention of song, both here and in the passage of Horace, agrees better with the thought of the nightingale. In any case the Scholiast is probably right in explaining Διὸς ἄγγελος of the intimation of Spring and the beginning of the Διὸς μεγάλου ἐνιαυτός. The nightingale or swallow, thus distinguished with Divine favour, is also the most sorrowful of birds.

150. σὲ δ' ἔγωγε νέμω θεόν] 'I count thee Divine,' i.e. blessed,—μακαρίζω σέ.

151, 2. Cp. Ant. 823-32. The prehistoric colossal figure cut out of the rock on a northward crag of Mount Sipylus, so as to be visible from the plain below Sardes, is supposed by Prof. Sayce, who has examined it, to have originally represented some elemental deity, possibly Cybele, but uncertain whether male or female. It was from an early period identified by the Greek settlers with the Niobe of Theban and Argive legend. The limestone drippings from the overhanging rock have produced an incrus-

αἰαί, δακρύεις.

στρ. β'.

ΧΟ. οὔτοι σοὶ μούνα, τέκνον,

ἄχος ἐφάνη βροτῶν,

πρὸς τὸ τι σὺ τῶν ἔνδον εἶ περισσά,

155

οἷς ὁμόθεν εἶ καὶ γονᾶ ξύναιμος,

5 οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα,

κρυπτᾶ τ' ἀχέων ἐν ἥβᾳ

δλβιος, ὃν ἂ κλεινὰ

160

γα ποτὲ Μυκηναίων

δέξεται εὐπατρίδαν, Διὸς εὐφροني

152. αἰαί] αἱ αἱ C<sup>8</sup> or <sup>7</sup> Pal. αἱ αἱ A Vat. ac. αἱ ἐν V. 160. κλεινὰ] ἂ in  
litura of 2 or 3 letters, L. ἀκλεινὰ A. 161. γᾶ] (α)γαῖ L. 164. ΗΛ] om. LA.

tation about face, chest, and lap (the image is in a sitting posture)—that, quite apart from poetical description, is wonderfully suggestive of a flood of tears. This πετραία βλάστα (Ant. 827) must have been apparent before the time of Sophocles. It is less distinctly suggested by the words in Homer, Il. 24. 617, θεῶν ἐκ κήδεα πέσσει. Prof. Sayce adds that the θεῶν . . . ἐνναὶ νυμφῶν of Il. l.c. (in reality prehistoric tombs) are still distinctly recognisable in the crags on either side: also that just below the Niobe was a large lake, which was drained some forty years ago, when the columns of a Greek temple were found at the bottom. This, Mr. Sayce thinks, must have been the site of the city of Sipylus, which was overthrown by an earthquake in the time of Tiberius, and the ruins covered by the waters of a lake. All that now remains of the lake is a small pool at the foot of the crag on which the figure of Niobe is carved, along with a stream. Both stream and pool are fed by a number of springs, some of which are warm and saline; and the pool is called by the modern Greeks 'the tears of Niobe.'

153-7. 'Thou art not all alone unhappy that thou shouldest thus grieve more than those within, who are of the same lineage and of kindred blood with thee, and shouldst not live the same bright life which they, Chrysothemis and Iphianassa, live.' The indefinite

pronoun ὃ, τι is occasioned by the negative preceding. In πρὸς ὃ τι, πρὸς corresponds to a long syllable, Ζεύς, in the antistrophe. Perhaps, πρὸς γ' ὃ, τι?

εἶ περισσά] Sc. ἐν τῷ λυπεῖσθαι.

157. In distinguishing between Iphigenia and Iphianassa, Sophocles is said to have followed the Cypria: 'Sophocles here seems to recognize the digamma in *Ἰφιάνασσα*.' Paley.

159, 60. κρυπτᾶ τ' ἀχέων ἐν ἥβᾳ δλβιος] 'And he whose fortunate youth is hidden out of the way of sorrow.' For the genitive, see Essay on L. § 8. p. 11, 2. Hermann says, 'Audacior quidem haec structura, sed amat talia Sophocles. Ejusdem modi est, quod statim dicit, Διὸς βήματι pro πομπῇ Διός.' Orestes is 'fortunate,' because his tranquil youth gives promise of final good fortune. Cp. Aesch. Cho. 695, 6, 'Ορέστης, ἣν γὰρ εὐβόλως ἔχων, | ἔξω κομίσων δλεθρίου πηλοῦ πόδα. Others take ἀχέων as a participle. But κρυπτᾶ without the genitive is poor, and the notion of Orestes sorrowing is out of place. The Chorus could not know of it, and if they did they would have suppressed the mention of it as inauspicious.

160-3. 'Orestes, whom the land of this people, with her glory unimpaired, shall receive as the successor of his father's fame, sped hither by the kind will of Zeus.'

162. Διὸς εὐφροني βήματι] i.e. Διὸς εὐφρόνως βήσαντος αὐτόν. The verbal has a causative meaning. See Essay

10 βήματι μολόντα τάνδε γὰν Ὀρέσταν.

ΗΛ. ὦν γ' ἐγὼ ἀκάματα προσμένουσ', ἄτεκνος,

[19 a.

τάλαιν' ἀνύμφευτος αἰὲν οἶχνῳ,

165

δάκρυσι μυδαλέα, τὸν ἀνήνυτον

οἷτον ἔχουσα κακῶν· ὁ δὲ λάθεται

5 ὦν τ' ἔπαθ' ὦν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ

ἔρχεται ἀγγελίας ἀπατῶμενον;

170

αἰεὶ μὲν γὰρ ποθεῖ,

ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.

ἀντ. β'.

ΧΟ. θάρσει μοι, θάρσει, τέκνον.

ἔτι μέγας οὐρανῷ

Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει·

175

ᾧ τὸν ὑπεραλγῇ χόλον νέμουσα

5 μῆθ' οἷς ἐχθαίρεις ὑπεράχθεο μῆτ' ἐπιλάβου.

χρόνος γὰρ εὐμαρῆς θεός.

164. ὦν γ' ἐγὼ] ὦν ἐγὼν γ' L. ὦν ἐγὼ Pal. Herm. corr.

168. ὁ δὲ λάθεται]

ᾧ δ' ἐλάθεται LL<sup>2</sup> pr. ὁ δὲ λάθεται A. ὃ δ' ἐλάθετο Γ.

169. ἔπαθ'] ἔπαθεν

L pr. L<sup>2</sup> Pal. ἔπαθ' CA.

171. αἰεὶ] αἰεὶ MSS. Brunck corr.

174. ἔτι]

ἔστι C<sup>6</sup>APL<sup>2</sup> Pal. οὐρανῷ] ἐν οὐρανῷ MSS. Heath corr.

on L. § 53 b. p. 98; or else a causal meaning is contained in the genitive. Ibid. § 9. p. 12 a.

There is a correlation between κλεινά and εὐπατρίδαν, both being proleptic and denoting the consequence of the return of Orestes.

164 foll. The mention of her brother gives a new direction to Electra's complaint. Cp. supr. 119, 20.

165. Cp. Ant. 815, 917-8.

166, 7. τὸν . . πόνων] 'Oppressed with my troublous destiny that has no good issue.' The article as in O. T. 1153, τὸν γέροντά μ' αἰκίσσῃ,—equivalent to a relative clause, ὃς ἐστιν ἀνήνυτος. ἀνήνυτον, 'Accomplishing nothing,' i. e. 'Suffered in vain.' Cp. O. C. 1565, 6, πολλῶν γὰρ ἂν καὶ μάταν | πημάτων ἰκνουμένον, κ τ. λ., and note.

169. ὦν τ' ἔπαθ'. ὦν τ' ἐδάη] 'His wrongs, and the lesson he has been taught,' viz. by the Paedagogus (supr. 3, 13, 14) and by the messages from Electra.

169, 70. (1) 'For what missive that I

send doth not return (ἔρχεται) discomfited?' Others take the words to mean, (2) 'What message' (from Orestes) 'comes to me, whose promise does not fail?'

171, 2. i. e. in reply to my messages I always hear of his longing to come but never of his coming.

174. This line (see v. rr.) seems to have been interpolated so as to supplement the locative dative and the ellipse of ἐστίν. μέγας is the predicate. 'Zeus is still great in heaven.'

176, 7. 'Committing unto him thine exceeding indignation, be neither overburdened with enmity against thy foes, nor yet forget them;' i. e. Let the thought that Zeus will some day avenge thee serve to calm and moderate thy rage. The structure is paratactic (Essay on L. § 36, p. 68), for 'Without forgetting your enemies, be moderate in assailing them, and trust in the Divine vengeance.'

179. 'For Time is a god of easiness,' i. e. a god who makes things easy or possible. The meaning is, not that Time



οὔτε γὰρ ὁ τὰν Κρίσαν

180

βουνόμον ἔχων ἀκτὰν

παῖς Ἀγαμεμνονίδας ἀπερίτροπος,

10 οὐθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσω.

ΗΛ. ἀλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἤδη

185

βίοτος ἀνέλπιστος, οὐδ' ἔτ' ἀρκῶ·

ἄτις ἄνευ τοκέων κατατάκομαι,

181. βουνόμον] βούνομον L. βουνόμον C<sup>2</sup>A. βουνόμενον L<sup>2</sup>. 182. Ἀγαμεμνο-  
νίδας] ἀγαμεμνίδας L.

assuages sorrow, but that what at one time seems impossible may prove easily possible in the course of years. Cp. Plat. Rep. 6. 502 B, ὡς μὲν γὰρ χαλεπὸν σωθῆναι, καὶ ἡμεῖς ξυγχαροῦμεν. ὡς δὲ ἐν παντὶ τῷ χρόνῳ . . οὐδ' ἂν εἰς σωθείη, ἔσθ' ὅστις ἀμφισβητήσει; Shak. Cor. 5. 3. 61, 'Murdering impossibility, to make What cannot be slight work.' For the personification, cp. Phil. 837, καιρὸς . . πάντων γνώμων ἰσχύων: supr. 76: and esp. Eur. Ion, 337, ἀργὸς ἡ θεός, sc. αἰδώς.

180, 1. τὰν Κρίσαν . . ἀκτὰν] 'Who dwells in Crisa, that pastoral shore-ward land.' So Hermann. Others would read Κρίσας, or Κρίσα. 'Who dwells amid the shoreward-pastures of Crisa.'

182. 'He, Agamemnon's heir . . will yet turn unto his own, and so will he that reigns, a God, by Acheron.' ἀπερίτροπος is to be taken in a different sense with παῖς Ἀγαμεμνονίδας and with what follows. Or, what comes to the same thing, another verb must be supplied in thought with the second clause. Orestes shall return: Agamemnon shall regard his house and offspring. The derivation from περιτρέπω suggests the idea of a coming revolution, (1) in the action of Orestes, (2) in the awakening from apparent slumber and forgetfulness of the gods below, or of the spirit of Agamemnon.

184. 'Nor he who ruleth as a god beside the ghostly river.' Cp. supr. 110. (1) The subject of this line has commonly been supposed to be Hades. Another interpretation has occurred independently to Mr. Blaydes, Prof. Paley, and the present editor, viz. (2) that θεός may refer to Agamemnon as a δαίμων. In support of this, cp. supr. 150 Νόβα, σὲ δ' ἔγωγε νέμω θεόν, infr. 839-41 (of Amphiaraus), νῦν ὑπὸ γαίης . . ἀνάσσει,

and note; and the following places of the Choëphori:—157, σέβας, ὦ δέσποτ': 356, 7, κατὰ χθονὸς ἐμπρέπων | σεμνότη-  
μος ἀνάκτωρ: 475-8, θεῶν τῶν κατὰ γᾶς  
οὐδ' ὕμνος. XO. ἀλλὰ κλύοντες, μάκαρες  
χθόνιοι, | τῇσδε κατευχῆς πέμπετ' ἀρω-  
γὴν | παισὶν προφρόνως ἐπὶ νίκῃ: also Persae, 157, θεοῦ μὲν ἐνδάνειρα Περσῶν,  
θεοῦ δὲ καὶ μήτηρ ἔφυσ: 644, Περσῶν  
Σουσιγενῇ θεόν,—although the analogy in these two instances is weakened by the words being put into the mouths of Persians; but see also Ag. 1548, ἐπ' ἀνδρὶ θείῳ. Agamemnon, in Aesch. Ag. 925, says to Clytemnestra, λέγω κατ' ἀνδρα, μὴ θεόν, σέβειν ἐμέ. But that is in his lifetime. And considering the honours that are paid at his tomb, and the tone in which he is spoken of by Electra throughout, the chorus may speak of him to her as θεός by an allowable hyperbole, especially if the word is taken, not with the article as subject of the sentence, but as supplementary predicate with ἀνάσσω. If this hypothesis is not admissible, the god intended is probably not Pluto, but (3) Hermes. Cp. supr. 111.

185, 6. 'But my life hath in great part already passed from me and left me hopeless and forlorn.' The life is separable from the person, cp. O. T. 612, τὸν παρ' αὐτῷ βίον. ἀνέλπιστος is proleptic, and in idea belongs, by hypallage, to ἐμέ,—'is passed without bringing me any hope.' The exact sense of ὁ πολὺς is not to be pressed. The article is deictic, as in Aj. 1149, τὴν πολλὴν βοήν: infr. 931.

186. οὐδ' ἔτ' ἀρκῶ] 'And I am no longer of any avail.' Cp. Thuc. 2. 47. § 5, οὔτε γὰρ ἰατροὶ ἤρκουν.

187. ἄνευ τοκέων] Her father is dead, and her mother is worse than lost to her.



ἄς φίλος οὔτις ἀνὴρ ὑπερίσταται,  
 5 ἄλλ' ἀπερεί τις ἔποικος ἀναξία  
 οἰκονομῷ θαλάμους πατρός, ὧδε μὲν  
 ἀεικεῖ σὺν στολᾷ,  
 κεναιῖς δ' ἀμφίσταμαι τραπέζαις.

στρ. γ'.

ΧΟ. οἰκτρὰ μὲν νόστοις αὐδά,

οἰκτρὰ δ' ἐν κοίταις πατρώαις

190

195

190. οἰκονομῷ] οἰκονομῷ(ν) L. 191. σὺν στολᾷ] συστολαί L. συστολαί C<sup>2</sup> or <sup>3</sup>.  
 192. ἀμφίσταμαι] ἀφίσταμαι L. ἐφίσταμαι C<sup>6</sup> or <sup>7</sup> AG Vat. ac M<sup>2</sup>. ἀμφίσταμαι L<sup>3</sup>  
 Pal. V M. Eustath. ἐφίσταμαι V<sup>3</sup>.

τεκίαν occurs in one MS. (Vind. 281) and is adopted by Nauck. Cp. supr. 164, *ἄτεκνος*. It may be thought more suited to Electra's age to feel the want of children than of parents. But her filial piety is the chief motive of the play.

189, 90. ἀπερεί τις . . πατρός] 'Like some despised sojourner, I tend the chambers of my father's house.' Cp. Aesch. Cho. 84, *δμῳαὶ γυναῖκες, δομᾶτων εὐθήμεναι*. For the absolute use of ἀνάξιος, cp. Phil. 439, ἀναξίου . . φωτός, 'A fellow of no esteem.' Hermann joined this word with what follows it ('I am undeservedly made to do menial service'), on the ground that an ἔποικος was ἀναξία as a matter of course. But, on the other hand, the addition of ἀναξία to the bare statement οἰκονομῷ θαλάμους πατρός, certainly weakens the expression, while the pleonasm in ἔποικος ἀναξία is rather emphatic, and is supported, as Ellendt pointed out, by the Homeric expression, ὥσεί τινα ἀτίμητον μετανάστην, Il. 9. 648, 16. 59.

ὧδε . . ἀεικεῖ . . στολᾷ] Electra is a woman speaking to women. Cp. Aesch. Pers. 846-8, ('*Ἀτσοσα, μάλιστα δ' ἤδε συμφορὰ δάκνει, | ἀτιμίαν γε παιδὸς ἀμφὶ σώματι | ἐσημάτων κλύουσιν, ἥ νιν ἀμπεύχει*).

192. κεναιῖς δ' ἀμφίσταμαι τραπέζαις] 'And the table at which I stand is bare.' Hermann had conjectured ἀμφίσταμαι, which restores the metre, before he observed that it was quoted by Eustathius. Cp. Pind. Ol. 1. 80, *τραπέζαισι . . ἀμφί*, and, for the thought, Od. 20. 259, *δίφρον δεικέλιον καταθῆεις ὀλίγην τε τράπεζαν*: infr. 361, 2, *σοὶ δὲ πλουσία | τράπεζα κείσθω καὶ περιρρεῖται βίος*: Pind. Ol. 2. 116, *κεῖνάν παρὰ δίαταν*.

194. οἰκτρὰ μὲν νόστοις αὐδά] 'Piteous were thy tones at the time of thy father's return.' In the Agamemnon of Aeschylus, the Watchman and the Chorus, i.e. the household and the people, express a vague misgiving, which is not sufficiently definite to enable them to warn Agamemnon. Sophocles here, as elsewhere, concentrates in an individual what in Aeschylus was general. It is quite consistent with his conception of the character of Electra, that, young as she then was, and totally unable, both from her inexperience (infr. 1024) and her dependent position, of averting the harm which she may have vaguely foreseen, she had a sufficiently clear perception of the situation to be sad instead of joyful on the occasion of her father's coming home, and her sadness would be aggravated by her helplessness:—*ἐπεὶ ἐχθίστη ὀδύνη πολλὰ φρονέοντα μηδενὸς κρατεῖν*. Her friends, of the same age with her, observed\* this, and in recollecting it, now understand the cause. σοί is easily supplied, both because the whole of Electra's last speech refers to herself, and because σοί occurs immediately afterwards as an 'ethical' dative. πατρός is no less easily supplied with νόστοις for a similar reason, both because the word occurs three lines above, and because it is implied in πατρώαις in the following line. νόστοις is dative of the occasion, E. on L. § 11. p. 18. For the sense, cp. Aesch. Pers. 935, 6, *πρόσφθογγόν σοι νόστου τὰν | κακοφάτιδα βοάν, κακομέλετον ἰδὼν | Μαρνανδυνοῦ θρηνητῆρος | πέμψω πολυδακρυν ἱακχάν*.

195-7. οἰκτρὰ δ' . . πλαγὰ] 'And piteous was thy crying where thy father

ὅτε σοι παγχάλκων ἀνταῖα  
γενύων ὠρμάθη πλαγά.

5 δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,  
δεινὰν δεινῶς προφυτεύσαντες  
μορφάν, εἴτ' οὖν θεὸς εἶτε βροτῶν  
ἦν ὁ ταῦτα πράσσων.

200

ΗΛ. ὦ πασᾶν κείνα πλέον ἀμέρα  
ἐλθοῦσ' ἐχθίστα δὴ μοι·  
ὦ νύξ, ὦ δειπνῶν ἀρρήτων  
ἔκπαγλ' ἄχθη·

5 τοὺς ἐμὸς ἶδε πατὴρ

205

197. ἔρος] from ἔρος LFL<sup>2</sup> Pal. V. ἔρος A Vat. ac. 198. προφυτεύσαντες]  
προφητεύσαντες LF Pal. (gl. προβουλεύσαντες) προφυτεύσαντες C<sup>6</sup>. 201. ἀμέρα]  
ἀμερᾶν L. ἀμέρα A. 205. ἶδε] εἶδε LAL<sup>2</sup> Pal. οἶδε Γ. Brunck corr.

lay, when thou hadst seen launched the death-stroke of the solid brazen axe.' If Sophocles (see Introduction) follows the form of the legend known to us from Homer, according to which Agamemnon was slain at a feast given in honour of his return, ἐν κοίταις probably means, (1) 'Where he lay in death.' And this is supported by 203. The poet might, no doubt, have so far modified the legend as to suppose Agamemnon after the feast to have been lured by Clytemnestra to his chamber and there slain. ἐν κοίταις might then belong to the relative clause (ὅτε ἐν κ.), and mean 'in his chamber.' But this is inconsistent with 203 and 270. For (1) cp. Aesch. Ag. 1494, 1518, Eur. Med. 437, O. C. 1707. The bath, and the entangling garment, which are so prominent in the Agamemnon and Choëphori, are in any case not thought of here. Some (including Wecklein) understand αὐδὰ in both clauses of the death-shriek of the king.

σοι (E. on L. § 13. p. 19 f.) marks that Electra was the chief sufferer from all that happened.

This explanation is rightly defended by Triclinius. Cp. Tennyson's Elaine, —'Through her own side she felt the sharp lance go.'

Hermann, understanding αὐδὰ of the people's voice, rejects σοι and reads οἱ instead. The hiatus, which he defends from Trach. 650, ἃ δὲ οἱ φίλα δάμαρ

(cp. supr. 157), is still exceptional, but a stronger objection to the removal of σοί is that the connection between this speech and Electra's is thus destroyed.

197-200. Sophocles seems here to have in his mind the passage of the Agamemnon where Clytemnestra impersonates the Alastor of Atreus, Aesch. Agam. 1500-1504:—'Craft pointed out the way, lust murdered him. Between them they produced a monstrous birth, whether he who did this thing were a god or one of mortal mould.' In μορφάν the immediate agent and the act itself, as an embodied horror, seem to be confused. See E. on L. § 48. p. 92. In supr. 185-92, Electra refused consolation and drew attention to her hopeless misery. The women then call to mind how they had pitied her at the time of her father's death. This opens anew the flood-gates of her sorrow. Cp. Ant. 857 foll., ἐψανσας ἀλγεινοτάτας ἐμοὶ μερίμνας, κ.τ.λ.

203. δειπνῶν] The feast which preceded the murder, according to Od. 4. 535. Agamemnon (see next note) is supposed to have been murdered at table: ὥσπερ τε κατέκτανε βοῦν ἐπὶ φάτῃ (Od. l. c.).

205 foll. For ἄχθη, the grammatical antecedent, the more definite θάνατος is substituted and taken into the relative clause. 'The horror of that feast—I mean the death which followed it.'

θανάτους αἰκεῖς διδύμειν χειροῖν,  
 αἶ τὸν ἐμὸν εἶλον βίον  
 πρόδοτον, αἶ μ' ἀπώλεσαν  
 οἷς θεὸς ὁ μέγας Ὀλύμπιος

10 ποῖνιμα πάθεα παθεῖν πόροι,  
 μηδέ ποτ' ἀγλαίας ἀποναίατο  
 τοιάδ' ἀνύσαντες ἔργα.

[19 b.

211

ἀντ. γ'.

ΧΟ. φράζου μὴ πόρσω φωνεῖν.

οὐ γνῶμαν ἴσχεις ἐξ οἶων  
 τὰ παρόντ' οἰκείας εἰς ἄτας  
 ἐμπίπτεις οὕτως αἰκῶς;

215

5 πολὺ γάρ τι κακῶν ὑπερεκτήσω,  
 σῶ δυσθύμῳ τίκτουσ' αἰεὶ  
 ψυχῇ πολέμους· τὰ δὲ τοῖς δυνατοῖς  
 οὐκ ἐριστὰ πλάθειν.

220

ΗΛ. δεινοῖς ἠναγκάσθην, δεινοῖς·

206. αἰκεῖς] αἰκεῖς L. Herm. corr. αἰκεῖς AFL<sup>2</sup> Pal. χειροῖν] <sup>(ι)</sup>χεροῖν LA Pal.

Brunck corr. 208. αἶ μ'] αἶ μ' ἐμέ? pr. L. ἀπώλεσαν] ἀπώλεσαν L. 216.

αἰκῶς] αἰκῶς LA Brunck corr. 218. αἰεῖ] αἰεῖ LG. αἰεῖ A. 221. δεινοῖς

. . δεινοῖς] ἐνδεινοῖς . . ἐνδεινοῖς MSS. Brunck corr.

206. διδύμειν χειροῖν] 'Effected by joint violence' of Aegisthus and Clytemnestra.

207, 8. αἶ . . πρόδοτον] 'That wrought treason on my life and ruined me.'

209. οἷς refers to the antecedent implied in χειροῖν, viz. Aegisthus and Clytemnestra.

211. 'And never may they have any good of their magnificence.' Cp. infr. 267-281: Od. 17. 244, 5, τῷ κέ τοι ἀγλαίας γε διασκεδάσειεν ἀπάσας, | τὰς νῦν ἰβρίζων φορέεις.

214-16. 'Seest thou not through what courses thou hast fallen thus cruelly into calamities that come home to thee?' or, with a slightly different shade of meaning, 'which thou hast brought upon thyself.' Cp. Aj. 260: Pind. Nem. 1. 81, τὸ γὰρ οἰκεῖον πῖττει πάνθ' ὁμῶς.

ἐξ οἶων is otherwise explained by one Scholiast:—ἐξ οἶων ἀγαθῶν εἰς τί ἀνιάρων

ἐλήλυθας. Cp. infr. 392. But it is more natural that the Chorus should remind her of the cause of the persecution she is undergoing.

218, 9. σῶ . . πολέμους] 'Ever creating new conflicts for thy burdened soul.'

219, 20. τὰ δὲ . . πλάθειν] 'But strife with the powerful is hopeless.' The vague τὰ is to be supplemented from what precedes and follows,—sc. τὰ πολεούμεενα, or τὰ ἐρίδος ἐχόμενα. Cp. Plat. Symp. 206 C, ταῦτα δ' ἐν τῷ ἀναρμόστῳ,—sc. κνούμενα καὶ γεννώμενα,—Pind. Nem. 10. 135, χαλεπὰ δ' ἔρις ἀνθρώποις ὁμιλεῖν κρεσσόνων: Ol. 11. 48, νεῖκος δὲ κρεσσόνων ἀποθέσθ' ἀπορον. πλάθειν, sc. τοῖς δυνατοῖς, is exegetical infinitive.

221. The Chorus (l. 214) have reminded Electra of the violent words by which she has earned her present misery. She replies that such words were wrung

ἔξοιδ', οὐ λάθει μ' ὀργά.  
 ἀλλ' ἐν γὰρ δεινοῖς οὐ σχήσω  
 ταύτας ἄτας,

5 ὄφρα με βίος ἔχῃ. 225

τῖνι γάρ ποτ' ἂν, ὦ φιλία γενέθλα,  
 πρόσφορον ἀκούσαιμ' ἔπος,  
 τῖνι φρονοῦντι καίρια;  
 ἄνετέ μ', ἄνετε, παράγοροι.

10 τάδε γὰρ ἅλυστα κεκλήσεται. 230

οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι  
 ἀνάριθμος ὧδε θρήνων.

ἐπ.

ΧΟ. ἀλλ' οὖν εὐνοία γ' αὐδῶ,  
 μάτηρ ὥσει τις πιστά,  
 μὴ τίκτειν σ' ἄταν ἄταις. 235

ΗΛ. καὶ τί μέτρον κακότατος ἔφν; φέρε,  
 πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν;

222. ὀργά] ὀργᾶ L pr. οὐργά Γ. 224. ταύτας ἄτας] ταύτας ἄτας C<sup>2</sup>.  
 226. ἂν] om. LL<sup>2</sup>. ἂν ΑΓ. γενέθλα] γένεθλα L Pal. γενέθλα C<sup>6</sup>A. 233.  
 εὐνοία] εὐνοίαν L pr. εὐνοίαι C<sup>2</sup>A. εὐνοία Pal. <sup>σχεσει</sup>

from her by 'a fearful cause,' viz. by the murder of her father and the subsequent conduct of the murderers. Cp. infr. 271 foll.

222. 'I know, I am conscious of my passion,'—viz. that it is inordinate. Cp. infr. 617, 8, *μανθάνω δ' ὁδοῦνεκα* | *ἔξωρα πρᾶσσω κούκ ἐμοὶ προσεϊκότα*: 1011, *κατάσχευ ὀργήν*.

223, 4. 'But amid deeds of horror I will not curb or moderate these my calamitous ways' (as ye call them). She echoes the words of the Chorus (l. 215) in a different sense. They meant by *οἰκείας ἄτας*, 'self-caused calamities':—she means by *ταύτας ἄτας*, 'this infatuate,' or 'fatal,' 'course,' of which by implication they have accused her.

226-8. Electra relapses into despair. If even these Argive women, who know her so well, cannot give her a word of comfort, whence is it to come? 'At whose mouth, then, kind band of friends, can I hope to hear a word of comfort, prompted by seasonable thought?'

For the uncommon dative, see E. on L. § 13. p. 20.

229. 'Press not on me with your consolations,' and cp. Eur. El. 1182, *διὰ πυρὸς ἐμολον ἂ τάλαινα ματρὶ τᾷδ'*.

230. 'For ye shall find this sorrow irremovable.'

234. 'Like a true-hearted mother.' For this form of expressing sympathy from one woman to another, cp. Trach. 526, *ἐγὼ δὲ μάτηρ μὲν οἷα φράζω*.

235. *ἄταν ἄταις*] Cp. Aj. 866, *πόνος πόνον*, and note.

236. *καὶ τί μέτρον κακότατος ἔφν*;] 'And is not my trouble infinite?' (So the Scholiast,—*πρὸς γὰρ ἀμέτρον κακὸν καὶ ἀμέτρων δεῖται θρήνων*.) Cp. infr. 1249, 50, *ἀμέτερον οἶον ἔφν κακόν*. For the meaning, cp. Shak. Ant. and Cleo. 4. 15. 4, 'But comforts we despise; our size of sorrow, Proportioned to our cause, must be as great As that which makes it.'

237. *ἐπὶ τοῖς φθιμένοις ἀμελεῖν*] 'To treat the dead with forgetfulness.' E. on L. § 19. p. 27.



- ἐν τίνι τοῦτ' ἐβλαστ' ἀνθρώπων ;  
 μήτ' εἶην ἔντιμος τούτοις,  
 5 μήτ', εἴ τῳ πρόσκειμαι χρηστῷ, 240  
 ξυνναίοιμ' εὐκηλος, γονέων  
 ἐκτίμους ἰσχουσα πτέρυγας  
 ὀξύτόνων γόων.  
 εἰ γὰρ ὁ μὲν θανὼν γὰ τε καὶ οὐδὲν ὦν  
 10 κείσεται τάλας, 245  
 οἱ δὲ μὴ πάλιν  
 δώσουσ' ἀντιφόνους δίκας,  
 ἔρροι τ' ἂν αἰδῶς  
 ἀπάντων τ' εὐσέβεια θνατῶν. 250

ΧΟ. ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἄμα  
 καὶ τοῦμόν αὐτῆς ἦλθον· εἰ δὲ μὴ καλῶς  
 λέγω, σὺ νίκα· σοὶ γὰρ ἐψόμεσθ' ἄμα.

ΗΛ. αἰσχύνομαι μὲν, ὦ γυναῖκες, εἰ δοκῶ  
 πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν. 255  
 ἀλλ' ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,

238. ἐβλαστ'] ἐβλαστέν I.F.L.<sup>2</sup>. ἐβλαστ' A Pal. (gl. ἐνομοθετήθη). 241. ξυν-  
 ναίοιμ'] ξυνναίοιμ I.G. ξυνναίοιμ C<sup>2</sup>. ξυνναίοιμ gl. συνδιάγω Pal.  
 242. ἰσχουσα] ἰσχυουσα? C. ἰσχυουσα C<sup>2</sup>. 250. εὐσέβεια] εὐσέβεια L Pal.  
 εὐσεβεία C<sup>2</sup>A.

238. ἐν τίνι . . ἀνθρώπων] 'Where amongst men hath such a mind sprung up?'

239. τούτοις] Sc. ἐν οἷς τοῦτο ἐβλαστε, the indefinite plural taking the place of the indefinite singular. E. on L. § 20. p. 31. 3. Cp. Hdt. 9. 79. § 3, ἐγὼ δ' οὐν τούτου εἴνεκα μήτε Αἰγινήτησι ἄδοιμ, μήτε τοῖσι ταῦτα ἀρέσκειται ἀποχρᾶ δ' ἐμοί, Σπαρτιήτησι ἀρεσκόμενον, ὅσια μὲν ποίειν, ὅσια δὲ καὶ λέγειν.

240. εἴ τῳ πρόσκειμαι χρηστῷ] 'If I have near me any good,' = εἴ τι χρηστὸν πρόσκειται μοι: E. on L. § 42. p. 80 B. Cp. infr. 1040, ᾧ σὺ πρόσκεισαι κακῷ.

241-3. γονέων . . γόων] 'Holding back the wings of my shrill wailings from doing honour to my sire.' Each fresh utterance of the unabating sorrow is imagined as a bird that is eager to

fly. ἐκτίμους is predicative and proleptic, = ὥστε ἔξω εἶναι τοῦ τιμᾶν. See E. on L. § 54. p. 100 d, § 10. p. 16 f, § 23. p. 38 d 1, § 38. p. 71.

244. γὰ] Prof. Jebb reads γᾶ, i.e. 'buried,' adding, 'it is difficult to believe that γῆ could stand for σοδοῖς.' But the expression is hyperbolic—'mere clay.' Cp. ψῆγμα in Aesch. Ag. 442.

251, 2. καὶ τὸ σὸν . . καὶ τοῦμόν αὐτῆς] 'More in care for thee than for myself.' This is really the meaning, although, by the usual Greek *litotes*, 'as much as' is put for 'more than.' The most important matter is put first. E. on L. § 41. p. 78.

253. ἐψόμεσθ'] Cp. infr. 1052.

254, 5. 'I am ashamed of seeming to you, as I must seem, to be too impatient in multiplying lamentations.' δοκῶ is indicative.

σύγγνωτε. πῶς γὰρ ἦτις εὐγενὴς γυνή,  
 πατρῷ ὀρώσα πῆματ', οὐ δρόφῃ τὰδ' ἄν,  
 ἀγὼ κατ' ἡμαρ καὶ κατ' εὐφρόνην αἰεὶ  
 θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὀρώ; [20 a.  
 ἦ πρῶτα μὲν τὰ μητρός, ἦ μ' ἐγείνατο, 261  
 ἔχθιστα συμβέβηκεν· εἴτα δώμασιν  
 ἐν τοῖς ἐμαντῆς τοῖς φονεῦσι τοῦ πατρὸς  
 ξύνειμι, κακ τῶνδ' ἄρχομαι κακ τῶνδέ μοι  
 λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. 265  
 ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἀγειν,  
 ὅταν θρόνοις Αἴγισθον ἐνθακοῦντ' ἴδω  
 τοῖσιν πατρώοις, εἰσίδω δ' ἐσθήματα  
 φοροῦντ' ἐκείνῳ ταῦτά, καὶ παρεστίους  
 σπένδοντα λειβὰς ἔνθ' ἐκείνον ὤλεσεν, 270  
 ἴδω δὲ τούτων τὴν τελευταίαν ὕβριν,  
 τὸν αὐτοφόντην ἡμῖν ἐν κοίτῃ πατρὸς  
 ξὺν τῇ ταλαίνῃ μητρί, μητέρ' εἰ χρεῶν  
 ταύτην προσαυδᾶν τῷδε συγκοιμωμένην·  
 ἦ δ' ὧδε τλήμων ὥστε τῷ μιάστορι 275

261. μὲν τὰ] om. L add C<sup>2</sup>.

272. αὐτοφόντην] γρ. αὐτοέντην C<sup>3</sup>.

ἦ δ'] ἦδ' L Pal. Schaef. corr. ἦ δ' A.

265. λαβεῖν] β from θ L pr. λαθεῖν Pal. pr.

273. χρεῶν] χρεῶν L. χρεῶν A. 275.

258. πατρῷ ὀρώσα πῆματ'] 'Seeing woful things performed against her sire.' Electra's filial affection for Agamemnon is kept prominently before us as her chief motive; and every insult to his memory, including her own sufferings, is regarded by her as part of the wrong done to him. πατῶα is at first general, but in the antecedent to αἰ it becomes individual,—'of my father.'

260. θάλλοντα .. καταφθίνονθ'] 'Not lessening but increasing.'

263, 1. ἦ .. συμβέβηκεν] 'Since, first of all, I have found in my own mother the deepest cause for hatred.' This (Paley, etc.) is better than 'my mother is my enemy.'

264. κακ τῶνδ' ἀρχομαι] 'And I am in subjection to them.' Cp. O. C. 67, ἐκ τοῦ κατ' ἄστυ βασιλείας τὰδ' ἀρχεται.

270. ἔνθ' ἐκείνον ὤλεσεν] Here again

Sophocles seems to follow the account that is given in the fourth book of the Odyssey, ll. 529 foll., according to which Aegisthus murdered Agamemnon at or after a banquet. Hence he is said to have destroyed him beside the hearth. Cp. infr. 1495.

271-4. 'Further, when I see their crowning insult, when I see, forsooth, the author of his death reclining on my father's couch, beside my wretched mother,—if so I must call this woman, when cohabiting with him!' The clause τὸν αὐτοφόντην κ.τ.λ. is in the same construction with ὕβριν, governed by ἴδω. ἡμῖν is ethical dative, and has a sarcastic force; i.e. 'That is what I am compelled to look upon.' The participle (κείμενον) which should have gone with ἐν κοίτῃ is absorbed and resumed in συγκοιμωμένην.

ξύνεστ', Ἐρινὺν οὐτιν' ἐκφοβουμένη·  
 ἀλλ' ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις,  
 εὐροῦσ' ἐκείνην ἡμέραν, ἐν ᾗ τότε  
 πατέρα τὸν ἄμυν ἐκ δόλου κατέκτανεν,  
 ταύτη χοροῦς ἴστησι καὶ μηλοσφαγεῖ  
 θεοῖσιν ἔμμην' ἱερὰ τοῖς σωτηρίοις.

280

ἐγὼ δ' ὀρώσ' ἡ δύσμορος κατὰ στέγας  
 κλαίω, τέτηκα, κάπικωκύω πατρὸς  
 τὴν δυστάλαιναν δαῖτ' ἐπωνομασμένην  
 αὐτὴ πρὸς αὐτήν· οὐδὲ γὰρ κλαῦσαι πάρα  
 τοσόνδ', ὅσον μοι θυμὸς ἡδονὴν φέρει.  
 αὐτὴ γὰρ ἡ λόγοισι γενναία γυνή  
 φωνοῦσα τοιάδ' ἐξονειδίζει κακά·  
 ὦ δύσθεον μίσσημα, σοὶ μόνη πατὴρ  
 τέθνηκεν; ἄλλος δ' οὐτις ἐν πένθει βροτῶν;  
 κακῶς ὄλοιο, μηδέ σ' ἐκ γόων ποτὲ

285

290

276. Ἐρινύν] ἐρινύν L Pal. ἐρινύν A.  
 ἄμυν C°. ἄμυν Vat. a V<sup>3</sup>. Ὁ μόν A. ἄμυν M<sup>2</sup>.  
 αὐτῇ] αὐτῇ L pr. αὐτὴν] αὐτὴν L. αὐτὴν A.

279. ἄμυν] ἐμὺν LFL<sup>2</sup> Pal. Vat. c V.

282. ὀρώσ' ἡ] ὀρώσα A pr. 285.

291. μηδέ] μηδέ L pr. μὴ δέ A.

276. Ἐρινὺν .. ἐκφοβουμένη] 'Having no fear of an Erinys.' The pronoun has the force of an adverb. E. on L. § 22. p. 36.

277. ἐγγελῶσα τοῖς ποιουμένοις] 'Exulting in her course of crime.'

278. εὐροῦσ' ἐκείνην ἡμέραν] 'Taking pains to choose that very day.' For εὐρεῖν meaning simply 'to choose,' or 'to adopt,' cp. Trach. 1178, νόμον | κάλλιστον ἐξεύρόντα, πειθαρχεῖν πατρί. Meineke's ingenious conjecture, τηροῦσα, is not required.

281. ἔμμην' ἱερὰ] Probably (1) 'Sacrifices once a month.' The monthly celebration would be more galling to Electra than an annual one. Or possibly (2), 'The sacrifices of a month:'—all the victims available for a whole month being consumed in the (annual) festival.

283, 4. πατρὸς .. ἐπωνομασμένην] 'The execrable feast of my father,—so surnamed,' i.e. called τὰ Ἀγαμεμνόνεια. Mr. Paley observes that the feast might be instituted to propitiate the spirit of

Agamemnon, while Electra might interpret the act as done in mockery.

286. ὅσον μοι θυμὸς ἡδονὴν φέρει] 'As much as my passionate heart would fain.' For this expression, cp. Aesch. Suppl. 598, 9, πάρεστι δ' ἔργον ὡς ἔπος | σπεύσαι τι τῶν βούλιος φέρει φρήν.

287. ἡ λόγοισι γενναία γυνή] 'This so-called noble woman,' who yet stoops to such revilings. Cp. supr. 60, ἔργοισι.

288. φωνοῦσα] 'Addressing me aloud.'

289, 90. Cp. Shak. Ham. I. 2. Queen. 'Thou know'st 'tis common,'—and the King's speech, paraphrasing the same theme.

δύσθεον] The gods seem for the present to be on Clytemnestra's side.

291, 2. μηδέ σ' ἐκ γόων . . οἱ κάτω θεοί] i.e. 'When you go to those beneath, whom you are always invoking' (supr. 110), 'may they still give you cause for lamentation!' Cp. Ant. 777. τὸν Ἀἰδῶν, ὃν μόνον σέβει θεῶν | αἰτουμένη πον τεύξεται, κ.τ.λ. Clytemnestra, like Creon, has a scorn of mysticism.

τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί.  
τάδ' ἐξυβρίζει· πλὴν ὅταν κλύῃ τινὸς  
ἤξοντ' Ὀρέστην· τηνικαῦτα δ' ἐμμανὴς  
βοᾷ παραστᾶς, οὐ σύ μοι τῶνδ' αἰτία; 295  
οὐ σὸν τόδ' ἐστὶ τοῦργον, ἥτις ἐκ χερῶν  
κλέψας· Ὀρέστην τῶν ἐμῶν ὑπεξέθου;  
ἀλλ' ἴσθι τοι τίσουσά γ' ἀξίαν δίκην.  
τοιαυθ' ὑλακτεῖ, σὺν δ' ἐποτρύνει πέλας  
ὁ κλεινὸς αὐτῇ ταῦτά νυμφίος παρών, 300  
ὁ πάντ' ἀναλκίς οὗτος, ἡ πᾶσα βλάβη,  
ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος.  
ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' ἀεὶ  
πανστῆρ' ἐφήξειν ἢ τάλαιν' ἀπόλλυμαι.  
μέλλων γὰρ αἰεὶ δρᾶν τι τὰς οὔσας τέ μου 305  
καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.  
ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,  
οὔτ' εὐσεβεῖν πάρεστιν· ἀλλ' ἐν \*τοι κακοῖς

293. κλύῃ] κλύ. η erasure of θ or ει L.  
300. ταῦτά] ταῦτα LL<sup>2</sup> Pal. Vat. c VV<sup>3</sup>.  
ἐν \*τοι] ἐν τοῖς MSS. Herm. corr.

295. αἰτία] αἰτιά LL<sup>2</sup>. αἰτία AF.  
ταῦ Vat. a. Blomfield corr. 308.

293. πλὴν . . τινός] 'Except when she hears one say.' τινός, i. e. ἐμοῦ.  
E. on L. § 22. p. 36. 4.

296. 7. Cp. supr. 12, and note.

298. ὑπεξέθου] 'Placed out of harm's way.' Cp. Thuc. I. 89, διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας.

299. 300. σὺν . . παρών] 'And standing by her there, her noble bridegroom joins and with like vehemence encourages her outcry.' ταῦτά is a cognate or adverbial accusative and αὐτῇ is governed (1) by ταῦτά rather than (2) by σὺν. Cp. Aj. 687, ταῦτά τῇδὲ μοι τάδε | τιμᾶτε.

301. 'This utter craven, (1) all composed of harms,' or (2) 'full of all mischief.' Cp. Phil. 622, and note. The feminine form ἀναλκίς assists the transition from ὁ to ἡ.

302. 'Who fights (1) the woman's battle,' or (2) 'Only when he has women on his side.' σὺν in this connection can only mean 'on the side of.' See L. and

S. s. vv. μάχομαι and πολέμειω, and for a similar expression of contempt, cp. Ant. 740, ὅδ', ὥς εἰκοι, τῇ γυναικὶ συμμαχεῖ. Electra is on the side of the man. Cp. infr. 366, 7, Aesch. Ag. 1644 (MS. reading).

305. μέλλων . . δρᾶν τι] This is the purport of the messages Electra has received. Cp. supr. 169-72.

305. 6. τὰς οὔσας τέ . . διέφθορεν] 'He has ruined all my hopes both here and yonder.' The hyperbolical expression,—lit. 'the hopes I had and those I had not,'—has in so far a distinct meaning as Electra's hopes at Argos depended on the absent Orestes. For the opposition of ὦν and ἀπών, cp. Ant. 1109, οἳ τ' ὄντες, οἳ τ' ἀπόντες, and for a similar use of ὦν, Thuc. 7. 14. § 2, ἀλλ' ἀνάγκη ἀφ' ὧν ἔχοντες ἡλθομεν τά τε ὄντα καὶ ἀπαναλισκόμενα γίγνεσθαι.

308. Although the MS. reading ἐν τοῖς κακοῖς is quite defensible, the conjectural ἐν \*τοι κακοῖς, which has been adopted by previous editors, is more graceful.



- πολλή 'στ' ἀνάγκη κάπιτηδεύειν κακά. [20 b.]
- ΧΟ. φέρ' εἰπέ, πότερον ὄντος Αἰγίσθου πέλας 310  
λέγεις τάδ' ἡμῖν, ἢ βεβῶτος ἐκ δόμων;  
ΗΛ. ἢ κάρτα. μὴ δόκει μ' ἄν, εἶπερ ἦν πέλας,  
θυραῖον οἴχνειν· νῦν δ' ἀγροῖσι τυγχάνει.  
ΧΟ. ἢ κὰν ἐγὼ θαρσοῦσα μάλλον ἐς λόγους  
τοὺς σοὺς ἰκοίμην, εἶπερ ᾧδε ταυτ' ἔχει. 315  
ΗΛ. ὥς νῦν ἀπόντος ἱστόρει τί σοι φίλον.  
ΧΟ. καὶ δὴ σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς,  
ἥξοντος, ἢ μέλλοντος; εἰδέναι θέλω.  
ΗΛ. φησὶν γε· φάσκων δ' οὐδὲν ὦν λέγει ποιεῖ.  
ΧΟ. φιλεῖ γὰρ ὀκνεῖν πρᾶγμ' ἀνὴρ πρᾶστων μέγα. 320  
ΗΛ. καὶ μὴν ἔγωγ' ἔσωσ' ἐκείνον οὐκ ὀκνῶ.  
ΧΟ. θάρσει· πέφυκεν ἐσθλός, ὥστ' ἄρκεῖν φίλοις.  
ΗΛ. πέποιθ', ἐπεὶ τὰν οὐ μακρὰν ἔζων ἐγώ.

309. πολλή 'στ' ἀνάγκη] πολλήστ' ἀνάγκη(ν)? L. πολλήτ' AGL<sup>2</sup>. πολλήγ' Pal.  
312. ἦ] ἢ C<sup>6</sup>. 314. κὰν] δὲν L and most MSS. κὰν C<sup>6</sup>M<sup>2</sup>. 315. ταυτ']  
ταυθ' L. ταυτ' C<sup>6</sup>. 316. φίλων] φίλων L. φίλον C<sup>6</sup>. 319. φάσκων δ']  
φάσκων' (or σ') L. φάσκων δ' C<sup>1</sup> or <sup>2</sup>. ὦν] ὦ L. ὦν. C<sup>2</sup> (erasure of ι). ποιεῖ]  
πο(ι)εῖ L. ποιεῖ A. 323. ἐπεὶ τᾶν] ἐπεὶτ' ἂν LFL<sup>2</sup>. ἐπεὶ τοι ἂν C<sup>7</sup> mg. ἐπεὶ  
τ' ἂν A Vat. ac. ἔζων] ἔζων ξ? L.

310. The absence of Aegisthus accounts for Electra's being at large, and makes the plan of Orestes feasible, thus doubly assisting the action of the play.

312. ἢ κάρτα] Sc. βεβῶτος.

313. οἴχνειν (imperfect tense) has the same frequentative meaning as in *supr.* 165.

ἀγροῖσι] 'In the country.' Cp. O. T. 761, 1051, and for the dative, see E. on L. § 11. p. 17.

314. ἢ κὰν] For the reading of L and most MSS., ἢ δὲν, i. e. ἢ δὴ ἂν, cp. O. C. 977 and note. It may be argued that δὴ is more in point than καί or τοι, but the crasis is questioned, and κὰν has MS. authority.

315. τοὺς σοὺς] i. e. σοί. Cp. *infr.*

343. τὰμὰ νουθητήματα.

εἶπερ .. ἔχει] This repetition of their doubt marks the Chorus' fear of Aegisthus.

316. Here and in Trach. 339, τί δ' ἐστὶ τοῦ με τῆνδ' ἐφίστασαι βάσιν; it seems more convenient, if possible, to

understand τί as equivalent to ὅ, τι. If this is impossible, a point of interrogation must be placed after ἱστόρει.

317, 8. τοῦ κασιγνήτου .. μέλλοντος] 'What sayest thou of thy brother, that he will be here, or delay his coming?' For the genitive (sc. *περὶ*), see E. on L. § 35. p. 60 c, and for the use of the participle, cp. O. T. 463 and note.

321. 'I showed no shrinking when I rescued him.' The dative, of manner, is the real predicate and the negative suggests the opposite idea, — 'with the reverse of shrinking.' Cp. Phil. 12, ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων, 'It is high time for something else than long discourse.'

322. 'Fear not, he comes of a good stock and will not fail his friends.' The indirect allusion to Agamemnon in *πέφυκεν* at last touches Electra with a sense of comfort. At this moment Chrysothemis is seen approaching.

323. ἐπεὶ τᾶν .. ἐγώ] Sc. εἰ μὴ τοῦτοis ἐπεποιοῖη.

ΚΟ. μὴ νῦν ἔτ' εἵπησ' μηδέν· ὥς δόμων ὁρῶ  
τὴν σὴν δμαιοιν, ἐκ πατρὸς ταύτου φύσιν, 325  
Χρυσόθεμιν, ἐκ τε μητρός, ἐντάφια χεροῖν  
φέρουσιν, οἷα τοῖς κάτω νομίζεται.

ΧΡΥΣΟΘΕΜΙΣ.

τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις  
ἐλθοῦσα φωνεῖς, ὦ κασιγνήτη, φάτιν,  
κούδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις 330  
θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά;  
καίτοι τοσοῦτόν γ' οἶδα κάμαυτήν, ὅτι  
ἀλγῶ 'πὶ τοῖς παροῦσιν· ὥστ' ἄν, εἰ σθένος  
λάβοιμι, δηλώσαιμ' ἄν, οἷ' αὐτοῖς φρονῶ.  
νῦν δ' \* ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ, 335  
καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μὴ·  
τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν.  
καίτοι τὸ μὲν δίκαιον, οὐχ ἦ γὰρ λέγω,  
ἀλλ' ἦ σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ  
ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα. 340

ΗΛ. δεινὸν γέ σ' οὔσαν πατρὸς οὗ σὺ παῖς ἔφυς,  
κείνου λελησθαι, τῆς δὲ τικτούσης μέλειν.  
ἅπαντα γάρ σοι τὰμὰ νουθετήματα

331. θυμῷ ματαίῳ] γρ. ψυχῇ ματαία C<sup>2</sup>. 337. ἄλλα] ἀλλὰ MSS. Dind. corr.  
ποιεῖν] ποεῖν L. ποιεῖν Pal. 338. ἦ γὰρ] ἦ γὰρ L pr. 340. ἀκουστέα] ἀκοστέα? L.

324. δόμων] 'From the house,' indicating at once the direction in which Chrysothemis is seen, and the place whence she is evidently coming.

325. 6. For the emphatic statement of fraternal relationship, cp. Ant. 513, δμαιοιν ἐκ μῆος τε καὶ ταύτου πατρός. The motive here is to mark the closeness of the tie that is broken by the quarrel, infr. 1071. Cp. Ant. 1, O. T. 85.

330. This line has no caesura.

334. οἷ' αὐτοῖς φρονῶ] Either, (1) 'What I feel because of it,' viz. τοῖς παροῦσι, the present state of things, or (2) 'How I am minded towards them,' viz. towards Aegisthus and Clytem-

nestra. The latter (2), is confirmed by infr. 348, τὸ τούτων μῆος.

336. 'Instead of seeming to do something, without really hurting them.' For the parataxis, see E. on L. § 36, p. 68, and, for the independent negative included under the first negative, cp. O. C. 277, 8, καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς μοιραῖς ποιείσθε μηδαμῶς, — i. e. μὴ θεοὺς μὲν τιμᾶτε, ἔπειτα δὲ τοὺς θεοὺς ποιείσθε μηδαμῶς ἐν μοίραις.

337. The change from ἀλλὰ to ἄλλα is rightly defended by Prof. Jebb.

341. τικτούσης] The generic present implies greater scorn. Cp. infr. 366, 7.

κείνης διδακτά, κούδ' ἐκ σαντῆς λέγεις.  
 ἔπειθ' ἐλοῦ γε θάτερ', ἢ φρονεῖν κακῶς, 345  
 ἢ τῶν φίλων φρονούσα μὴ μνήμην ἔχειν  
 ἣτις λέγεις μὲν ἀρτίως ὥς, εἰ λάβοις  
 σθένος, τὸ τούτων μῖσος ἐκδείξαις ἄν  
 ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης  
 οὔτε ξυνέρδεις τήν τε δρῶσαν ἐκτρέπεις. 350  
 οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;  
 ἐπεὶ δίδαξον, ἢ μάθ' ἐξ ἐμοῦ, τί μοι  
 κέρδος γένοιτ' ἂν τῶνδε ληξάσῃ γόων.  
 οὐ ζῶ; κακῶς μὲν, οἶδ', ἐπαρκούντως δ' ἐμοί.  
 λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι 355  
 τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.  
 σὺ δ' ἡμῖν ἢ μισοῦσα μισεῖς μὲν λόγῳ, [21 a.  
 ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.  
 ἐγὼ μὲν οὖν οὐκ ἂν ποτ', οὐδ' εἴ μοι τὰ σὰ  
 μέλλοι τις οἴσειν δῶρ', ἐφ' οἴσι νῦν χλιδᾶς, 360  
 τούτοις ὑπεικάθοιμι· σοὶ δὲ πλουσία

354. δ' ἐμοί] δέ μοι L. Brunck corr.  
 355. 6, tr. L. but with β', α'.  
 om. LL<sup>2</sup> add AC<sup>2</sup>T Pal.

355. τεθνηκότι] ο from ω L. Lines  
 357. ἡμῖν] ἡμῖν L Pal. ἡμῖν A. 359. οὖν]

344. κείνης διδακτά] 'Are by instruction from her,' i. e. ἐξ ἐκείνης ἐστίν, ὑπὸ ἐκείνης διδακτά.

345. 6. 'Further, you have to choose between being (i. e. appearing) lost to right feeling, or, if not lost to feeling, then forgetful of those for whom you care.' The fault is put, as elsewhere, for the opinion or imputation of the fault Cp. Ant. 924, τὴν δυσσέβειαν εὐσεβοῦς' ἐκτρεῖν. For the rhetorical form. cp. Shak. Jul. Caes. 3. 1, 'My credit now stands on such slippery ground. That one of two bad ways you must conceit me, Either a coward or a flatterer.'

349. πάντα τιμωρουμένης] 'Using all my endeavour to avenge.' The (subjunctive) middle voice emphasizes the personal nature of the act. E. on L. § 31. p 53.

351. 'Does not this involve adding cowardice to misery?'

354. Cp. O. C. 798, 9, οὐ γὰρ ἂν κακῶς | οὐδ' ὧδ' ἔχοντες ζῶμεν, εἰ τερποίμεθα: Phil. 1043, 4, ὥς ζῶ μὲν οἰκτρῶς, εἰ δ' ἴδοιμ' ὀλωλότας | τούτους, δοκοῖμ' ἂν τῆς νόσου πεφευγέσθαι.

356. εἴ τις... χάρις] 'If the dead have any sense of honours done to them.' Honour and the feeling of being honoured are inseparable ideas in Greek. Hence χάριν ἔχειν τῶν τιμῶν is easily understood from τιμὰς.

357. σὺ δ'... ἢ μισοῦσα] 'But you that hate forsooth.' ἡμῖν, as *supr.* 272, has a sarcastic force.

360. It is evident that in dress and outward appearance the persons of Electra and Chrysothemis must have been strongly contrasted.

361, 2. σοὶ δὲ... κείσθω] 'But for thee let an abundant board be set continually.' κείσθω implies an established privilege, much as in Ant. 485, εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη.

τράπεζα κείσθω καὶ περιρρείτω βίος.  
 ἔμοι γὰρ ἔστω τοῦμὲ μὴ \*λυποῦν μόνον  
 βόσκημα· τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν.  
 οὐδ' ἂν σύ, σῶφρων γ' οὔσα. νῦν δ' ἐξὸν πατρὸς 365  
 πάντων ἀρίστου παῖδα κεκληῆσθαι, καλοῦ  
 τῆς μητρός. οὕτω γὰρ φανεί πλείστοις κακῇ,  
 θανόντα πατέρα καὶ φίλους προδοῦσα σοὺς.

ΧΟ. μηδὲν πρὸς ὀργὴν πρὸς θεῶν· ὥς τοῖς λόγοις  
 ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370  
 τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὕτη πάλιν.

ΧΡ. ἐγὼ μὲν, ὦ γυναῖκες, ἡθάς εἰμί πως  
 τῶν τῆσδε μύθων· οὐδ' ἂν ἐμνήσθην ποτέ,  
 εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰδὼν  
 ἤκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων. 375

ΗΛ. φέρ' εἰπέ δὴ τὸ δεινόν. εἰ γὰρ τῶνδ' ἐμοί

363. τοῦμὲ μή] τοῦ με μὴ L pr. FL<sup>2</sup> pr. τοῦμὲ C<sup>2</sup> AV<sup>3</sup>. τοῦμε μὴ V. \*λυποῦν]

λυπεῖν MSS. but see Scholia. 364. τυχεῖν] τυχεῖν C<sup>1</sup> or<sup>4</sup>. τυχεῖν AFL<sup>2</sup>. λαχεῖν  
 Pal. 365. δ'] om. L add C<sup>2</sup>. 371. αὕτη] αὐτὴ LAG. αὕτη Pal. 372.  
 εἰμί] εἰμή L.

363, 4. ἔμοι γὰρ . . βόσκημα] (1) 'For I would have such maintenance alone as will not cause me pain : ' i. e. through compliance with my father's enemies. The reading λυποῦν is implied in the first scholion here, which, although giving a wrong explanation, deserves for this reason to be transcribed:—ἐμοί, φησὶν, ἔστω τροφή, ἣ τῇ ἀνάγκῃ μόνον ἀρμόζουσα, καὶ τὴν πείνην ἀπελαύνουσα· σὺ δέομαι γὰρ τοιαύτης τροφῆς ἀφ' ἧς ἡδονὴν σχήσω. (2) The MS. reading, which is also acknowledged in the scholia,—τοῦμὲ μὴ λυπεῖν (Schol. τοῦτο μόνον ἐμὲ βοσκέτω, τὸ μὴ λυπεῖν ἐμὲ αὐτὴν, εἰ τοῖς φονεῦσι τοῦ πατρὸς πείθεσθαι ἀναγκασθήσομαι) is possibly right, but the use of ἐμὲ for ἐμαυτὴν is hardly justified, and the expression seems forced. Cp., however, Eur. Cycl. 336-8, ὡς τοῦμπειν γε καὶ φαγεῖν τοῦφ' ἡμέραν, | Ζεὺς οὗτος ἀνθρώποισι τοῖσι σῶφροσι, | λυπεῖν δὲ μηδὲν αὐτόν.

364. The genitive, after ἐρῶ, is to be resumed with τυχεῖν, which is epexegetic infinitive.

365-7. νῦν δ' ἐξὸν . . τῆς μητρός] 'But now, when you might be called the daughter of the noblest of all sires, be called your mother's child.' Here, and in supr. 341, 2, there is a reminiscence of that depreciation of the maternal relationship, which is more fully expressed in the Eumenides of Aeschylus. For another trace of this, cp. Eur. Fr. 1048, στέργω δὲ τὸν φύσαντα τῶν πάντων βροτῶν | μάλισθ'· ὀρίζω τοῦτο, καὶ σὺ μὴ φθόνει· | κείνου γορ ἐξέβλαστον. οὐδ' ἂν εἰς ἀνὴρ | γυναικὸς αὐδήσειεν, ἀλλὰ τοῦ πατρὸς.

369. μηδὲν πρὸς ὀργήν] Sc. λέξης. 'Say nothing in anger,'—lit. 'tending that way.' Cp. infr. 464.

373. οὐδ' ἂν ἐμνήσθην ποτέ] 'And would never have mentioned the subject.' This refers to supr. 330, 1.

376. Exceptions to the rule of the Porsonic pause are not infrequent where γάρ comes in the first place of the fifth foot: e.g. O. C. 115, ἐν γὰρ τῷ μαθεῖν.

376, 7. Electra will not admit that any trouble can be greater than what



μεῖζόν τι λέξεις, οὐκ ἂν ἀντείποιμ' ἔτι.

ΧΡ. ἀλλ' ἔξερῶ σοι πᾶν ὅσον κάτοιδ' ἐγώ.

μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξης γόων,

ἐνταῦθα πέμψειν, ἔνθα μὴ ποθ' ἡλίου

380

φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεί

στέγῃ χθονὸς τῆσδ' ἐκτὸς ὑμνήσεις κακά.

πρὸς ταῦτα φράζου, καί με μὴ ποθ' ὕστερον

παθοῦσα μέμψῃ. νῦν γὰρ ἐν καλῷ φρονεῖν.

ΗΛ. ἦ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν;

385

ΧΡ. μάλισθ'· ὅταν περ οἴκαδ' Αἰγισθος μόλῃ.

ΗΛ. ἀλλ' ἐξίκοιτο τοῦδέ γ' οὔνεκ' ἐν τάχει.

ΧΡ. τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον;

ΗΛ. ἐλθεῖν ἐκείνον, εἴ τι τῶνδε δρᾶν νοεῖ.

ΧΡ. ὅπως πάθῃς τί χρῆμα; ποῦ ποτ' εἶ φρενῶν;

390

ΗΛ. ὅπως ἀφ' ὑμῶν ὡς προσώτατ' ἐκφύγῃ.

ΧΡ. βίου δὲ τοῦ παρόντος οὐ μνεῖαν ἔχεις;

ΗΛ. καλὸς γὰρ οὐμὸς βίωτος ὥστε θαυμάσαι.

ΧΡ. ἀλλ' ἦν ἄν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.

ΗΛ. μὴ μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακὴν.

395

378. σοι<sup>τ</sup> σοι C<sup>g</sup>. τοι ΑΓ.  
πο(ι)εῖν? L.

379. γόων] γρ. καὶ λόγων C<sup>g</sup>.

385. ποιεῖν]

she endures already in seeing the insults that are heaped upon her father.

382. χθονὸς τῆσδ' ἐκτός] Beyond the Argive boundary, so as not to bring pollution upon the state. Cp. Ant. 773, ἄγων ἔρῃμος ἐνθ' ἂν ἤ βροτῶν στίβος | κρύψω πετρώδει ζῶσαν ἐν κατάρυχι: O. C. 399, 400, ὡς σ' ἀγχι γῆς στήσωσι Καθ-  
μείας, ὅπως | κρατῶσι μὲν σου, γῆς δὲ μὴ  
μβαίνης ἔρων.

ὑμνήσεις κακά] 'You shall chant your song of woe.' Cp. infr. 802, 3, τήνδε δ' ἐκτοθεν βοᾶν | ἔα τά θ' αὐτῆς  
καὶ τὰ τῶν φίλων κακά.

383, 4. καί με . . μέμψῃ] Being warned, Electra will have no cause to blame Chrysothemis. Cp. infr. 1056, 7, ὅταν γὰρ ἐν κακοῖς | ἤδῃ βεβήκῃς,  
τάμ' ἐπαινέσεις ἔπη.

384. νῦν γὰρ . . φρονεῖν] 'For now you have a good opportunity of adopting the wiser course.' Cp. Plat. Rep.

B. 9, p. 571 B, τὸ τῶν ἐπιθυμῶν . . οὐ μοι δοκοῦμεν ἱκανῶς διηρῆσθαι . . οὐκοῦν, ἦ δ' ὅς, ἔτ' ἐν καλῷ;

385. 'And have they really determined to do this to me?' καί adds a sarcastic emphasis.

390. ποῦ ποτ' εἶ φρενῶν;] 'What are you thinking of?' Cp. Ant. 42, ποῦ γνώμης ποτ' εἶ; There is the same doubt in both cases, whether εἶ is from εἰμί or εἴμι. For the latter, which gives greater liveliness, cp. Eur. Iph. A. 479, 80, καὶ τῶν παλαιῶν ἐξαφίσταμαι λόγων, | οὐκ εἰς σὲ δεινός· εἴμι δ' οὔτερ εἰ σὺ νῦν. On the other hand it may be urged that ποῖ would be more natural with the verb of motion.

Electra in supra l. 354 has said, οὐ ζῶ; κακῶς μὲν, οἷδ', ἐπαρκοῦντος δ' ἐμοί. Chrysothemis interprets this as if she had meant that she had something to lose.

395. τοῖς φίλοις] Viz. τῷ πατρί.

ΧΡ. ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν.

ΗΛ. σὺ ταῦτα θώπευ'· οὐκ ἔμοις τρόπους λέγεις.

ΧΡ. καλόν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν.

ΗΛ. πεσούμεθ', εἰ χρή, πατρὶ τιμωρούμενοι.

ΧΡ. πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει.

400

ΗΛ. ταῦτ' ἐστὶ τᾶπη πρὸς κακῶν ἐπαινέσαι.

ΧΡ. σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἐμοί;

ΗΛ. οὐ δῆτα. μὴ πω νοῦ τοσόνδ' εἶην κενή.

ΧΡ. χωρήσομαί τᾶρ' οἷπερ ἐστάλην ὁδοῦ.

ΗΛ. ποῖ δ' ἐμπορεύει; τῷ φέρεις τάδ' ἔμπυρα;

[21 b.

ΧΡ. μήτηρ με πέμπει πατρὶ τυμβεύσαι χοάς.

406

ΗΛ. πῶς εἶπας; ἡ τῷ δυσμενεστάτῳ βροτῶν;

ΧΡ. ὃν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.

ΗΛ. ἐκ τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἤρεσεν;

ΧΡ. ἐκ δείματός του νυκτέρου, δοκεῖν ἐμοί.

410

ΗΛ. ὦ θεοὶ πατρῶοι, συγγένεσθέ γ' ἀλλὰ νῦν.

396. εἰκαθεῖν] εἰκάθειν LA Pal. (gl. ὑποτάσσεσθαι) Elms. corr.

404. χωρή-

σομαι] o from ω L.

405. ἐμπορεύει] ἐμπορεύη L (μ from ν C<sup>1</sup>) A Pal.

407. ᾗ] εἰ L. ᾗ C<sup>3</sup> or <sup>8</sup>A. ᾗ L<sup>2</sup>.

397. ταῦτα is an adverbial accusative.

οὐκ ἔμοις τρόπους λέγεις] 'You speak not of my ways;' i.e. Your words indicate a line of conduct that can never be mine.

399. τιμωρούμενοι] Cp. supr. 349.

400. τούτων . . συγγνώμην] For this genitive, see Essay on L. § 9. p. 12, d 2, and cp. esp. Trach. 250, τοῦ λόγου . . φθόνον.

401. 'Such words are for the base to approve.' Although, grammatically speaking, ἔπη is the subject of the sentence, and ἐπαινέσαι is epexegetic infinitive, the real meaning is, πρὸς κακῶν ἐστὶ τὸ ἐπαινέσαι ταῦτα τὰ ἔπη. As constantly happens in Greek, an attribute which belongs to the verb is attached to the noun.

403. μὴ πω . . κενή] 'I trust I may not prove so void of understanding!' For this use of πω, in which the temporal meaning has disappeared, cp. O. T. 105, οὐ γὰρ εἰσεῖδόν γέ πω, and

note. The adverbial use of τοσόνδε is an Epic touch; cp. Od. 21. 253, 4, ἀλλ' εἰ δὴ τοσόνδε βίης ἐπιδενέες εἰμὲν | ἀντιθέου Ὀδυσῆος, ὅτ' οὐ δυνάμεσθα, κ.τ.λ.

404. οἷπερ ἐστάλην ὁδοῦ] 'To the place whither I was sent upon my way.' For the idiomatic partitive genitive, cp. supr. 390, ποῦ ποτ' εἰ φρενῶν; Phil. 899, ἀλλ' ἐνθάδ' ἦδη τοῦδε τοῦ πάθους κυρῶ.

405. τῷ] 'For whom?' i.e. 'To be offered to whom?'

406. τυμβεύσαι χοάς] 'To pour libation on his tomb;' i.e. ἐπιτυμβίους χέαι χοάς,—the attribute of the noun being attached to the verb. See Essay on L. § 17. p. 25 c.

409. τῷ τοῦτ' ἤρεσεν] 'Whose pleasure was this?' Cp. Aj. 1243, ἂ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς.

410. ἐκ δείματος] Sc. πεισθεῖσα.

411. At the mention of 'nightly fear,' Electra instantly rushes to the conclusion that Clytemnestra has had some

ΧΡ. ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;

ΗΛ. εἴ μοι λέγοις τὴν ὄψιν, εἵποιμ' ἂν τότε.

ΧΡ. ἀλλ' οὐ κάτοιδα πλὴν ἐπὶ σμικρὸν φράσαι.

ΗΛ. λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι 415  
ἔσφηλαν ἤδη καὶ κατάρθωσαν βροτούς.

ΧΡ. λόγος τις αὐτὴν ἔστιν εἰσιδεῖν πατρός  
τοῦ σοῦ τε κάμου δευτέραν ὁμιλίαν  
ἐλθόντος εἰς φῶς· εἶτα τόνδ' ἐφέστιον 420  
πῆξαι λαβόντα σκῆπτρον, οὐφόρει ποτὲ  
αὐτός, τανῦν δ' Αἴγισθος· ἔκ τε τοῦδ' ἄνω  
βλαστεῖν βρύοντα θαλλόν, ᾧ κατάσκιον  
πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.  
τοιαῦτα τοῦ παρόντος, ἡνίχ' Ἥλιφ  
δείκνυσσι τοῦναρ, ἔκλυον ἐξηγουμένου. 425

413. λέγοις] λέγεις LAF. λέγεις Pal. Tricl. corr. 414. σμικρὸν] σμικροῦ, <sup>ων</sup>  
ων L pr. v into v and <sup>ων</sup> C<sup>5</sup>. σμικρῶ AL<sup>2</sup>. σμικρὸν Γ. 422. φ] τῶι L (γρ. φ̄  
C<sup>6</sup> mg.). φ̄ A Vat. ac M<sup>2</sup>. τφ̄ Γ (mg. φ̄). τῶι L<sup>2</sup> pr. τῶ V pr. ᾧ V<sup>o</sup>. φ̄ V<sup>2</sup>.

Divine warning. Her hope at once re-  
vives, and she looks up to heaven.

For ἀλλὰ νῦν, 'now, though not  
heretofore,' cp. Ant. 552, τί δῆτ' ἂν  
ἀλλὰ νῦν σ' ἐτ' ὠφελοῖμ' ἐγώ. And  
for the connection, cp. Aesch. Cho. 515,  
6, OP. πόθεν χοὰς ἐπεμψεν, ἐκ τίνος  
λόγου | μεθύστερον τιμῶσ' ἀνῆκεστον πά-  
θος; ib. 523-5, XO. οἶδ', ᾧ τέκνον'  
παρῇ γάρ. ἐκ τ' ὀνειράτων | καὶ νυκτι-  
πλάγκτων δειμάτων πεπαλμένη | χοὰς  
ἐπεμψε τάσδε δύσθεος γυνή.

In this line and supr. 345 γε belongs  
in sense to the word that follows it.  
Or rather, the particle emphasizes the  
whole sentence as a comment on the  
preceding words. 'Ay, now, at last,  
come to our aid!'

413. Electra is eager to know the  
vision, and will not confess her hopes  
till she has heard it.

414. ἐπὶ σμικρὸν is to be resumed  
with φράσαι, which is expegetic in-  
finitive.

415. λέγ' ἀλλὰ τοῦτο] 'Tell me but  
this:—this little, if nothing more. Cp.  
Trach. 320, εἶπ', ᾧ τάλαιν', ἀλλ' ἤμιν ἐκ  
σαυτῆς.

πολλά τοι κ.τ.λ.] Cp. Aesch. Cho.

204, σμικροῦ γένοιτ' ἂν σπέρματος μέγας  
πυθμήν: O. T. 120, 1, ἐν γὰρ πόλλ' ἂν  
ἐξεύροι μαθεῖν, | ἀρχὴν βραχεῖαν εἰ λά-  
βοιμεν ἐλπίδος.

417. λόγος τις . . ἔστιν] 'It is said,'  
viz. by the attendant who heard her tell  
her vision to the Sun, infr. 424, 5.

417-19. πατρός . . ἐς φῶς] 'Our  
father again amongst us, revisiting the  
realm of light;' i.e. τὸν πατέρα δεύτερον  
ὁμιλοῦντα (τοῖς ἐνθάδε),—abstract for  
concrete.

419 foll. εἶτα, κ.τ.λ.] These words  
depend immediately on λόγος τις ἔστιν.  
Chrysothemis proceeds to narrate the  
vision as a matter of fact.

421. τανῦν δ' Αἴγισθος] Sc. φέρει.

424. τοῦ παρόντος] 'The one who  
was present.' As a matter of course  
Clytemnestra was not wholly unattended  
in the day-time. Hence the article.  
Some editors have preferred the inde-  
finite τὸν; but the use of παρόντος =  
παραγενομένου is less natural in this  
case, and the double predicate παρόντος,  
ἐξηγουμένου, is awkward. A female at-  
tendant is meant, the masculine form  
being used, as in Trach. 151, etc. See  
Essay on L. § 20. p. 30. 2.

πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι  
πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.  
πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν  
ἐμοὶ πιθέσθαι μὴδ' ἀβουλία πεσεῖν.  
εἰ γάρ μ' ἀπώσει, σὺν κακῷ μέτει πάλιν. 430

ΗΛ. ἀλλ', ὦ φίλη, τούτων μὲν ὧν ἔχεις χεροῖν  
τύμβῳ προσάψης μὴδέν· οὐ γάρ σοι θέμις  
οὐδ' ὅσιον ἐχθρᾶς ἀπὸ γυναικὸς ἰστάναι  
κετερίσματ' οὐδὲ λουτρὰ προσφέρειν πατρί·  
ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει 435  
κρύψον νιν, ἔνθα μή ποτ' εἰς εὐνὴν πατρὸς  
τούτων πρόσσεισι μὴδέν· ἀλλ' ὅταν θάνῃ,  
κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.  
ἀρχὴν δ' ἄν, εἰ μὴ τλημονεστάτη γυνή  
πασῶν ἐβλαστε, τάσδε δυσμενεῖς χοᾶς 440  
οὐκ ἄν ποθ', ὃν γ' ἔκτεινε, τῷδ' ἐπέστεφε.

427. μ' ἐκείνη] με κείνη LAL<sup>2</sup>. 428. Ἡ prefixed L and omitted v. 431, Turn.  
corr. πρὸς νυν] πρὸς νῦν LA Pal. 433. ἀπό] om. LFL<sup>2</sup> add C<sup>7</sup> or A.  
436. κρύψον] κρύψο L. κρύψον C<sup>2</sup>. κρύψον . gl. τὰ ἐνταφιάσματα Pal. 439.  
δ' ἄν] δ' ἄν L pr. δ' ἄν A. γὰρ Pal.

428. πρὸς . . θεῶν τῶν ἐγγενῶν] 'By the gods of our race,' i.e. the gods who are not only the protectors of our race, but also its progenitors,—Inachus, etc. Chrysothemis in her solemn adjuration uses τὸν ἐπιχώριον ὄρκον τὸν μέγιστον (Thuc. 5. 18. § 9). Cp. Ant. 938, θεοὶ προγενεῖς, and note.

430. σὺν κακῷ μέτει πάλιν] 'You will seek me another day, when the evil has overtaken you.'

431 foll. Electra scarcely hears the concluding words of Chrysothemis. Her attention is absorbed by the vision and the hopes which it has aroused in her mind, and she is determined to prevent the offering of the libation, which she represents to her sister as at once an offence to Agamemnon and useless to Clytemnestra. The former is her own feeling, the latter (ll. 446-8) occurs to her as a rhetorical argument. She also takes the opportunity of sending an offering to the tomb, as if to remind her father that the hour of vengeance for him was at hand.

431. ὦ φίλη] 'She tries affectionate persuasion, and no longer reproaches.' Paley. 'Or rather, her resentment is forgotten in the revival of hope. Cp. supr. 367.

433, 4. ἰστάναι | κτερίσματα] 'To (institute or) perform funereal rights.'

435 foll. Not κρύψον from l. 436, but some more general word, such as ἀφάνισον, is to be supplied with πνοαῖσιν. For the form of sentence, cp. O. T. 1410-2, ἔξω μέ που | καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον | ἐκρύψατ', ἔνθα μή ποτ' εἰσέψουσθ' ἔτι.

βαθυσκαφεῖ κόνει] 'In deeply hollowed dust,' i.e. buried deep in the ground.

437, 8. ἀλλ' ὅταν θάνῃ . . κάτω] 'But let this be treasured underground for her, against the day when she shall die.' σωζέσθω is passive, and there is an ellipse of εἰς ἐκεῖνον τὸν χρόνον or the like words.

441. οὐκ ἄν . . ἐπέστεφε] 'She would not have sought to give by way of honour.' Cp. Ant. 431, χοαῖσι τρισπόνδοις τὸν νέκυν στέφει.



σκέψαι γὰρ εἴ σοι προσφιλῶς αὐτῇ δοκεῖ  
 γέρα τὰδ' οὖν τάφοισι δέξασθαι νέκυσ,  
 ὑφ' ἧς θανὼν ἄτιμος, ὥστε δυσμενής,  
 ἔμασχαλίσθη καπὶ λουτροῖσιν κάρᾳ 445  
 κηλίδας ἐξέμαξεν. ἄρα μὴ δοκεῖς  
 λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν;  
 οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ  
 τεμοῦσα κρατὸς βοστρύχων ἄκρας φόβας  
 κάμου ταλαίνης, — σμικρὰ μὲν τὰδ', ἀλλ' ὅμως 450  
 ἄχω, δὸς αὐτῷ, τήνδε †λιπαρῇ τρίχα

443. γέρα] γέρα L. γέρατα δ' Γ. νέκυσ] νέκυσ in erasure of two words, C<sup>6</sup>.  
 νέκυν Γ. νέκυσ Pal. 445. κάρᾳ] κάρᾳ LA Vat. c. κάρᾳ Vat. a. 446.  
 ἐξέμαξεν] ἐξαίμαξεν LL<sup>2</sup>. ἐξέμαξεν C<sup>6</sup>AG Pal. (gl. ἐκάθαρεν). 447. αὐτῇ] αὐτῇ  
 L pr. αὐτῇ C<sup>1</sup>. 449. φόβας] <sup>κ</sup>φόβας L. κόμας Γ. 451. ἄχω] αχω L. ἄχω  
 C<sup>6</sup>. ἄχω A. τήνδε †λιπαρῇ] τήνδ' ἀλιπαρῇ MSS. τήνδε λιπαρῇ Schol.

442, 3. 'For only think whether you can suppose the dead man in his grave will receive this gift kindly at her hand.' For αὐτῇ as dative of the remote object with προσφιλῶς δέξασθαι, cp. supr. 226, 7, τίνι . . πρόσφορον ἀκούσασαι' ἔπος; It may also be taken with προσφιλῶς separately, but rather follows both words as combined in one expression.

444. 'Who slew him dishonourably as a personal foe.' Cp. Aesch. Ag. 1374, ἐχθροῖς ἐχθρὰ πορσύναν: ibid. 1492-4, κεῖσαι . . κοίταν τάνδ' ἀνελεύθερον.

445. ἔμασχαλίσθη] 'He was mutilated' (by cutting off the extremities and placing or tying them under the armpits). Clytemnestra had adopted this barbarous means of disabling the spirit of her enemy. Aesch. Cho. 439, ἔμασχαλίσθη δ' ἔθ', ὡς τόδ' εἶδης.

445, 6. 'And his head was used to wipe the stains away in washing' (the hearth). This additional circumstance of savagery is known to us only from Sophocles, but is probably not due to his invention. See Introd. to Aj. p. 1. Interpreters have supposed a change of subject, supplying ἡ Κλυταιμνήστρα as nominative to ἐξέμαξεν. But this is unnecessary if it is borne in mind that verbs active in grammar are often used in Greek to express a passive condition. Essay on L. § 30. p. 52 d. Prof. Jebb understands the construction in the

same way, with a slightly different nuance of interpretation: — 'And by way of funeral ablution received the print of the sword-stains on his head.' Mr. Paley translates, 'And at the washing of the body she wiped off the blood-stains on his head.' But did she wash the body?

446, 7. Electra tries to influence Chrysothemis, not only with fear of her dead father, but also by pointing out the uselessness of the action for Clytemnestra's purpose, and so quieting her sister's conscience in this respect.

448. σὺ δέ] For the introduction of the personal pronoun without real emphasis, in such antitheses, see Essay on L. § 41. p. 79.

449. 'Clipping off a little from thy luxuriant curls.' The words call attention to the abundance of Chrysothemis' hair in comparison with Electra's. Cp. Eur. Or. 128, 9, εἶδετε παρ' ἄκρας ὡς ἀπέθρισεν τρίχας, | σώζουσα κάλλος.

451. τήνδε †λιπαρῇ τρίχα] The adjective here is puzzling, whichever reading we adopt. Hermann thought the MS. reading ἀλιπαρῇ might bear the sense of 'unmeet for supplication.' But λιπαρεῖν is hardly near enough in meaning to λιτανεύειν to make this possible. The Scholiast and Suidas explain the alternative reading λιπαρῇ, by ἱκέτιν, ἐξ ἧς αὐτὸν λιπαρήσομεν.

καὶ ζῶμα τοῦμὸν οὐ χλιδαῖς ἡσκημένον.

αἰτοῦ δὲ προσπίτνουσα γῆθεν εὐμενῇ [22 a.

ἡμῖν ἄρωγὸν αὐτὸν εἰς ἐχθροὺς μολεῖν,  
καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χερὸς 455

ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδί,  
ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις  
χερσὶ στέφωμεν ἢ τανῦν δωρούμεθα.

οἴμαι μὲν οὖν, οἴμαί τι κάκείνῳ μέλον  
πέμψαι τάδ' αὐτῇ δυσπρόσοπτ' ὀνειράτα. 460

ὅμως δ', ἀδελφῇ, σοί θ' ὑπούργησον τάδε  
ἐμοί τ' ἄρωγά, τῷ τε φιλτάτῳ βροτῶν  
πάντων, ἐν ᾧ Αἰδοῦ κειμένῳ κοινῷ πατρί.

ΧΟ. πρὸς εὐσέβειαν ἡ κόρη λέγει· σὺ δέ,  
εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε. 465

453. προσπίτνουσα] προσπίτνουσα C<sup>a</sup>. προσπίτνουσα L<sup>a</sup>. 456. ἐπεμβῆναι]  
ἐπιβῆναι L. ἐπεμβῆναι C<sup>a</sup> A Pal. (gl. ἐπελθεῖν) Vat. ac.

But this is wanting in point. And a confusion of *λιπαρῆς* with *λιπαρός* (i.e. *ἀλιπαρῆς* = *αὐχμηράν*) is not to be thought of. Perhaps *λιπαρῇ*, in the sense of 'patient,' 'persistent,' may have conveyed some shade of meaning suitable to the passage. Or possibly *ΛΙΠΑΡῇ* may be a corruption of *ΔΥΣ-ΠΙΝῇ*. Cp. O. C. 1597, *εἴτ' ἔλυσσε δυσ-πινεῖς στολάς*.

I cannot think, with Mr. Paley, that this and the following line are an interpolation. The words *ἄχω, δὸς αὐτῷ*, are too pathetic for this.

452. οὐ χλιδαῖς ἡσκημένον] 'Not elegantly neat.' The dative of manner in *χλιδαῖς* has an adverbial force. Essay on L. § 14. p. 20. Electra's girdle had not been beautifully 'got up' and 'laid in lavender,' like her sister's.

453, 4. The belief in the real presence of the spirits of the dead on great occasions, which is so powerful in the Oresteia of Aeschylus, still survives in the Sophoclean drama, but is much less vividly and realistically felt. It has become more ideal.

455. ἐξ ὑπερτέρας χερὸς] 'With overpowering might.'

456. ζῶντ' ἐπεμβῆναι ποδί] Either (1) 'In the fulness of life (*ζῶντα*) should

trample with his foot' (*ποδί* expletive); or (2) 'Should trample with a foot of living power' (*ζῶντι . . ποδί*). The latter is rendered improbable by the unusual elision, for which, however, cp. Trach. 675, *ἀργῆτ' οἶδς εὐείρω πόκῳ*, where see note. See also Pind. Ol. 13. 114, *καρταίποδ' ἀνάρῳ Γαιαδόχῳ*. In either case *ζῆν* is used in the secondary sense of being vigorous. Cp. Ant. 456, 7, *αἰέ ποτε | ζῆ ταῦτα*: O. T. 44, 5, and note.

459, 60. 'Indeed, I do believe some care on his part caused the appalling dream to come to her.' For the use of the neuter participle, see Essay on L. § 30. p. 51 a. Although *μέλον* here has not the article, it should be added to the six examples there given.

μὲν οὖν interposes the incidental thought, that even without their prayers Agamemnon was minded to interfere. Then, in 461, the main drift is resumed with *ὅμως*. 'Still, let us not omit this offering!'

461. σοί is here equivalent to *σαντῇ*, but occurring here as one of several coordinate terms, can hardly be adduced to justify the use of *ἐμέ* for *ἐμαντῇ* in supr. 363, which becomes necessary if *λυπεῖν* is read.

ΧΡ. δράσω· τὸ γὰρ δίκαιον οὐκ ἔχει λόγον  
 δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.  
 πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ  
 σιγὴ παρ' ὑμῶν πρὸς θεῶν ἔστω, φίλαι  
 ὥς εἰ τάδ' ἡ τεκοῦσα πεύσεται, πικρὰν  
 δοκῶ με πεῖραν τήνδε τολμήσειν ἔτι.

470

ΧΟ. στρ. εἰ μὴ 'γὼ παράφρων

472. 'γῶ] ἐγὼ MSS. Dind. corr.

466, 7. τὸ γὰρ . . δρᾶν] 'For when a thing is right, people should not quarrel over it, but hasten to do it.' Two points are doubtful in the construction of these words. *a.* Either (1) τὸ δίκαιον is subject of ἔχει, and ἐρίζειν is epexegetic infinitive, or (2) ἐρίζειν is the subject of ἔχει, and τὸ δίκαιον an accusative loosely governed by the words that follow it. *b.* τὸ δρᾶν is either (1) the direct object of ἐπισπεύδειν, or (2) epexegetic infinitive after ἐπισπεύδειν (i.e. ἐπισπεύδειν τὸ δίκαιον, ὥστε δρᾶν αὐτό). For the article in this case, cp. O. T. 1416, 7, ἐς δέον πάρεσθ' ἔδε | Κρέων τὸ πράσσειν καὶ τὸ βουλεύειν: infr. 1030, μακρὸς τὸ κρίναι ταῦτα χά λαιπὸς χρόνος. The addition of δυοῖν belongs to the same tendency to make numbers explicit, which appears in καὶ τὸ γενναῖον τρίτον (O. C. 8) and the like phrases. For the sense, cp. Fr. 76, τοῖς γὰρ δίκαιοις ἀντέχειν οὐ ῥᾶδιον.

In the second clause, ἀλλ' ἐπισπεύδειν, κ.τ.λ., a positive notion is understood from the negative. Essay on L. § 36. p. 64, β, 1 *a.*

468-71. These lines are intended to emphasize at once the timidity of Chrysothemis and the harshness of Clytemnestra.

The following short ode, the first stasimon, consisting of a single strophe, antistrophe, and epode, dwells, *first*, on the renewal of hope which is brought to the upholders of the righteous cause by the announcement of the dream, *secondly*, on the guilt of those whom Vengeance will now assail, and *thirdly*, on the long chain of troubles, of which their crime is the continuation. The rhythm, beginning from three short glyconian lines, is chiefly iambic and trochaic, with an increasing number of

long syllables toward the close of each movement. The metrical scheme is the following:—

στρ.

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 5 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 10 — — — — —  
 — — — — —  
 — — — — —

<sup>1</sup> This doubtful syllable at the close of an iambic tripody is exceptional.

ἐπ.

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 5 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 10 — — — — —  
 — — — — —  
 — — — — —

472, 3. Cp. O. T. 1086, εἴπερ ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμην ἴδρις.

μάντις ἔφυν καὶ γνώμας

λειπομένα σοφᾶς,

εἶσιν ἂ πρόμαντις

475

5 Δίκα, δίκαια φερομένα χεροῖν κράτη·

μέτεισιν, ὧ τέκνον, οὐ μακροῦ χρόνου.

ὑπεστί μοι θράσος,

ἀδυνόων κλύουσιν

480

ἀρτίως ὀνειράτων.

10 οὐ γάρ ποτ' ἀμναστεῖ γ' ὁ φύσας Ἑλλάνων ἀναξ,

οὐδ' ἂ παλαιὰ χαλκόπλακτος ἀμφάκης γένυς,

485

ἃ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.

ἀντ. ἦξει καὶ πολύπους

καὶ πολύχειρ ἂ δεινοῖς

κρυπτομένα λόχοις

490

χαλκόπους Ἑρινύς.

479. θράσος] θάρσος C<sup>6</sup> AF Pal. θράσος L<sup>2</sup>.  
ἀμναστεῖ AL<sup>2</sup>. 484. παλαιά] first a by C<sup>2</sup>?  
LAF L<sup>2</sup>. χαλκόπληκτος Pal. 485. ἀμφάκης] ἀμφήκης LF Pal. (c. gl. or γένυς  
στομά πελέκως) corr. ex Hesych. 491. Ἑρινύς] ἐρινύς L. ἐρινύς A. ἐρινύς Γ.

483. ἀμναστεῖ] ἀμνηστεῖ LF.

χαλκούπλακτος] χαλκούπληκτος

485. ἀμφάκης] ἀμφήκης LF Pal. (c. gl. or γένυς

491. Ἑρινύς] ἐρινύς L. ἐρινύς A. ἐρινύς Γ.

475. ἂ πρόμαντις Δίκα] 'Presaging Justice,' i.e. the just Power that has warmed Clytemnestra through the dream.

476. δίκαια . . κράτη] Either (1) 'Bringing with her the victorious strength of righteous action,' or (2) 'And shall bear away the victory in a righteous deed.' In the latter case (2) the participle is proleptic. The former interpretation (1) is on the whole more probable. For this use of φερομένα, cp. Hdt. 7. 50. § 8, πολλὴν φορβὴν φερόμενοι πορευόμεθα.

479-81. These lines echo the language of the dialogue, supr. 412, ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;

480. ἀδυνόων] 'Breathing of gladness,' i.e. auspicious. Cp. O. T. 151, ὦ Διὸς ἀδυνεπὲς φάτι.

κλύουσιν] For this accusative, with the dative preceding,—as if after θαρρόναι or some such word, see Essay on L. § 6. p. 23, and cp. Aesch. Cho. 410, 11, πέπαλται δ' αὐτὲ μοι φίλον κέαρ τόνδε κλύουσιν οἴκον.

484. ὁ φύσας] It must be borne in mind that Electra is present during the chanting of this ode. Cp. supr. 184 and note.

485. 'Nor that old two-edged axe of sharpened bronze.' χαλκόπλακτος is literally, 'Smiting with bronze,' χαλκίας πληγὰς ἔχων. See Essay on L. § 53. p. 98. χαλκόπακτος, 'Of solid bronze,' is the conjecture of Kvidala. The axe is imagined as giving evidence, much as in early times a weapon might be accused of homicide. For a somewhat similar fancy, attributing feeling to an inanimate instrument, cp. Philoctetes, 1130 foll., ἧ που ἐλείνδον ὄρεᾶς, κ.τ.λ., Hab. 2, 11, 'The nail shall cry out of the wall, and the beam out of the timber shall answer it, Woe unto him,' etc.

486. αἰσχίσταις ἐν αἰκίαις] These words are an echo of supr. 444-6.

488, 9. καὶ πολύπους | καὶ πολύχειρ] 'With exceeding swiftness and might.' Like πᾶς and αὐτός in composition (E. on L. § 55. p. 101), πολὺς has here an intensive force, without having an exactly defined significance. Cp. πολύγλωσσος, infr. 798.

490. Cp. infr. 1396, 7, δόλον σκότῃ | κρύψας πρὸς αὐτὸ τέρμα.

491. χαλκόπους] 'With adamantine,' i.e. (1) unwearying, 'footsteps.' Cp. χαλκὸς ἀτεϊρής. Or (2) 'Irresistible.'



5 ἄλεκτρ' ἄννυμφα γὰρ ἐπέβα μαιφόνων  
γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις.

πρὸ τῶνδ' ἐτοίμ' ἔχει

495

μήποτε μήποθ' ἡμῖν

ἀψευγὲς πελᾶν τέρας

10 τοῖς δρῶσι καὶ συνδρῶσιν. ἥ τοι μαντεῖαι βροτῶν

οὐκ εἰσὶν ἐν δεινοῖς ὀνείροις οὐδ' ἐν θεσφάτοις,

500

εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.

[22 b.

ἐπ. ὦ Πέλοπος ἀ πρόσθεν

πολύποννος ἱππεΐα,

505

ὥς ἔμολες αἰανῆς

τᾶδε γὰρ.

5 εὖτε γὰρ ὁ ποντισθεὶς

Μυρτίλος ἐκοιμάθη,

\* παγχρυσέων δῖφρων

510

δυστάνοις αἰκίαις

496. *μήποτε*] add A, om. LFL<sup>2</sup> Pal. ἡμῖν] ἦμιν L. ἡμῖν C<sup>o</sup>A. ἡμῖν Pal.  
498. ἦ] ἦ LL<sup>2</sup>. ἦ A. 506. *αἰανῆς*] *αἰανῆς* L, accent by C<sup>o</sup>. *αἰανῆ* AFL<sup>2</sup> Vat. ac  
VV<sup>3</sup> MM<sup>2</sup>. *αἰανῆ* Pal. 509. *μυρτίλος*] *μυρτίλος* L. 510. \* *παγχρυσέων*]  
*παγχρύσων* L and most MSS. *πολυχρύσων* M. 511. *δυστάνοις*] *δυστάνοις* L.

492. *ἐπέβα*] 'There came on,' as a dangerous event (*οἷσιν* = *τούτων οἷς*).

495-8. *πρὸ τῶνδ' . . συνδρῶσιν*] 'In the face of these things I feel assured that the portent which comes near to the doer or the abettor of the deed cannot be other than baneful.' In Sophocles, not as in Aeschylus, Aegisthus is the author, Clytemnestra the accessory, of the murder. In Aesch. Ag. 1609, he claims a greater share than the poet really attributes to him. For *μήποτε*, see E. on L. § 24. p. 41, γ 2, and cp. Aj. 183.

499. *μαντεῖαι βροτῶν*] 'Divination, as an art in which mortals are concerned.' Cp. O. T. 709, *βρότειον οὐδὲν μαντικῆς ἔχον τέχνης*, and see Essay on L. § 40. p. 75.

500. *οὐδ' ἐν θεσφάτοις*] The indication of the dream is as express and clear as any oracle. If the one fail of accomplishment, so must the other.

501. *εὖ κατασχήσει*] 'Shall happily reach its destination,' i. e. shall have a fortunate issue. Cp. Trach. 826, γ, καὶ τὰδ' ὀρθῶς | ἔμπεδα κατουρίζει.

504, 5. 'O chariot-race of Pelops in the former time, that hast caused many troubles, how pregnant was thine occurrence with sorrow for this land!' Sophocles passes over the quarrels of Atreus and Thyestes, and goes back at once to the homicide of which Pelops, the author of the whole race, was guilty. This made Hermes the father of Myrtilus send the golden ram, which led to the fatal dissension between the brothers. Eur. Or. 988-1012. The act of Orestes in the present drama is destined to put an end to the series of disasters which then began.

506. On the question between *αἰανῆς* and *αἰανῆ*, cp. Aj. 672 and note.

510. \* *παγχρυσέων*] The chariot of the wealthy Pelops on his bridal journey was encrusted with gold. Cp. Pind. Ol. 1. 87. *παγχρύσεος* is the Homeric form, and if a change is necessary, this seems to be the simplest. The metre is the same as in 512. Others read *παγχρύσων* ἐκ δῖφρων. M. has *πολυχρύσων*.

511. *δυστάνοις αἰκίαις*] Myrtilus,

πρόρριζος ἐκριφθείς,

10 οὐ \*τί πω

ἔλιπεν ἐκ τοῦδ' οἴκου

πολύπονός αἰκία.

515

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἀνειμένη μέν, ὡς ἔοικας, αὖ στρέφει.

οὐ γὰρ πάρεστ' Αἴγισθος, ὅς σ' ἐπέιχ' αἰεὶ

μή τοι θυραίαν γ' οὔσαν αἰσχύνειν φίλους·

νῦν δ' ὡς ἄπεστ' ἐκείνος, οὐδὲν ἐντρέπει

ἐμοῦ γε· καίτοι πολλὰ πρὸς πολλοὺς με δὴ

520

ἐξείπας ὡς θρασεῖα καὶ πέρα δίκης

ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.

ἐγὼ δ' ὕβριν μέν οὐκ ἔχω, κακῶς δέ σε

λέγω, κακῶς κλύουσα πρὸς σέθεν θαμά.

πατὴρ γάρ, οὐδὲν ἄλλο σοὶ πρόσχημ' αἰεὶ,

525

ὡς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ· καλῶς

ἔξοιδα. τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.

ἡ γὰρ Δίκη νιν εἴλε κούκ ἐγὼ μόνη,

513. οὐ \*τί πω] οὐ τίς πω MSS. Herm. corr. 514. ἔλιπεν] ἔλειπεν LA.  
ἔλιπεν Γ. οἴκου] οἴκου(σι?) L. οἴκου V pr. M pr. οἴκου Cett. 516. στρέ-  
φει] τρέφει LL<sup>2</sup>. στρέφει AG. 517. σ'] added AC<sup>7</sup>, om. Pal. 521. πέρα]  
πέροι LL<sup>2</sup>. 525. σοί] τοι L pr. 528. νιν εἴλε κούκ] μιν εἴλεν κ' οὐκ L pr.  
corr. C<sup>2</sup>. εἴλεν οὐκ A. εἴλε κούκ GL<sup>2</sup> Pal.

although a traitor to Oenomaus, was a benefactor to Pelops. Observe the repetition of the word from supr. 486, also infr. 515.

512. πρόρριζος ἐκριφθείς] 'Uprooted and flung forth.'

513-15. 'Never since that day has sad dishonour left the house.' Some editors read ἔλιπεν ἐκ τοῦδ' οἴκου, 'Has failed out of this house,' which is less probable. Wecklein reads οἴκου | πολυπάμονας, which is supported by the scholion on 508, οὐ διέλειπεν αἰκία τοὺς πολυκτῆμονας δόμους. But see E. on L. § 44. pp. 83, 4.

516 foll. The dialectic of the following scene may be compared with Aj. 1047 foll., Ant. 632 foll.

517. The spectator is a second time

informed of Aegisthus' absence, which is so necessary to the plot. Supr. 310 foll.

518. θυραίαν γ' . . φίλους] 'To go out of doors and bring disgrace upon your relatives:—i. e. your appearance and conduct in the house are a sufficient disgrace to them. Cp. supr. 312, 3.

521. ὡς θρασεῖα] Sc. εἰμί.

522. σὲ καὶ τὰ σά] 'Thee and thine.' Clytemnestra thus acknowledges that Electra's complaints were never for herself alone, but for her father.

525, 6. πατὴρ . . τέθνηκεν] 'Your father, that is what you are always holding forth, (how that he) died by my act.' By a kind of attraction, the main sentence, as it proceeds, becomes subordinated to the parenthesis.

ἢ χρὴν σ' ἀρήγειν, εἰ φρονοῦς' ἐτύγχανες·  
 ἐπεὶ πατήρ οὗτος σός, ὃν θρηνεῖς ἀέ,  
 τὴν σὴν ὁμαιμον μούνος Ἑλλήνων ἔτλη  
 θῦσαι θεοῖσιν, οὐκ ἴσον καμῶν ἐμοὶ  
 λύπης, ὅτ' ἔσπειρ', ὥσπερ ἡ τίκτους' ἐγώ.

530

εἶεν, δίδαξον δὴ με, τοῦ χάριν τίνων  
 ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς;  
 ἀλλ' οὐ μετὴν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν.  
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανὼν  
 τᾶμ' οὐκ ἔμελλε τῶνδ' ἐμοὶ δώσειν δίκην;  
 πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,  
 οὓς τῆσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρὸς  
 καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὅδ' ἦν χάριν;  
 ἢ τῶν ἐμῶν Ἀιδῆς τιν' ἴμερον τέκνων  
 ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον;  
 ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ  
 παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνῆν;  
 οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρός;  
 δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.  
 φαίη δ' ἂν ἡ θανούσά γ', εἰ φωνὴν λάβοι.

535

540

545

534. δῆ] δέ LL<sup>2</sup>T Pal. δῆ C<sup>6</sup>A. τίνων] τίνων L Pal. L<sup>3</sup> pr. τίνος C<sup>6</sup>A Vat. ac VV<sup>2</sup>M<sup>2</sup>. 536. ἐμὴν] ἡν from ὃν L. 538. ἔμελλε] ἔμελλεν LL<sup>2</sup>. 542. τιν'] τιν' LL<sup>2</sup>T Pal. 543. πλέον] πλέων LL<sup>2</sup>. πλέον ACT. πλέω Pal. 544. after τῶν letters erased, L.

529. ᾗ] Sc. τῇ Δίῃ.  
 531. μούνος Ἑλλήνων] i. e. either (1) he did what no other Greek could have had the heart to do, in sacrificing his child, or (2) while the army consented to the sacrifice, he had the sole responsibility, as commander-in-chief, or (3) when all shrank from the sacrificial act, he himself took the knife to slay his daughter. For (3) cp. Aesch. Ag. 225, ἔτλη δ' οὖν θυτὴρ γενέσθαι θυγατρός, κ.τ.λ., ib. 210, 231 foll.

534. τοῦ χάριν τίνων] 'On whose account?' lit. 'Absolving an obligation to whom?' Others read τοῦ χάριν, τίνων; 'Wherefore, on whose account?'

536. i. e. ἀλλ' οὐ μετὴν αὐτοῖσι τῆς γ' ἐμῆς, ὥστε τὴν ἐμὴν κτανεῖν.

537, 8. 'But if for his brother Menelaus' sake he slew my child, was it to be expected that I should not requite him for this?'

539. παῖδες . . διπλοῖ] Megapenthes and Hermione, the children of Menelaus and Helen.

542, 3. 'Or had Death somehow a greater longing to devour my offspring than Helen's?' δαίσασθαι is epexegetic infinitive, sc. τὰμὰ τέκνα δαίσασθαι.

544, 5. 'Or had that accursed father given up all care for his children by me, while preserving his affection for Menelaus' offspring?'

548. Contrast with this the feeling of Antigone, Ant. 515, οὐ μαρτυρήσει ταῦθ' ὁ κατθανὼν νεκός.

ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις [23 a.  
δύσθυμος· εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς, 550

1Α. ἐρεῖς μὲν οὐχὶ νῦν γέ μ' ὥς ἄρξασά τι  
λυπηρόν, εἴτα σοῦ τάδ' ἐξήκουσ' ὕπο·  
ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὕπερ  
λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ. 555

ΚΑ. καὶ μὴν ἐφίμ'· εἰ δέ μ' ᾧδ' ἀεὶ λόγους  
ἐξήρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.

4Α. καὶ δὴ λέγω σοι, πατέρα φῆς κτείνειν. τίς ἂν  
τούτου λόγος γένοιτ' ἂν αἰσχίων ἔτι,  
εἴτ' οὖν δικαίως εἴτε μή; λέξω δέ σοι, 560  
ὥς οὐ δίκη γ' ἔκτεινας, ἀλλὰ σ' ἔσπασεν  
πειθῶ κακοῦ πρὸς ἀνδρός, ᾧ τανῦν ξύνει.

ἐροῦ δὲ τὴν κυναγὸν Ἀρτεμιν, τίνος  
ποινὰς τὰ πολλὰ πνεύματ' ἔσχεν Αὐλίδι·

549. after πεπραγμένοις 6 letters erased, L. 554. ἦν] ἦν L. ἐφῆς] ἐφῆς L.  
ἐφῆς AFL<sup>2</sup> Pal. (c. gl. συγχαρήσεις). θ'] om. LFL<sup>2</sup>. γ' A. 556. λόγους]  
λόγους C<sup>1</sup>AFL<sup>2</sup> Pal. 559. ἐτι] ἐτ'...? ἐτ' ἂν L. ἐτι AFL<sup>2</sup>. 561. οὐ]  
οὖν L. 562. πειθῶ] πειθῶ L Pal. 564. ποινὰς] ποινῆς A. α into ἦ C<sup>1</sup>.  
ποινὰς L<sup>2</sup>. ποινὰς Γ Pal. V. ἔσχεν] gl. ἀντὶ τοῦ ἐπέσχεον ἐν τῇ V<sup>4</sup>. Αὐλίδι]  
ἠυδίαι L. αὐλίδι C<sup>6</sup>. αὐλίδι Cett.

549, 550. ἐγὼ. [δύσθυμος] 'For my part, then, the past causes me no misgiving.' She will not confess her alarm before Electra. τοῖς πεπραγμένοις is dative of the reason: Essay on L. § 14. p. 21. Cp. Thuc. 3. 98. § 6, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους.

551. 'If you must blame others, do so on just grounds,' lit. 'Having got hold of a just notion of the case.' These words are a challenge to Electra to show cause why Agamemnon should not have been slain, as the mere fact of his death (supr. 525, 6) was no sufficient reason for her continued abuse. The stress is on the participial clause, or rather on the word δικαίαν.

552, 3. ἐρεῖς . . λυπηρόν] The death of Iphigenia was a painful subject to Electra.

556, 7. εἰ δέ μ' ᾧδ' ἀεὶ λόγους] ἐξήρχες] 'If your speeches to me were always tuned in that key.' με is go-

vernied κατὰ σύνεσιν by the whole phrase, as equivalent to ᾧδε προσηγόρευσεν. ἐξάρχειν is used as in ἐξάρχειν μέλος. Electra is imagined as sounding the note to which Clytemnestra responds.

561. δίκη] 'As moved thereto by Justice:'—dative of the cause.

563, 4. τίνος . . Αὐλίδι] 'In requital for what'—either (1) 'He endured that mighty wind at Aulis?' or (2) 'That great tempest fell upon Aulis?' or (3) 'She directed (ἐπέσχεον) that mighty wind at Aulis?' It may be objected to (1), that if Agamemnon is the subject of ἔσχε, the words πατήρ οὐμός in 566 are unnecessary. For (3) requiring ἔσχεον to be equivalent to ἐπέσχεον, see Essay on L. § 55. p. 101, 4, and L. and S., s. v. ἔχω, A. ii. 7, and cp. II. 14. 57, οἱ δ' ἐπὶ νηυσὶ θεῆσι μάχην ἀλίστον ἔχουσιν: II. 271, (εἰλειθυῖαι) πικρὰς ὠδῖνας ἔχουσαι.



ἢ γὰρ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν. 565  
 πατήρ ποθ' οὐμός, ὥς ἐγὼ κλύω, θεᾶς  
 παίζων κατ' ἄλλος ἐξεκίνησεν ποδοῖν  
 στικτὸν κεράστην ἔλαφον, οὗ κατὰ σφαγὰς  
 ἐκκομπάσας ἔπος τι τυγχάνει βαλὼν.  
 κὰκ τοῦδε μηνίσασα Λητώα κόρη 570  
 κατεῖχ' Ἀχαιοὺς, ὥς πατήρ ἀντίσταθμον  
 τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.  
 ᾧδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις  
 ἄλλη στρατῷ πρὸς οἶκον οὐδ' εἰς Ἴλιον.  
 ἀνθ' ᾧν βιασθεῖς πολλὰ κἀντιβὰς μόλις 575  
 ἔθυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.

εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σόν, κείνον θέλων  
 ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν  
 χρῆν αὐτὸν οὐνεκ' ἐκ σέθεν; ποίῳ νόμῳ;  
 ὅρα τιθεῖσα τόνδε τὸν νόμον βροτοῖς 580  
 μὴ πῆμα σαυτῇ καὶ μετάγνοιαν τίθης.  
 εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σὺ τοι  
 πρώτη θάνοις ἄν, εἰ δίκης γε τυγχάνοις.  
 ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὔσαν τίθης.

572. αὐτοῦ] αὐτοῦ LAGL<sup>2</sup>. αὐτοῦ Pal. 578. ἔδρα] α from ω C<sup>6</sup> or?  
 581. τιθῆς] τίθησι L. τίθης AGL<sup>2</sup> Vat ac V<sup>3</sup>. τίθεις V pr. 583. τυγχάνοις]  
 τυγχάνεις LAGL<sup>2</sup> Pal. 584. τιθῆς] τίθησι L. τίθεις A. τιθῆς L<sup>2</sup> T.

565. κείνης . . μαθεῖν] 'For you may not learn from her;' i.e. Artemis will not hold communication with one so polluted. Clytemnestra notwithstanding appeals to Artemis, *infr.* 626.

566-9. Electra's point is that Agamemnon's fault which provoked Artemis was a light and all but involuntary offence.

567. ἐξεκίνησεν ποδοῖν] 'Startled by his tread.' The language is softened so as to convey the impression that Agamemnon put up the stag accidentally.

569. 'He chanced to let fall some word of boasting.' There is a stress on the participle *ἐκκομπάσας*.

571, 2. Electra does not raise the question whether the will of Artemis was just or not. She is contented with shifting

the responsibility from Agamemnon.

575. The words *πολλὰ καὶ ἀντιβάς* form a separate clause, unless *πολλὰ* be joined to *βιασθεῖς*, which is improbable. 'For which cause,—and not for Menelaus' sake,—under compulsion,—ay, after many a struggle,—he reluctantly sacrificed her.' After making this elaborate statement of the immediate cause, it occurs to Electra that everything connected with the expedition was in one sense done on Menelaus' account. Hence she resumes, with *εἰ δ' οὖν*, by admitting this, as if for the sake of argument.

579. ποίῳ νόμῳ] 'On what principle?' Cp. Ant. 908, *τίνος νόμου δὴ τὰτα πρὸς χάριν λέγω*;

584. οὐκ οὔσαν] 'Unreal;' i.e. *οὐκ ἀληθῆ*. Cp. Thuc. 6. 16, *προσποίησιν τε ξυγγενείας . . καὶ μὴ οὔσαν*.

εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου τανῦν 585  
 αἰσχιστα πάντων ἔργα δρῶσα τυγχάνεις,  
 ἥτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὗ  
 πατέρα τὸν ἄμὸν πρόσθεν ἐξαπώλεσας,  
 καὶ παιδοποιεῖς, τοὺς δὲ πρόσθεν εὖσεβεῖς 590  
 κᾶξ εὖσεβῶν βλαστόντας ἐκβαλοῦς' ἔχεις.  
 πῶς ταῦτ' ἐπαινέσαιμ' ἄν; ἢ καὶ τοῦτ' ἐρεῖς,  
 ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις;  
 αἰσχροῦς, ἑάν περ καὶ λέγῃς. οὐ γὰρ καλὸν  
 ἐχθροῖς γαμεῖσθαι τῆς θυγατρὸς οὐνεκα.  
 ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε, 595  
 ἢ πᾶσαν ἱὴς γλῶσσαν ὡς τὴν μητέρα  
 κακοστομοῦμεν. καί σ' ἔγωγε δεσπότιν  
 ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,  
 ἢ ζῶ βίον μοχθηρόν, ἔκ τε σοῦ κακοῖς  
 πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου. [23 b.  
 ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγών, 601

588. ἀμὸν] ἄ from ἐ C<sup>6</sup>. ἀμὸν A Vat. ac V<sup>3</sup>. ἐμὸν FL<sup>2</sup> Pal. VM. ἀμὸν M<sup>2</sup>.  
 590. κᾶξ] κᾶξ L. βλαστόντας] βλαστῶντας LFL<sup>2</sup> Pal. βλαστόντας A. 591.  
 ἐπαινέσαιμ' ἄν] γρ. ἐπαινέσωμεν C<sup>2</sup>. 592. λαμβάνεις] τυγχάνει L FL<sup>2</sup>. λαμ-  
 βάνει. C<sup>2</sup>. λαμβάνεισ A. 593. λέγῃς] λέγεισ LF Pal. λέγῃσι C<sup>6</sup> AL<sup>2</sup>.  
 595. σε] σοι L Pal. σε A.

589. τοὺς δὲ πρόσθεν] Sc. παῖδας, understood πρὸς τὸ σημαίνόμενον from παιδοποιεῖς. Essay on L. § 36. p. 64.

590. εὖσεβῶν] i. e. Ἀγαμέμνωνος. Poetical plural.

ἐκβαλοῦς' ἔχεις] 'You have cast out from favour.' Electra is virtually an outcast, and Orestes, although not banished by his mother's act, durst not return openly to his home.

591. πῶς . . ἄν] 'Do you expect me to approve of this?'—referring to supr. 590.

591, 2. ἢ . . λαμβάνεις] 'Or will you say that in this, too, you are vindicating your daughter?' τοῦτο, accusative in apposition with τῆς θ. α. λ.

593. αἰσχροῦς] Sc. ἐρεῖς. οὐ γὰρ καλόν, κ. τ. λ.] 'There is little virtue in,' etc. See on Aj. 1132, 1349.

595-7. ἀλλ' οὐ γὰρ . . κακοστομοῦμεν] 'But then one may not even reason with you, since you reply with all your

vehemence that I am reviling my mother.'

For ἀλλ' οὐ . . γὰρ without apodosis, cp. O. C. 988 foll., ἀλλ' οὐ γὰρ οὐτ' ἐν τοῖσδ' ἀκούσομαι κακὸς | γάμοισιν, κ. τ. λ.

πᾶσαν ἱὴς γλῶσσαν = πᾶσαν γλῶσσαν ἰεῖσα λέγεις. Cp. Plat. Legg. 10. p. 890 D, ἀλλὰ πᾶσαν, τὸ λεγόμενον, φωνὴν ἰέντα τῷ παλαίῳ νόμῳ ἐπίκουρον γίγνεσθαι λόγῳ.

597. νέμω] 'And truly I account thee rather my mistress than my mother.' καί has a sarcastic tone as in interrogation, and is nearly = καί τοι,—as in Aj. 92 it may be said to have the force of καὶ μὴν.

601. ὁ δ' ἄλλος ἔξω] 'And he, moreover, in a foreign land.' The article is demonstrative, and ἄλλος is predicative or adverbial. See Essay on L. § 21. pp. 33, 5.

χεῖρα . . φυγών] Electra implies that Clytemnestra would have killed Orestes

τλήμων Ὀρέστης δυστυχῇ τρίβει βίον·  
 δν πολλὰ δὴ με σοὶ τρέφειν μιάστορα  
 ἐπητιάσω· καὶ τόδ', εἴπερ ἔσθενον,  
 ἔδρων ἄν, εὖ τοῦτ' ἴσθι. τοῦδέ γ' οὐνεκα  
 κήρυσσέ μ' εἰς ἅπαντας, εἴτε †χρῆ κακὴν  
 εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.  
 εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,  
 σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν.

605

ΧΟ. ὀρῶ μένος πνέουσας· εἰ δὲ σὺν δίκη  
 ξύνεστι, τοῦδε φροντίδ' οὐκέτ' εἰσορῶ.

610

ΚΛ. ποίας δέ μοι δεῖ πρὸς γε τήνδε φροντίδος,  
 ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισεν,  
 καὶ ταῦτα τηλικούτος; ἄρά σοι δοκεῖ  
 χωρεῖν ἂν εἰς πᾶν ἔργον αἰσχύνης ἄτερ;

615

ΗΛ. εὖ νυν ἐπίστω τῶνδ' ἐμ' αἰσχύνην ἔχειν,  
 κεῖ μὴ δοκῶ σοι· μανθάνω δ' ὀθούνεκα  
 ἔξωρα πράσσω· κούκ ἐμοὶ προσεικότα.  
 ἀλλ' ἡ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ  
 ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βίᾳ.  
 αἰσχροῖς γὰρ αἰσχροῖς πράγματ' ἐκδιδάσκεται.

620

614. τηλικούτος] τηλικούτως LG. τηλικούτος C<sup>6</sup>AL<sup>2</sup>. ἄρά] ἄρ' οὐ C<sup>6</sup>. ἄρ' οὐ  
 ΑΓ. ἄρά σοι L<sup>2</sup>. 616. νυν] νῦν L.

if she could, either at the time of Agamemnon's murder, or afterwards.

603. σοὶ .. μιάστορα] 'An avenger of blood against thee.' μιάστορα is properly one who stains others with his own guilt; here it is one who fixes the stain of guilt by executing vengeance for it. Compare the use of the verb 'to stain' in Elizabethan English: e.g. Shakspeare, Ant. and Cleo. 3. 4, 'I'll raise the preparation of a War | Shall stain your brother.'

606. εἴτε † χρῆ] 'Whether you must call me,' etc. Here, as in Aj. 1373, the reading of the MSS, which is possibly idiomatic, is preferred to χρῆς = χρήσις, which is a doubtful emendation.

608. τῶνδε τῶν ἔργων] 'Of actions which have this character.' Cp. O. T. 864, 5, τὰν εὐσεπτον ἀγνείαν λόγων | ἔργων τε πάντων, ὦν, κ.τ.λ., and note.

609. καταισχύνω] Cp. Aj. 1304, 5, ἄρ' ὦδ' ἄριστος ἐξ ἀριστέων δυοῖν | βλαστῶν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος;

610. ὀρῶ μένος πνέουσας] Sc. τὴν Κλυταιμνήστραν. This appears from her reply, and also from the comparison of εἰ δὲ σὺν δίκη, κ.τ.λ., with supr. 528. Here, as in O. T. 746, Aesch. Ag. 1306, τί δ' ἐστὶ χρῆμα; τίς σ' ἀποστρέφει φόβος;—the dialogue contains a reference to by-play.

614. τηλικούτος] 'At her age.' Cp. infr. 961, 2:—i.e. Her words are not those of a petulant girl, which might be safely disregarded.

616-9. The harshness of Electra is not native to her character, but superinduced, and she is painfully conscious of this.

ΚΛ. ὦ θρέμμ' ἀναιδές, ἦ σ' ἐγὼ καὶ τὰμ' ἔπη  
καὶ τάργα τὰμὰ πόλλ' ἄγαν λέγειν ποιεῖ.

ΗΛ. σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς  
τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκεται.

625

ΚΛ. ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄρτεμιν θράσους  
τοῦδ' οὐκ ἀλύξεις, εὐτ' ἂν Αἴγισθος μόλη.

ΗΛ. ὄρῃς; πρὸς ὀργὴν ἐκφέρει, μεθεῖσά μοι  
λέγειν ἃ χρήζοιμ', οὐδ' ἐπίστασαι κλύειν.

ΚΛ. οὐκουν ἑάσεις οὐδ' ὑπ' εὐφήμου βοῆς  
θῦσαι μ', ἐπειδὴ σοί γ' ἐφῆκα πᾶν λέγειν;

630

ΗΛ. ἐῷ, κελεύω, θῦε· μηδ' ἐπαιτιῷ  
τούμῳν στόμ', ὥς οὐκ ἂν πέρα λέξαιμ' ἔτι.

ΚΛ. ἔπαιρε δὴ σὺ θύμαθ' ἢ παροῦσά μοι  
πάγκαρπ', ἀνακτι τῷδ' ὅπως λυτηρίους  
εὐχὰς ἀνάσχω δειμάτων, ἃ νῦν ἔχω.

635

κλύοις ἂν ἤδη, Φοῖβε προστατήριε,  
κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις  
ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει

623. ποιεῖ] ποιεί L. ποιεί Γ. ποιεί Pal.  
626. οὐ μὰ τὴν] οὐμάτην L. οὐ μὰ τὴν C<sup>6</sup>.

624. ποιεῖς] ποείσ LΓ. ποιείσ Pal.  
631. σοί γ'] σύ γ' L. σοί γ' C<sup>6</sup>.

623. πόλλ' ἄγαν λέγειν ποιεῖ] 'Make you to say too much:—i.e. Are too much the theme of your discourse, in which you say much that you should not.'

624. νιν is here neuter plural = αὐτά.

624, 5. Translated by Milton:—'Tis you that say it, not I; you do the deeds, And your ungodly deeds find me the words.'

626. μὰ τὴν . . Ἄρτεμιν] Cp. supr. 565, and note. θράσους is genitive of cause.

627. For the repetition of οὐκ, see Essay on L. § 29. p. 48.

We are again reminded that Aegisthus is from home. Cp. supr. 517.

628, 9. μεθεῖσά μοι . . χρήζοιμ'] 'After giving me leave to say what I chose.' Supr. 556.

630. οὐδ' ὑπ' εὐφήμου βοῆς] 'Not even in silence from clamour:—i.e. Not even without being pestered by your noise.'

632. κελεύω] 'I urge it on you:—i.e. as knowing what need you have to propitiate the gods.'

634. ἢ παροῦσά μοι] 'Thou that art with me.' Cp. supr. 424. In Sophocles the appellatives are never called by name,—as the Nurse is in Aesch. Cho. 732.

634, 5. θύμαθ' . . πάγκαρπ'] 'Rich offerings of various produce.'

635. ἀνακτι . . τῷδ'] 'The king in presence here;—Apollo Lyceius, infr. 645: cp. O. T. 919, supr. l. 7.

635, 6. ὅπως . . ἔχω] 'That I may offer up a prayer for release from the terrors which are now haunting me.' The words, δειμάτων ἃ νῦν ἔχω, are added in construction with λυτηρίους. For the sense, cp. O. T. 921, ὅπως λύσω τιν' ἡμῖν εὐαγὴ πόρην.

639, 40. οὐδὲ πᾶν . . ἐμοί] 'Nor is it fitting that I unfold everything to light while she is near me.' In listening to these words the spectator recollects



πρὸς φῶς παρούσης τῆσδε πλησίας ἐμοί, 640  
 μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῇ  
 σπείρῃ ματαίαν βάξιν εἰς πᾶσαν πόλιν.  
 ἀλλ' ὧδ' ἄκουε· τῇδε γὰρ κἀγὼ φράσω.  
 ἂ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα  
 δισσῶν ὀνείρων, ταῦτά μοι, Λύκει' ἀναξ, 645  
 εἰ μὲν πέφηνεν ἐσθλά, δὸς τελεσφόρα,  
 εἰ δ' ἐχθρά, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες·  
 καὶ μὴ με πλούτου τοῦ παρόντος εἴ τινες [24 a.  
 δόλοισι βουλευούσιν ἐκβαλεῖν, ἐφῆς,  
 ἀλλ' ὧδέ μ' αἰεὶ<sup>λν</sup> ζῶσαν ἀβλαβεῖ βίῳ 650  
 δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,  
 φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν  
 εὐήμεροῦσαν καὶ τέκνων ὄσων ἐμοὶ  
 δύσνοια μὴ πρόσεστιν ἢ λύπη πικρά.

641. πολυγλώσσῳ] <sup>λυ</sup> ποιγλώσσωι or <sup>λυ</sup> πονγλώσσωι or παγγλώσσῳ L. πολυγλώσσῳ A.

649. ἐφῆς] ἐφ. . s L. ἐφῆς AG. ἐφείς L<sup>2</sup> ἐφῆς gl. παραχωρήσης Pal. 650.  
 ἀβλαβεῖ] εὐλαβεῖ M. 651. ἀμφέπειν] ἀμφ' ἔπειν L. 653. εὐήμεροῦσαν]  
 εὐήμεροῦσάν C<sup>5</sup>. 654. πρόσεστιν] πρόεστιν L. πρόσεστιν C<sup>2</sup>.

that Electra is already in possession of the whole truth about the dream. Cp. sup. 417 foll.

641, 2. 'Lest with inauspicious and noisy outcry she disseminate a lewd report throughout the city.' φθόνῳ is lit. 'odium.' ματαίαν is not merely 'causeless,' but 'wanton,' conveying the notion of positive mischief. In πολυγλώσσῳ the first part of the compound is intensive. Cp. sup. 488, 9, infr. 798.

643. 'But hear it, even in the (vague) form in which I will make it known.' Cp. O. C. 484, for the importance attached to the form of words used in prayer.

644. γάρ introduces the promised statement.

645. δισσῶν is supposed by some to mean, 'Ambiguous;' but it is simpler and more natural to understand it either of two different dreams, or of the same dream repeated. Cp. Plat. Phaedo, 60 E, πολλάκις μοι φοιτῶν τὸ αὐτὸ ἐνύπνιον ἐν τῷ παρελθόντι βίῳ, ἄλλοτ' ἐν ἄλλῃ ὅψει φαινόμενον, τὰ αὐτὰ δὲ λέγον, κ.τ.λ.

647. ἔμπαλιν] 'On the contrary,'—because ἐμοί is understood with τελεσφόρα in l. 646.

μέθες] 'Let it fall instead.'

648, 9. 'And if there is one who plans to cast me forth by guile from my present high estate, do not permit it to him.' Though τινες is plural, Orestes is meant, just as Aegisthus is indicated by the vague φίλοισι in infr. 652. Cp. sup. 590. The spectator knows that the will of Apollo is directly opposed to this petition. For it is difficult to suppose either here or in O. T. 908, 919, an entire separation of the Lyceian from the Pythian Apollo. See Introduction.

653. καὶ τέκνων ὄσων] 'And with the children from whom.' τέκνοις, the antecedent to ὄσων, is attracted into the case of the relative. Essay on L. § 35. p. 59. She is thinking of Chrysothemis and Iphianassa (supr. 157) to the exclusion of Electra.

654. λύπη] 'Vexation,' in an active sense.

ταῦτ', ὦ Λύκει' Ἀπολλων, ἴλεως κλύων

655

δὸς πᾶσιν ἡμῖν ὥσπερ ἐξαιτούμεθα.

τὰ δ' ἄλλα πάντα καὶ σιωπῶσης ἔμοῦ

ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.

τοὺς ἐκ Διὸς γὰρ εἰκός ἐστι πάνθ' ὁρᾶν.

ΠΑΙΔΑΓΩΓΟΣ.

ξέναι γυναῖκες, πῶς ἂν εἰδείην σαφῶς

660

εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε;

ΧΟ. τὰδ' ἐστίν, ὦ ξέν'. αὐτὸς εἴκασας καλῶς.

ΠΑ. ἦ καὶ δάμαρτα τήνδ' ἐπικάζων κυρῶ

κείνου; πρέπει γὰρ ὡς τύραννος εἰσορᾶν.

ΧΟ. μάλιστα πάντων ἥδε σοι κείνη πάρα.

665

ΠΑ. ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἤκω λόγους

ἡδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθου θ' ὁμοῦ.

ΚΛ. ἐδεξάμην τὸ ρηθέν· εἰδέναι δέ σου

πρώτιστα χρήζω, τίς σ' ἀπέστειλεν βροτῶν.

ΠΑ. Φανοτεὺς ὁ Φωκεύς, πρᾶγμα πορσύνων μέγα.

670

ΚΛ. τὸ ποῖον, ὦ ξέν'; εἰπέ. παρὰ φίλου γὰρ ὦν

ἀνδρός, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.

ΠΑ. τέθνηκ' Ὀρέστης· ἐν βραχεῖ ξυνθεῖς λέγω.

ΗΛ. οἶ γὼ τάλαιν', ὄλωλα τῇδ' ἐν ἡμέρᾳ.

659. πάνθ' ] πάνθ' L. ὁρᾶν] ὁραῖν LA.  
ἀπέστειλεν] ἀπέστειλεν L. ἀπέστειλε A.

669. σ'] om. LF add C<sup>2</sup> or <sup>4</sup>.  
674. γῶ] ἐγὼ LAFL<sup>2</sup> Pal.

655. This part of the prayer is merely formal, and is uttered in a loud voice, the rest having been spoken aside.

660 foll. The coming-in of the Old Man prepares the way for the peripeteia by obtaining entrance for the disguised Orestes. It also brings out the heroic character of Electra, by reducing her to a position of despair, and makes more effective her subsequent recognition of Orestes.

660. ξέναι] He speaks as a Phocian.

663. δάμαρτα] Sc. οὖσαν.

664. πρέπει . . εἰσορᾶν] Though no longer Queen of Agamemnon, the daughter of Tyndareus still wears a royal mien,

667. φίλου παρ' ἀνδρός] Phanoteus, as the enemy of Strophius, Agamemnon's friend, is imagined to be the close ally of Aegisthus. Cp. *supr.* 45, and note.

668. ἐδεξάμην τὸ ρηθέν] 'I accept the omen.' For this customary mode of appropriating auspicious words, cp. *Hdt.* i. 63, Πεισίστρατος δέ, συλλαβὼν τὸ χρηστήριον, καὶ φᾶς δέκεσθαι τὸ χρησθέν, ἐπῆγε τὴν στρατιήν: *Aesch.* *Ag.* 1652, 3, AI. . . πρόκωπος οὐκ ἀναίνομαι θανεῖν. | ΧΟ. δεχομένοις λέγεις θανεῖν σε.

670. πρᾶγμα . . μέγα] 'Having on his hands the care of a great matter.' The report is identified with the event.

- ΚΛ. τί φῆς, τί φῆς, ὦ ξεῖνε; μὴ ταύτης κλύε. 675  
 ΠΑ. θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.  
 ΗΛ. ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.  
 ΚΛ. σὺ μὲν τὰ σαυτῆς πρᾶσσ', ἐμοὶ δὲ σὺ, ξένε,  
 τάληθες εἰπέ, τῷ τρόπῳ διόλλυται;  
 ΠΑ. κάπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω. 680  
 κείνος γὰρ ἐλθὼν εἰς τὸ κοινὸν Ἑλλάδος  
 πρόσχημ' ἀγῶνος Δελφικῶν ἄθλων χάριν,  
 ὅτ' ἦσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων  
 δρόμον προκηρύξαντος, οὐ πρώτη κρίσις,  
 εἰσῆλθε λαμπρός, πᾶσι τοῖς ἐκεῖ σέβας. 685  
 δρόμου δ' ἰσώσας τῇ φύσει τὰ τέρματα,  
 νίκης ἔχων ἐξῆλθε πάντιμον γέρας.  
 χῶπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω

676. πάλαι λέγω] γρ. τότε ἑνέπω C<sup>o</sup> interl. · πάλαι λέγω Γ. πάλιν λέγω Pal.  
 684. δρόμον] δρόμον LA. δρόμον ΓL<sup>2</sup> Pal. 686. δρόμου] δρομου<sup>ον</sup> L. δρόμου<sup>ον</sup>  
 C<sup>3</sup> or 6.

675. τί φῆς, τί φῆς, . . .] For this eager repetition, cp. O. C. 1099, OI. ποῦ ποῦ; τί φῆς; πῶς εἶπας; AN. ὦ πάτερ, πάτερ, κ.τ.λ.

676. 'I have been saying all this while, and now repeat, that Orestes is dead.' For the participial construction, cp. O. T. 463-5, and note.

678. σὺ μὲν . . . πρᾶσσ'] 'You, mind your own affairs!' i.e. Do not interrupt us.

680 foll. The Old Man now fills up with great spirit (though without an 'oath') the outline which Orestes gave him, *supr.* 48-50. This narrative, while directly pertinent to the action, also helps to relieve it at a point where it was becoming monotonous. The ornate and exaggerated diction (especially in 730-3) is suited to a fabricated account. Contrast in this respect the speech of Hyllus in *Trach.* 749 foll.

681, 2. εἰς τὸ κοινὸν . . . ἀγῶνος] 'To that contest which is the universal pride of Hellas.' ἀγῶνος is to be taken closely with πρόσχημα, as a genitive of definition. Essay on L. § 10. p. 17. 6.

685. 'He entered the arena, glorious to behold, and drew all men's eyes

towards him.' For λαμπρός, cp. *Plat. Rep.* 8. 560 E, λαμπρὰς μετὰ πολλοῦ χοροῦ κατὰγουσιν: *Aeschin.* 34. 40.

686. 'And having finished his courses in a manner worthy of his looks.' Lit. 'Having made the completion of his courses adequate to his personal appearance.' This line has been needlessly and mistakenly altered. φύσις, the outward promise of the man, is an abridgment or resumption of εἰσῆλθε λαμπρός. Cp. *Trach.* 308, where πρὸς μὲν . . . φύσιν is 'To judge from her appearance.' *Pind. Isthm.* 6. 30, φέρε γὰρ Ἴσθμοὶ νίκαν παγκρατίον· σθένει τ' ἐκπαγλὸς ἰδεῖν τε μορφάει· ἀγέει δ' ἀρετὰν οὐκ αἰσχίον φνᾶς: *Nem.* 3. 32, ἐὼν καλὸς ἔρδων τ' εἰκοῦστα μορφῇ. The conjecture of Musgr. (ἰσώσας τάφεισι τὰ τέρματα, 'Having finished at the starting-place') is forced and meaningless. On the verb ἰσώω, see E. on L. § 51. p. 96.

688, 9. 'And I know not, indeed, how to tell you a few out of the many successful exploits of such a hero.' This is naturally opposed to what follows, where, instead of selecting particular feats, the Old Man sums up all in a single statement. A slight

οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη·  
 ἐν δ' ἴσθ'· ὅσων γὰρ εἰσεκήρυξαν βραβῆς 690  
 δρόμων διαύλων \*ἄθλ' \*ἅπερ νομίζεται,  
 τούτων ἐνεγκὼν πάντα τὰπινίκια  
 ὠλβίζειτ', Ἀργεῖος μὲν ἀνακαλούμενος,  
 ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος  
 Ἀγαμέμνονος στρατεύμ' ἀγείραντός ποτε. 695  
 καὶ ταῦτα μὲν τοιαῦθ'· ὅταν δέ τις θεῶν [24 b.  
 βλάβη, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.  
 κεῖνος γὰρ ἄλλης ἡμέρας, ὅθ' ἵππικῶν  
 ἦν ἡλίου τέλλοντος ὠκύπους ἀγών,  
 εἰσῆλθε πολλῶν ἀρματηλατῶν μέτα. 700  
 εἰς ἦν Ἀχαιός, εἰς ἀπὸ Σπάρτης, δύο  
 Λίβυες ζυγωτῶν ἀρμάτων ἐπιστάται·  
 κάκεῖνος ἐν τούτοισι Θεσσαλὰς ἔχων

690. βραβῆς] βραβῆς<sup>εἰ</sup> C<sup>6</sup>. βραβεῖς AGL<sup>2</sup>. 691. ἄθλ' ἅπερ] πένταθλ' ἃ LFL<sup>2</sup>  
 Pal. Vat. ac VM. πενταέθλ' ἃ A<sup>6</sup> M<sup>2</sup>. Porson corr. 695. ἀγείραντός] (?) ἐγχει-  
 ραντός L pr. retouched C<sup>6</sup>. ἀγείραντος Pal. 697. δύναιτ'] δύναι...τ' C<sup>1</sup>.  
 703. θεσσαλὰς] α from ο C<sup>2</sup>.

emendation of l. 688, *χῶπος μὲν ἐν παύροις πολλά, κ.τ.λ.*, 'To tell you much in few, I know of no such (other) hero's achievements and victories,' would make the line clearer in itself, but would destroy the connection with *ἐν δ' ἴσθι*. But see the end of note on l. 691.

691. Porson's emendation of this line is extremely probable. If the letters *περ* were displaced, *πεν(τ)άθλα* might easily be suggested.

The relation of ll. 686, 7, to 688-695, may be questioned. He is describing the first day's performances, and in ll. 686, 7, either (1) states generally what is expanded afterwards, or (2) describes the first race, and then in what follows sums up the remaining contests of the same day. The plural *τέρματα*, and the structure of the whole passage, decide the point in favour of (1), making each of the two sentences refer to all the foot-races together. Otherwise (3), supposing the language to be more than usually inexact, the lines may be taken to mean, 'To tell only a little when there is much to tell, I know no

feats to be compared with his. One thing you may know,' etc.

693-5. 'He received the congratulations of the crowd, being known by proclamation as an Argive, named Orestes, son of Agamemnon, who levied once the famous armament of Hellas.'

696, 7. *ὅταν . . βλάβη*] 'But when some god is thwarting.'

699. *ἡλίου τέλλοντος*] 'At sunrise:' i.e. beginning then.

702. *ζυγωτῶν ἀρμάτων ἐπιστάται*] 'Masters of yoked cars.' Hdt. 4. 189, *τέσσερας ἵππους συζευγνύναι παρὰ Λιβύων οἱ Ἕλληνες μεμαθήκασι*. Hence, possibly, the position of this general epithet. The fame of Cyrene in chariot-racing is known to us from Pindar.

703. *Θεσσαλὰς*] Orestes was exiled from the plain of Ἀργος *ἱππόβοτον*, and Phocis was too mountainous for horse-breeding.' The Athenian spectator might here be reminded of his faithful allies, the Thessalian horsemen.

The five first mentioned come from Dorian states, the rest being either Ionic or Aeolian. *ἐν τούτοις*, 'Enter-



ἵππους, ὁ πέμπτος· ἕκτος ἐξ Αἰτωλίας  
 ξανθαῖσι πώλοις· ἑβδομος Μάγνης ἀνὴρ· 705  
 ὁ δ' ὄγδοος λεύκιππος, Αἰνιάν γένος·  
 ἔνατος Ἀθηνῶν τῶν θεοδμήτων ἀπο·  
 Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον.  
 στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς 710  
 κλήροις ἔπηλαν καὶ κατέστησαν δίφρους,  
 χαλκῆς ὑπαὶ σάλπιγγος ἦξαν· οἱ δ' ἄμα  
 ἵπποις ὁμοκλήσαντες ἡνίας χεροῖν  
 ἔσεισαν· ἐν δὲ πᾶς ἐμεστώθη δρόμος  
 κτύπου κροτητῶν ἀρμάτων· κόνις δ' ἄνω  
 φορεῖθ'· ὁμοῦ δὲ πάντες ἀναμεμιγμένοι 715  
 φείδοντο κέντρων οὐδέν, ὥς ὑπερβάλοι

706. αἰνιάν] αἰνειᾶν L. αἰνειᾶν A. ἀνειᾶν GL<sup>2</sup>. 709. βραβῆς] βραβῆς<sup>ει</sup> C<sup>6</sup>.  
 βραβεῖς A Pal. ὅθ' θ from τ L. ὅτ L<sup>2</sup> Pal. V. ὅθ' Vat ac V<sup>2</sup>. 714.  
 ἀρμάτων] ἀρμάτων L.

ing himself with the foregoing,' calls attention to this difference.

705, 6. The descriptive epithets in this and the next line, while adding vividness to the picture, may have had some special appropriateness that would be felt by the Greek hearer.

706. Αἰνιάν] Hdt. 7. 132, 198.

707. The ornate epithet is reserved for Athens.

708. δέκατον ἐκπληρῶν ὄχον] 'Making ten chariots in all.' Cp. Hdt. 9. 30, σὺν δὲ Θεσπιέων τοῖσι παρικοῖσι ἐξεπληροῦντο αἱ ἑνδεκα μυριάδες,—and, for the use of the ordinal numeral, ib. 1. 51, ἔλκων σταθμὸν ἑννατον ἡμιτάλαντον, and the like expressions. There is a slight confusion or condensation of δέκατον ὄχον ἐλαύνων and ἐκπληρῶν τοὺς δέκα ὄχους.

710. 'Had set the chariots in order after sorting them with lots.' κλήρους ἔπηλαν would have been a simpler construction, but πάλλειν is used absolutely of casting lots, and then receives the addition of an instrumental dative. Cp. supr. l. 21, and note. The construction of the whole line is paratactic for πῆλαντες κατέστησαν. Essay on L. § 36. p. 68. αὐτοὺς in the previous line is in a general construction with what follows.

711. ἦξαν] 'The start was made.' The verb has a vague subject in which horses, charioteers, and chariots, are included in one notion. 'Off they went!'

Hence in what follows the charioteers are particularized with the demonstrative οἱ.

ἄμα] 'At the same moment;' i.e. All together at the moment of the start.

714. κροτητῶν] 'Rattling along;' i.e. the parts of each chariot being rattled against each other, and all against the ground, made a din which filled the place. On the use of the verbal adj., see E. on L. § 53. p. 98.

716, 7. ὥς . . ἱππικά] Either (1) 'Whenever any one of them shot ahead of the axle-ends (of the others) and the snorting of the steeds;' i.e. For the most part they were mingled in a confused throng; but when one drew before the rest, then was the moment of excitement,—for the breath of the foaming steeds immediately behind him was an incentive to make him drive faster still. Or (2) 'Each of them that he might get away from the wheel-naves and the snorting of the steeds:'—each was eager to escape from the neighbourhood of the rest, so as to have free course. But the following lines, which speak of a rival pursuing

χνόας τις αὐτῶν καὶ φρνάγμαθ' ἵππικά.  
ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις  
ῥφριζον, εἰσέβαλλον ἵππικαὶ πνοαί.

κεῖνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων 720  
ἔχριμπτ' αἰὲ σύριγγα, δεξιὸν δ' ἀνείς  
σειραῖον ἵππον εἶργε τὸν προσκείμενον.  
καὶ πρὶν μὲν ὀρθοὶ πάντες ἕστασαν δίφρου  
ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι

719. εἰσέβαλλον] εἰς ἔβαλλον L.

720. αὐτὴν ἐσχάτην] αὐτὴν ἐσχατὴν L.

721. ἔχριμπτ' ἔχριπτ' LG. ἔχριπτ' Pal. ἔχριμπτ' A. ἔχριμπτ' L<sup>2</sup>. δεξιὸν δ']  
δεξιὸν L. δεξιὸν δ' ACTL<sup>2</sup>. δεξιὸν τ' Tricl. 723. ἕστασαν] ἕστασαν L Pal.  
724. Αἰνιᾶνος] αἰνιᾶνος MSS.

closely in the rear, cannot be equally applicable to all the ten. For the phraseology, cp. Eur. Iph. A. 228-30, οἷς παρεπάλλετο | Πηλείδας σὺν ὄπλοισι παρ' ἀντυγα | καὶ σύριγγας ἀρματείους. (3) Supposing the general sense to be as in (1), χνόας and φρνάγματα may possibly be accusatives of 'limitation,' 'drew ahead with car and team.'

718, 19. 'For close about his back and whirling wheels the breath of horses cast its foam.' Cp. Il. 23. 373-81, ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι | .. τότε δὴ ἀρετὴ γε ἐκάστων | φαίνεται, ἄφαρ δ' ἵπποισι τάθῃ δρόμος· ὦκα δ' ἔπειτα | αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι. | τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι, | Τρώϊοι, οὐδέ τι πολλὸν ἀνευθ' ἔσαν, ἀλλὰ μάλ' ἐγγύς· | αἰεὶ γὰρ δίφρον ἐπιβησομένοισιν ἔκτεν, | πνοιῇ τ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμα | θέρμετ'. ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.

720. κεῖνος] Orestes.

ὑπ' αὐτὴν .. ἔχων] 'Driving close under the last pillar.' ἐσχάτην, i. e. at the extreme end of the spina.

ἔχων] Sc. τοὺς ἵππους.

721. ἔχριμπτ' αἰὲ σύριγγα] 'Grazed the nave of his wheel every time:' i. e. all but made it touch, or seemed to graze—real contact is of course not meant.

721, 2. δεξιὸν .. προσκείμενον] 'And, letting go the trace-horse on the right, held in the one that was nearest to the inside of the course.' The two σειραῖοι ἵπποι, so called because not harnessed to the yoke but attached by traces right and

left, were practically the leaders of the τέθριππον, or team; and their movements at the critical moment of turning the goal were of the greatest consequence. Cp. Eur. Iph. A. 221-4, τοὺς μὲν μέσους ζυγίους, | .. τοὺς δ' ἔξω σειροφόρους, | ἀντήρεις καμπαῖσι δρόμων. They must be supposed to know their duty, and only to need a reminder from the charioteer, who holds each of them by a single rein (single, i. e. in his hand). The language of the present passage proves that the direction of the running was from right to left, and the δεξιὸς σειραῖος had consequently to describe a larger semicircle while the 'near' horse was making the turn. That the right hand horse may perform this movement successfully and thus swing the chariot round without mishap, the charioteer gives him the rein, and at the same time holds in the left-hand trace-horse, who, as nearest to the goal, is called προσκείμενος. As soon as this evolution is accomplished, however, the driver must slacken again the left-hand rein, so that both steeds may cover the θάτερον κῶλον of the race-course with equal strides. And if from over-eagerness he does this an instant too soon, he is obviously in great danger of striking the nave of the left-hand wheel against the goal, because the horse when let go will instinctively 'cut off a corner' and pull the car along a chord of the circle instead of completing the arc. This is what is supposed to happen to Orestes, infr. 743-5. (So Wecklein also explains.)

πῶλοι βία φέρουσιν, ἐκ δ' ὑποστροφῆς, 725  
 τελοῦντες ἕκτον ἑβδομόν τ' ἤδη δρόμον,  
 μέτωπα συμπαίουσιν Βαρκαίοις ὄχοις  
 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἐνὸς κακοῦ  
 ἔθραυε κἀνέπιπτε, πᾶν δ' ἐπίμπλατο  
 ναυαγίων Κρισαῖον ἵππικῶν πέδον. 730  
 γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἡνιοστρόφος  
 ἔξω παρασπᾶ κἀνακωχεύει παρεῖς  
 κλύδων' ἔφιππον ἐν μέσῳ κυκώμενον.  
 ἤλαυνε δ' ἔσχατος μὲν, ὑστέρας ἔχων  
 πῶλους Ὀρέστης, τῷ τέλει πίστιν φέρων. 735

730. κρισαῖον] κρισσαῖον L.A. κρίσαῖον Pal. ἵππικῶν] ἵππικὸν L.G. 733.  
 ἔφιππον] ἐφιππων L. ἐφιππον C<sup>2</sup>. 734. ὑστέρας] ὑστέρας δ' AC<sup>7</sup> or B<sup>1</sup> Vat.  
 ac V<sup>3</sup>MM<sup>2</sup>.

725. βία φέρουσιν] Sc. τὸ ἄρμα, 'Became unmanageable.' Essay on L. § 53. p. 98. Cp. Eur. Hipp. 1224.

ἐκ δ' ὑποστροφῆς] Either (1) 'After turning the goal,' or (2) 'Having turned sharply aside.' See next note.

726. 'When finishing the sixth and now (running) the seventh course.' Not τελοῦντες, but a more general word, e.g. θέοντες, is to be supplied with ἑβδομόν. Essay on L. § 36. pp. 65, 6, 2. The grammatical irregularity assists the graphic effect. The scene changes while it is being described. Cp. O. C. 1648-50, ἐξαπείδομεν | τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόν' ἔτι, | ἀνακτα δ' αὐτόν, κ.τ.λ., and note.

The masculine τελοῦντες either (1) implies that the white horses of the Aenian were, like those of Diomedes in Il. 23 (l. c. supr. 718, 9), ἄρσενες ἵπποι,—which may partly account for their behaviour; or (2) τελοῦντες is a nominative absolute having for subject the charioteers collectively.

This line seems at first sight to support the former interpretation (1) of l. 725, ἐκ δ' ὑποστροφῆς. But the point in the course is sufficiently indicated without such an addition; and in the other sense (2) the phrase forms a suitable preparation for l. 727. The imagination is assisted if we suppose these chariots to be somewhat wide of the goal, so that one of them might

face about without striking the στήλη.

In μέτωπα, as in κάρα infr. 740, the chariot and horses are thought of together as a single object.

The accident happens just when the race is half finished,—six of the twelve customary courses having been run. Cp. Pind. Ol. 2. 88-90, Πυθῶνι : Χάριτες ἄνθεα θερίππων δυναικαδεαδρόμων | ἀγαγον.

731. The Athenian charioteer is represented as the most skilful. It is obvious how this is calculated to sustain the interest of the audience. See also ll. 738-40.

732, 3. 'Pulls aside out of the way and heaves to, letting go by the surge of horses and their riders that was boiling there.' Not content with the hyperbole in supr. 730, the Old Man adds this yet stronger expression. See above, note on 680 foll.

734, 5. 'Now Orestes was driving last, holding his horses back, relying on the finish.' There were six courses yet to be. See note on 726, supr. According to this reading the participial clause is explanatory of ἤλαυνε, and μὲν points forward, opposing the position of Orestes before and after he saw that the Athenian alone was left. Some MSS. read ὑστέρας δ', opposing ἔσχατος to ὑστέρας ἔχων πῶλους. 'He was last, indeed, but was holding back.'



ὅπως δ' ὀρᾷ μόνον νιν ἐλλειμμένον,  
 ὀξύν δι' ὧτων κέλαδον ἐνσείσας θοαῖς  
 πῶλοις διώκει, κάξισώσαντε ζυγὰ  
 ἤλαυνέτην, τότε ἄλλος, ἄλλοθ' ἄτερος  
 κára προβάλλων ἵππικῶν ὀχημάτων. 740  
 καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους  
 ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων  
 ἔπειτα λύων ἡνίαν ἀριστερὰν  
 κάμπτοντος ἵππου λανθάνει στήλην ἄκραν [25 a.  
 παίσας· ἔθραυσε δ' ἄξονος μέσας χνόας, 745  
 κάξ ἀντύγων ὠλισθε· σὺν δ' ἐλίσσεται  
 τμητοῖς ἱμάσι· τοῦ δὲ πίπτοντος πέδῳ  
 πῶλοι διεσπάρησαν εἰς μέσον δρόμον.

736. ὅπως δ'] ὅδ' ὡς δ' C<sup>6</sup> L<sup>2</sup>. ὅδ' ὡς A Pal. ἐλλειμμένον] ἐνλελειμμένον LL<sup>2</sup>.  
 ν into λ C<sup>6</sup>. ἐλλειμμένον A. ἐκλειμμένον Γ. ἐλελειμμένον Pal. 742.  
 ὠρθοῦθ'] last θ' from τ C<sup>6</sup>. 744. κάμπτοντος] κánπτοντος L. κάμπτοντος C<sup>6</sup>.  
 745. ἄξονος] os from as L. 746. ὠλισθε] ὠλισθεν L. ὠλισθε A. ἐλίσσεται]  
 ἐλίσσει L.

736. 'When Orestes saw that the Athenian remained alone.' So Mr. Paley, rightly.

737, 8. ὀξύν . . διώκει] 'He urged his swift steeds vehemently with shouts that pierced their ears, and makes for him.' ἐνσεῖν is a vivid word (Essay on L. § 56, p. 102) which is more properly applicable to hurling hounds at game, throwing an attacking force into a town, etc. Cp. Eur. Or. 255, 6, ὦ μῆτερ, ἱκετεύω σε, μὴ 'πίσειέ μοι | τὰς αἱματοποὺς καὶ δρακοντώδεις κόρας.

738, 9. κάξισώσαντε ζυγὰ | ἤλαυνέτην] 'And now they were yoke by yoke, and on they drave.'

739, 40. τότε ἄλλος . . ὀχημάτων] 'Now one, and then the other drawing ahead,' κára is used analogically of man, car, and steeds, considered as one object; and the genitive ἵππικῶν ὀχημάτων is added to make this clear. (Not 'Putting his head forth from the car.') For the variation of the language in τότε—ἄλλοτε, ἄλλος—ἄτερος, cp. Trach. 457, δέδοικας . . ταρβείς.

741. It is implied that Orestes' fall took place in the middle of the twelfth and last course.

742. 'The ill-starred youth stood safely on a steady car.'

743-5. 'Then in slackening the left-hand rein while the horse was making the turn, unawares he struck the edge of the goal and splintered the end of his axle-tree.' Cp. supr. 721, 2, and note. The horse making the turn is ὁ προσκείμενος.

746, 7. κάξ ἀντύγων . . τμητοῖς ἱμάσι] 'And in a moment he had slipped over the rim of the chariot, and was rolled along together with it by means of the sharp-cut thongs.' Here it must be borne in mind that the reins were passed round the body of the charioteer, as, for instance, in the marble reliefs in the 'Sala della Biga' in the Vatican. Cp. Eur. Hipp. 1221, 2. This point has not escaped Mr. Browning:—'The prince around his body flung the rein.' *Artemis Prologizes*. Hence, when the body of the chariot was arrested by some sudden obstacle, instead of being jerked from his grasp, they would pull him over the ἀντυξ, and would drag him when the car was again in motion. σὺν, sc. ταῖς ἵπποις or τῷ ἄρματι. ἱμάσι is dative of the instrument. τμητοῖς, lit. 'cut,' is suggestive of the sharp edges of the reins. Cp. infr. 862, τμητοῖς ὀλκοῖς ἐγκύρσαι.

748. διεσπάρησαν εἰς μέσον δρόμον]



στρατὸς δ' ὅπως ὀρᾷ νιν ἐκπεπτωκότα  
 δίφρων, ἀνωλόλυξε τὸν νεανίαν,  
 οἳ ἔργα δράσας οἶα λαγχάνει κακά,  
 φορούμενος πρὸς οὔδας, ἄλλοτ' οὐρανῷ  
 σκέλη προφαίνων, ἔστε νιν διφρηλάται,  
 μόλις κατασχεθόντες ἵππικὸν δρόμον,  
 ἔλυσαν αἵματηρόν, ὥστε μηδένα  
 γνῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.

750

755

καί νιν πυρᾷ κέαντες εὐθύς ἐν βραχεῖ  
 χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ  
 φέρουσιν ἄνδρες Φωκέων τεταγμένοι,  
 ὅπως πατρώας τύμβον ἐκλάχοι χθονός.  
 τοιαῦτά σοι ταῦτ' ἐστίν, ὥς μὲν ἐν λόγῳ  
 ἀλγεινά, τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν,  
 μέγιστα πάντων ὧν ὅπωπ' ἐγὼ κακῶν.

760

ΧΟ. φεῦ φεῦ· τὸ πᾶν δὴ δεσπότηισι τοῖς πάλαι  
 πρόρριζον, ὥς ἔοικεν, ἐφθαρται γένος.

765

751. λαγχάνει] γρ. τυγχάνει mg. L or C<sup>2</sup>. τυγχάνει L<sup>2</sup>. λαχάνει Pal. 754.  
 κατασχεθόντες] κατασχεθόντες L. κατασχεθέντες Γ. 757. κέαντες] κήαντες LL<sup>2</sup>.  
 κήαντες A. κήοντες Γ Brunck corr. εὐθύς] 1st v from ν L. 761. λόγῳ]  
 οἷς  
 λόγῳ L. λόγῳ AL<sup>2</sup>. λόγῳ Γ.

'Plunged wildly about the course,' μέσον, sc. ἐν μέσῳ τῶν θεατῶν, vaguely distinguishes the field generally from the line of running. διεσπάρησαν, lit. 'were scattered,' is used inaccurately to suggest aimless movement.

749. στρατός] 'The assembly.' Cp. Aesch. Eum. 762, χώρα τῇδε καὶ τῷ σῶ στρατῷ.

752, 3. φορούμενος . . προφαίνων] 'As he was dragged upon the ground, and now and then his legs were pointed to the sky.' The opposition with ἄλλοτε is suggested as the description proceeds. Hence not ἄλλοτε—ἄλλοτε.

753. διφρηλάται] Some of the charioteers from the other chariots, who had been thrown, but not seriously hurt.

758. μέγιστον σῶμα δειλαίας σποδοῦ] 'His mighty frame reduced to' (lit. consisting of) 'hapless dust.' See E. on L. § 10. p. 17, 6. On the supposed great stature of Orestes, see

Hdt. i. 68, where his bones are found at Tegea:—ἐπέτυχον σορῷ ἐπταπήχει . . καὶ εἶδον τὸν νεκρὸν μήκει ἴσον ἐόντα τῇ σορῷ.

760. ἐκλάχοι] The mood depends on the idea of past time contained either in φέρουσι . . τεταγμένοι, i.e. ἐτάχθησαν φέρειν, or in the whole of the previous sentence.

761. τοιαῦτα . . ἐστίν] Cp. Ant. 37, οὕτως ἔχει σοι ταῦτα, and note.

ὥς μὲν ἐν λόγῳ] 'In description, indeed;' ὥς is pleonastic. Cp. O. C. 15, ὥς ἀπ' ὀμμάτων.

764. δεσπότηισι] δεσπότης is not used elsewhere of an Hellenic ruler. Can Sophocles have forgotten for a moment that the Chorus were free-women (infr. 1227)? Or should the speech be given to an οἰκέτης?

765. Cp. Hdt. 6. 86, Γλαύκου νῦν οὔτε ἀπόγονόν ἐστι οὐδέν, . . ἐκτέτρηπται τε πρόρριζος ἐκ Σπάρτης.

ΚΛ. ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῇ λέγω,  
ἢ δεινὰ μέν, κέρδη δέ; λυπηρῶς δ' ἔχει,  
εἰ τοῖς ἐμαυτῆς τὸν βίον σῶζω κακοῖς.

ΠΑ. τί δ' ὦδ' ἀθυμεῖς, ὦ γύναι, τῷ νῦν λόγῳ;

ΚΛ. δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς 770  
πάσχοντι μῖσος ὦν τέκῃ προσγίγνεται.

ΠΑ. μάτην ἄρ' ἡμεῖς, ὥς ἔοικεν, ἤκομεν.

ΚΛ. οὗτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις;  
εἰ μοι θανόντος πίστ' ἔχων τεκμήρια  
προσηλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγώς, 775  
μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς  
ἀπεξενούτο· καί μ', ἐπεὶ τῇσδε χθονὸς  
ἐξῆλθεν, οὐκέτ' εἶδεν· ἐγκαλῶν δέ μοι  
φόνους πατρώους δαίμ' ἐπηπείλει τελείν·  
ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας 780  
ἐμὲ στεγάζειν ἠδύν, ἀλλ' ὁ προστατῶν  
χρόνος διηγέ μ' αἰὲν ὥς θανουμένην.

769. τῷ νῦν] τῶι νᾶν (or νῦν?) L. τῶι νᾶν C<sup>4</sup> or <sup>5</sup>. τῷ νῦν Vat. ac. ποίω VM  
(γρ. τῶ νῦν). 770. οὐδέ] οὐδὲ L. 771. τέκῃ] τέκει LL<sup>2</sup>. τέκῃ A Vat. ac.  
ἐνεστῶς ἀντὶ τοῦ τίκτει mg. C<sup>6</sup>. προσγίγνεται] προσγίνεται LA. 772. ἤκο-  
μεν] ἢ from εἰ L.

766-8. Clytemnestra is awed for the moment, and her profound relief is mingled with a pang of sorrow.

770. δεινὸν . . ἐστίν] 'Motherhood has strange power.'

770, 1. κακῶς | πάσχοντι] She regards herself as ill-treated by Orestes, because she knew that he would avenge his father if he could. Cp. supr. 293 foll., 603 foll., infr. 779.

771. ὦν τέκῃ] ἂν is omitted. See Essay on L. § 27. p. 45.

772. μάτην . . ἤκομεν] 'I have made a mistake in coming;' i.e. I see that I have given no satisfaction, and therefore shall receive no reward.

775. τῆς ἐμῆς ψυχῆς γεγώς] 'Sprung from my very life.' For this pathetic use of ψυχῆ, cp. Aesch. Cho. 749, τῆς ἐμῆς ψυχῆς τριβήν. To mark the horror of the situation she expresses Orestes' original nearness to her in the strongest manner. Cp. Shak. Macbeth, 2. 3, 'The near in blood, The nearer bloody.'

776. μαστῶν . . ἐμῆς] 'Going aloof from my breast that gave him suck.' The words μαστῶν καὶ τροφῆς are used figuratively for the debt of obligation due from a son to his mother. Orestes at the time of Agamemnon's death must have been at least ten years old.

780, 1. ὥστ' οὔτε νυκτὸς . . ἠδύν] 'So that I have no rest by night, nor can I snatch from the day a sweet moment of repose to enfold me.' στεγάζειν is adapted to ἐξ ἡμέρας—some more general word, such as ἴσχειν, being understood with νυκτός. ἐξ implies that the time is taken from the day, and would not naturally be given to sleep. ἠδύν means, 'if I do fall asleep, I am terrified with dreams;' i.e. I can neither sleep comfortably at night, nor take a quiet nap in the day-time.

781, 2. ἀλλ' ὁ προστατῶν . . θανουμένην] 'But Time ever standing over me was a jailor who conducted me to death.' The inversion (for χρόνον διηγέ

νῦν δ'—ἡμέρα γὰρ τῇδ' ἀπῆλλάγην φόβου  
 πρὸς τῇσδ' ἐκείνου θ'. ἦδε γὰρ μείζων βλάβη  
 ξύνοικος ἦν μοι, τοῦμόν ἐκπίνουσ' αἶλ' 785  
 ψυχῆς ἄκρατον αἶμα—νῦν δ' ἔκῃλά που  
 τῶν τῇσδ' ἀπειλῶν οὐνεχ' ἡμερεύσομεν.

ΗΛ. οἴμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,  
 Ὀρέστα, τὴν σὴν ξυμφοράν, ὅθ' ᾧδ' ἔχων  
 πρὸς τῇσδ' ὑβρίζει μητρός. ἄρ' ἔχει καλῶς; 790

ΚΛ. οὔτοι σύ· κείνος δ' ὥς ἔχει καλῶς ἔχει.

ΗΛ. ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως. [25 b.]

ΚΛ. ἤκουσεν ὦν δεῖ κάπεκύρωσεν καλῶς.

ΗΛ. ὑβριζε· νῦν γὰρ εὐτυχούσα τυγχάνεις.

ΚΛ. οὐκοῦν Ὀρέστης καὶ σὺ παύσετον τάδε; 795

ΗΛ. πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

ΚΛ. πολλῶν ἂν ἦκοις, ᾧ ξέν', ἄξιός τυχεῖν,

783. ἀπῆλλάγην] ἀπῆλλάγην L. ἀπῆλλαγμαi A Pal. ἀπῆλλάγην FL<sup>2</sup>. 784.  
 θ'] θ' from τ' C<sup>6</sup>. 787. οὐνεχ'] χ from κ C<sup>2</sup> or <sup>6</sup>. οὐνεχ' A. 790. ἄρ']  
 ἄρ L. 791. σύ] υ from α (?) L. 792. Νέμεσι] Νεμε. σι. L. νέμεσι Pal.  
 νέμεσις Pal.<sup>c</sup>. 793. καλῶς] καλῶς C<sup>2</sup>. 794. εὐτυχούσα] εὐ τυχοῦσα L.  
 796. ὅπως] ὅπω. σ C<sup>6</sup>. ὅπως ἐπαύσομεν L<sup>2</sup>. 797. τυχεῖν] φιλεῖν LL<sup>2</sup>. τυχεῖν  
 C<sup>6</sup> A. φίλος Γ.

γον, see Essay on L. § 42, p. 80 b) is here forcible in personifying χρόνος. For προστατῶν, instans, cp. Aesch. Agam. 976, εἶγμα προστατήριον.

783. 4. 'But then, to-day's event has rid me once for all of fears from him and her.' The suppressed or deferred apodosis is resumed in l. 786. In τῇσδ' ἐκείνου θ' the more emphatic pronoun is put first.

784. 5. ἦδε γὰρ . . ἦν μοι] 'For she, dwelling under the same roof, has been a greater bane to me.' οὔσα must be supplied either with βλάβη or with ξύνοικος, and μοι belongs to both.

785. 6. τοῦμόν . . αἶμα] 'Incessantly draining my very life-blood.' ἀκρατον πίνειν, 'to drink wine unqualified,' seems to have become a synonym for hard drinking. Cp. Od. 9. 297, ἀνδρόμεια κρέ' ἔδων καὶ ἐπ' ἀκρητον γάλα πίνων; Aesch. Cho. 577, 8, φόνου δ' Ἐρινὸς οὐχ ὑπεσπανισμένη | ἀκρατον αἶμα πίνεται, τρίτην πόσιν. The force of the adjective here is simply intensive. The addition of ψυχῆς marks

the figurative nature of the expression.

791. οὔτοι σύ] Sc. ἔχεις καλῶς. 'You are not as I would wish you,'—viz. dead.

792. Either (1) Clytemnestra takes the word Νέμεσι alone, ignoring the qualification, 'Nemesis' (the spirit of just allotment) 'has heard those whom she ought to hear and has nobly ratified their prayer.' Or (2) she implies a different use of the genitive, as the ἀλάστωρ Ἀτρέως in Aesch. Ag. 1501, 2, is the Spirit of Vengeance for the crime of Atreus; so here the Νέμεσις τοῦ θανόντος might be the Spirit which has paid him what was due. But (1) is more probable.

795. Mr. Paley reads οὐκοῦν with a full stop after τάδε. But the reply of Electra suits better with the ironical question, 'You and Orestes will stop my insolence, will you not?'

797. 8. 'Your coming, stranger, is like to prove most worthy of reward, if you have indeed put an end to her loud outcry.' ἂν ἦκοις = ἦκεις, ὥς

εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.

ΠΑ. οὐκοῦν ἀποστείχοιμ' ἄν, εἰ τάδ' εὖ κυρεῖ.

ΚΛ. ἦκιστ'· ἐπέειπερ οὗτ' ἐμοῦ καταξίως 800

πράξειας οὔτε τοῦ πορεύσαντος ξένου.

ἀλλ' εἴσιθ' εἴσω· τήνδε δ' ἔκτοθεν βοᾶν

ἕα τά θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.

ΗΛ. ἄρ' ὑμῖν ὥς ἀλγοῦσα κώδυνωμένη

δεινῶς δακρῦσαι κάπικωκῦσαι δοκεῖ 805

τὸν νῖδον ἢ δύστηνος ᾧδ' ὀλωλότα;

ἀλλ' ἐγγελῶσα φροῦδος. ᾧ τάλαιν' ἐγώ·

'Ορέστα φίλταθ', ὥς μ' ἀπώλεσας θανών.

ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς

αἶ μοι μόναι παρήσαν ἐλπίδων ἔτι, 810

σὲ πατρὸς ἤξειν ζῶντα τιμωρόν ποτε

κάμοῦ ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν;

μόνη γάρ εἰμι, σοῦ τ' ἀπεστερημένη

καὶ πατρός. ἤδη δεῖ με δουλεύειν πάλιν

ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοὶ 815

799. εὔ] εὖ L. εὔ C<sup>6</sup>. 802. τήνδε δ'] τήν δέ τ' L. τήνδε δ' C<sup>6</sup>. τήνδ' Pal.  
803. τά θ'] τα . θ' L. ταῦθ' Γ. 805. κάπικωκῦσαι] κάπικωκῦσαι L Pal. 807.  
ᾧ] ᾧ L. 809. οἴχει φρενός] φρενὸς οἴχει LFL<sup>2</sup>. οἴχει φρενός C<sup>6</sup> or A.  
811. ἤξειν] ἤξει L. ἤξειν C<sup>2</sup>.

ῥοικας, an objective being put for a subjective probability, as in the well-known idiom with μέλλω. Cp. O. T. 1182, τὰ πάντ' ἂν ἐξήκοι σαφῆ: Aj. 186, ἦκοι γὰρ ἂν θεία νόσος,—and notes, —infr. 1372, 3. εἰ is here used with the aor. indicative (aor. of immediate past) as elsewhere with the present, to introduce a supposition that is regarded as certain. For εἰ with aor. indicative, of that which is granted or assumed, cp. Aesch. Pers. 217, εἰ τι φλαῦρον εἶδες. (So Ellendt, 'Siquidem effecisti, etc.')

800. ἐπέειπερ] O. C. 75, 6, ἐπέειπερ εἰ | γενναῖος, ὡς ἰδόντι.

καταξίως] The use of the optative without ἂν may be defended by supposing a resumption from the preceding line. Paley's ἐπεὶ τὰν . . καταξίως is preferable to Bothe's κατὰξί' ἂν. Another MS. reading, κατ' ἀξίαν, is also possible.

803. φίλων] 'Orestes, including

perhaps the death of Agamemnon.' Paley. Rather, including the destruction of the remaining hope that Agamemnon might be avenged. At this point Clytemnestra and the Paedagogus enter the house, and Electra is left alone upon the stage.

809. ἀποσπάσας . . οἴχει] 'In thy departure thou hast torn away.' For the familiar phrase, cp. O. C. 866, ψιλὸν ὄμμ' ἀποσπάσας . . ἐξοίχει.

811. Orestes was to come to the aid both of his father and sister:—i.e. to avenge his father and reinstate his sister. But the notions are not distinguished, for vengeance is regarded as a kind of aid. Cp. infr. 1392, ἀρωγός.

812. ποῖ με χρὴ μολεῖν] 'Whither must I turn?' Cp. Aj. 1006, ποῖ γὰρ μολεῖν μοι δυνατόν, εἰς τοίους βροτούς;

814-6. Cp. supr. 263 foll., infr. 1190 foll.



φονεύσι πατρός. ἄρά μοι καλῶς ἔχει;

ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου  
ξύνοικος \*εἴσειμ', ἀλλὰ τῇδε πρὸς πύλῃ  
παρεῖσ' ἐμαυτὴν ἄφίλος ἀνάνῳ βίον.

πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,  
τῶν ἔνδον ὄντων· ὡς χάρις μέν, ἦν κτάνη,  
λύπη δ', ἐὰν ζῶ· τοῦ βίου δ' οὐδεὶς πόθος.

ΧΟ. στρ. α'. ποῦ ποτε κεραυνοὶ Διός, ἧ ποῦ φαέθων

820

818. ξύνοικος \*εἴσειμ'] ξύνοικος ἔσομ' LFL<sup>2</sup> Pal. VMM<sup>2</sup>. ἔσομ' C<sup>6</sup>A Vat. ac V<sup>3</sup>.  
Herm. corr.

816. ἄρά μοι καλῶς ἔχει] 'Is it well with me, then?' The repetition of the words used above, l. 790, may be accidental (Essay on L. § 44. p. 82), but may also, as Mr. Paley suggests, refer to supr. 791. This is rather confirmed by the repetition of ξύνοικος in what follows, echoing supr. 785; i.e. 'I wonder if they will be contented now I am reduced to this! But at all events I will not trouble them henceforth by dwelling with them.'

817. τοῦ λοιποῦ χρόνου] 'For any portion of the time to come.' Essay on L. § 10. p. 17, 5.

818. Hermann's suggestion, adopted in the text, affords a probable, though by no means certain, emendation of this line. ξύνοικος must be taken in a slightly pregnant or proleptic sense = ὥστε ξύνοικος εἶναι.

818. γ. τῇδε πρὸς πύλῃ . . βίον] 'I will let myself drop beside the gate and, without a friend, here wither my life away.' She sinks into a half-recumbent attitude and remains so until the beginning of the commos. Cp. Sappho, Fr. 17, παρ δ' ἰεῖσαι πτερὰ: Tennyson's Elaine, 'She slipped like water to the floor.' Mr. Paley calls this 'sensational.' But it is not more so than the death of Ajax, than Heracles (Trach. 1079, 80) unveiling his wounds than Oedipus appearing with eyes still bleeding, etc. The question is whether ll. 820-2, being spoken in this posture, may not be appropriate to this critical moment of 'darkness before dawn.'

820. εἰ βαρύνεται] Clytemnestra had spoken impatiently of the vexation of having Electra in the house with her,—supr. 784, 5. Electra now says,

'If her lying at the gate is a vexation to any one,—let them put her out of the way, and welcome!'

823-69. In this short commos, in which the broken lines are expressive of intense feeling, the several members of the Chorus, with the exception of the Coryphaeus, who, having spoken in ll. 764, 5, remains in silent sympathy with Electra, attempt to rouse her from her utter despair, partly with consolation and partly with expressions of pity. But she is, if possible, more inconsolable than before.

The metres are as follows:—

α' (chiefly choriambic.)

— ∪ — ∪ — ∪ — ∪ —  
∪ — ∪ — ∪ — ∪ — ∪ — ∪ —  
— ∪ — ∪ —

— ∪ — ∪ —

— — ∪ — ∪ —

— ∪ — ∪ —

— ∪ — ∪ — ∪ — ∪ —

— ∪ — ∪ — ∪ — ∪ — ∪ — ∪ —

— ∪ — ∪ —

β' (logaoedic.)

— — — — — ∪ — ∪ —

— — — — — ∪ — ∪ —

— — — — — — — —

— — — — — — — —

— ∪ — — — — —

— — — — — ∪ — ∪ —

— ∪ — — — — —

— ∪ — — ∪ — — ∪ — — ∪ — —

— ∪ — — ∪ — —

'Αέλιος, εἰ ταῦτ' ἐφορῶντες κρύπτουσιν ἔκηλοι; 826

ΗΛ. ἔ, εἰ, αἰαῖ.

ΧΟ. ὦ παῖ, τί δακρύεις;

ΗΛ. φεῦ.

ΧΟ. μηδὲν μέγ' αὔσης. 830

ΗΛ. ἀπολείς.

ΧΟ. πῶς;

ΗΛ. εἰ τῶν φανερώς οἰχομένων  
εἰς 'Αἶδαν ἐλπίδ' ὑποίσεις, κατ' ἐμοῦ τακομένας 835  
μᾶλλον ἐπεμβάσει.

ΧΟ. ἀντ. α'. Οἶδα γὰρ ἄνακτ' 'Αμφιάρεων χρυσοδέτοις  
ἔρκεσι κρυφθέντα γυναικῶν καὶ νῦν ὑπὸ γαίας [26 a.

830. αὔσης] αὔσεις LL<sup>2</sup>. αὔσης C<sup>6</sup>. αὔσης A. εἴσης Γ. 838. γυναικῶν]  
γυναικῶν ἀπάταις L. Pal. (?) Brunck corr.

823-6. Orestes being dead and his father unavenged, the Powers of Heaven themselves must interfere. The sun must surely see this iniquity, the lightning must descend to punish it.

826. κρύπτουσιν] Either (1) sc. *ἐαυτοῦς*, 'They hide themselves.' Cp. *κεῖθω*. Or (2) sc. *τὸ ἐφορᾶν*: i.e. 'If seeing this they make as if they saw not, and remain unmoved.' Cp. Hom. H. 26. 7, where there is a similar doubt.

828-30. The words intended for consolation only wring a cry from Electra, and when asked the reason, she answers with a louder cry: on which the Chorus deprecate this excess of sorrow. *μηδὲν* is adverbial, and *μέγα* cognate accusative. Cp. Aj. 1066, *μηδὲν δεινὸν ἐξάρης μένος*.

831. ἀπολείς] Electra, when asked the reason of her weeping, and told not to cry aloud, can only understand this as a suggestion that Orestes is alive.

834-6. 'If you will suggest a hope concerning one who is manifestly gone below, you will but press with heavier weight against my pining soul.' For the genitive τῶν . . οἰχομένων, see Essay on L. § 9. p. 13, 3, and ib. p. 12, 2. In *υποίσεις*, *υπο* is used as in *υπεῖπον*,—*φέρω* as in *προφέρω*.

836. ἐπεμβάσει contains a metaphor from trampling on the fallen. Cp.

supr. 456: Aj. 1348, οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή: and κατὰ, 'against,' gives additional point to the expression. Essay on L. § 19. p. 27.

837, 8. The Chorus adduce another reason for taking comfort even if Orestes be no more. The gods have not forgotten Amphiaras, and they will not forget Agamemnon. The sudden disappearance of the prophet during the flight of the Argive host from Thebes, would naturally make a strong impression upon the Argive people.

837. ἄνακτ'] Cp. O. T. 284, ἄνακτ' ἄνακτι ταῦθ' ὕρῳντ' ἐπίσταμαι, κ.τ.λ.

838. 9. χρυσοδέτοις . . γυναικῶν] 'Lost to sight through female snares depending on a golden chain.' χρυσοδέτοις ἔρκεσι is a condensed expression (Essay on L. pp. 39, 81) in which ἔρκεσι suggests both the entangling influence of Eriphyle and the necklace given to her by Adrastus. (So Wecklein.) In this case ἔρκεσι denotes that the necklace was indirectly an instrument of Adrastus' cunning. But it may be questioned whether such a complex association is possible. Perhaps ἔρμασι should be read, in the general sense of a woman's ornament. Cp. Od. 18. 297, ἔρματα δ' Εὐρυδάμαντι δῶν θεράποντες ἐνείκαν | τρίγληνα μορόεντα· χάρις δ' ἀπελάμπετο πολλή. See L. and S. s. v. ἔρμα III.

ΗΛ. ἐ ἐ· ἰώ.

840

ΧΟ. πάμπυχος ἀνάσσει.

ΗΛ. φεῦ.

ΧΟ. φεῦ δῆτ'· ὀλοὰ γὰρ

ΗΛ. ἐδάμη.

ΧΟ. ναί.

845

ΗΛ. οἶδ' οἶδ'· ἐφάνη γὰρ μελέτωρ  
ἀμφὶ τὸν ἐν πένθει· ἐμοὶ δ' οὔτις ἔτ' ἔσθ'· ὃς γὰρ ἔτ' ἦν,  
φροῦδος ἀναρπασθεῖς.

ΧΟ. στρ. β'. Δειλαία δειλαίων κυρεῖς.

ΗΛ. κἀγὼ τοῦδ' ἴστωρ, ὑπερίστωρ,

850

πανσύρτῳ παμμήνῳ πολλῶν  
δαινῶν \*τε στυγνῶν τ' \*ἄχθει.

ΧΟ. εἶδομεν ἃ θροεῖς.

847. πένθει· πένθει . . (?) L. 850. ἴστωρ] ἴστωρ LG. ὑπερίστωρ] ὑπερ  
ἴστωρ L pr. 852. \*τε] om. MSS. \*ἄχθει] ἀχάων LA. ἀχέων Cett.  
Lushington corr.

840. Here Electra thinks of both her father and Orestes.

841. πάμπυχος ἀνάσσει] 'He wields authority with mighty spirit unimpaired.' The prophet Amphiaras is imagined as, like the prophet Teiresias, retaining all his faculties in the under-world. (So Wecklein: 'Unter der Erde aber lebte er mit vollem Leben und Bewusstsein fort und offenbarte dies durch Orakel und Heilung von Kranken. Cic. de Div. 1. 40.') From this the Chorus argue that the spirit of Agamemnon too will yet make his power to be felt.

843. φεῦ δῆτ' . . ὀλοὰ γάρ] The connection is difficult, and Wecklein reads μάν for γάρ. If γάρ is retained, the Chorus must be supposed to give a different turn to the interjection. Electra, thinking of her father, dwells on the sadness of Amphiaras' death. The Chorus, who interposes, reflects on the sadness of the whole story, including the death of Eriphyle by the hand of her son Alcmaeon (which Sophocles made the subject of a tragedy). 'Woe, indeed, you may cry! For the wretched (or baneful) woman—' Electra instantly perceives the drift, and

quickly interrupts, in a tone of momentary triumph,—'Was overpowered!' Then, recollecting that he who should have done Alcmaeon's part for her is now no more, she relapses into despair.

846. μελέτωρ ἀμφὶ τὸν ἐν πένθει] 'One to care for him who was then mourned for.' ἐν πένθει is here used passively, not as supr. 290. Cp. ἐν λόγοις.

848. φροῦδος ἀναρπασθεῖς] 'Is snatched away from the earth.' See note on Aj. 1192, ὅφελεν αἰθέρα δύναι μέγαν, and note.

849. 'New misery finds thee in thy misery.'

850-2. 'I know that all too well, taught by a weight of fearful horror, that month by month accumulates.' Time is conceived as drawing in his train an ever-increasing burden of pollution and grief. For δαινῶν . . ἀχέων, which is unmetrical, Hermann proposed δαινῶν στυγνῶν τ' αἰῶνι.—Prof. Lushington has suggested δαινῶν \*τε στυγνῶν τ' \*ἄχθει, which is adopted in the text. Hermann's reading means, 'In a life which month by month accumulates horror and pollution.'

- ΗΛ. μή μέ νυν μηκέτι  
παραγάγης, ἴν' οὐ 855
- ΧΟ. τί φῆς;
- ΗΛ. πάρεισιν ἐλπίδων ἔτι κοινοτόκων  
εὐπατρίδων τ' ἄρωγαί.
- ΧΟ. ἀντ. β'. Πᾶσι θνατοῖς ἔφν μόρος.
- ΗΛ. ἦ καὶ χαλαργοῖς ἐν ἀμίλλαις 860  
οὕτως, ὥς κείνῳ δυστάνῳ,  
τμητοῖς ὀλκοῖς ἐγκῦρσαι;
- ΧΟ. ἄσκοπος ἂ λῶβα.
- ΗΛ. πῶς γὰρ οὐκ; εἰ ξένος 865  
ἄτερ ἐμᾶν χερῶν ΧΟ. παπαῖ.
- ΗΛ. κέκευθεν, οὔτε του τάφου ἀντιάσας  
οὔτε γόων παρ' ἡμῶν. 870

854. μέ νυν] με νῦν L.A. Brunck corr. μηκέτι] μηκέτι. 855. παραγάγης] παράγης L. παραγάγης C<sup>2</sup>A. παράγης Γ. παράγης Pal.<sup>o</sup>. 856. τί φῆς] τί φῆς αὐδᾶς δὲ ποῖον L. and most MSS. Tricl. corr. 858. ἄρωγαί] ἄρωγοί LAL<sup>2</sup>. ἄρωγαί Γ. 860. πᾶσι] πᾶσιν L. πᾶσι A. θνατοῖς] θ(α)νατοῖς L. 861. ἀμίλλαις] ἀμυλλαις L. ἀμίλλαις C<sup>6</sup>Γ. 863. τμητοῖς] τμητοῖ L. τμητοῖς C<sup>2</sup>. ἐγκῦρσαι] ἐγκύσαι L. ἐγκῦρσαι C<sup>2</sup>L<sup>2</sup>. ἐγκῦρσαι A. ἐγκῦρσαι Γ. 867. παπαῖ] παπαί L.

(  
868. του] του L. του om. Γ. τοῦ Pal.

854. 5. μή . . παραγάγης] 'Draw me not aside,' as they had done for a moment by reminding her of the fate of Eriphyle.

855. ἴν'] 'In a state of things wherein—'. Cp. supr. 22, ἴν' οὐκέτ' ὀκνεῖν καιρός.

857. 8. (οὐ) πάρεισιν . . ἄρωγαί] 'There is no longer within call the aid of hopes that rest on common birth from a most noble sire.' The language is much condensed: i.e. ἄρωγαί ἐν ἐλπίδι γιγνώμεναι ἀπὸ τοῦ εὐπατρίδου καὶ κοινοτόκου, sc. Ὁρέστου. (See Essay on L. § 43. p. 81.

859. ἔφν] 'Is ordained by Nature.' For φῦναι, of divine appointment, cp. O. C. 1443, 4, ταῦτα δ' ἐν τῷ δαίμονι | καὶ τῇδε φῦναι χάτερα.

861-3. 'Is it likewise decreed by Nature to fall, as my poor brother did, on a sharp dragging-instrument amid swift-racing hoofs?' For the lyrical

use of the abstract word ὀλκός, cp. Eur. Ion 144, 5, ἀλλ' ἐκπαύσω γὰρ μόχθους | δάφνας ὀλκοῖς. On τμητοῖς see above, note on 747.

864. ἄσκοπος ἂ λῶβα] 'The ruin is beyond thought; i.e. either (1) 'greater than can be conceived,' or (2) 'greater than could have been imagined beforehand.' For ἄσκοπος, cp. Aj. 21, and note; and see Essay on L. § 51. p. 96. The Scholiast says ἀπροόρατος ὁ θάνατος, and with this some interpreters are satisfied.

865-70. 'Indeed it is unimaginable:—to think that he is hidden from the light of day, without my hands—*Chor.* Alas!—*El.* to deck his corpse and bury him, without our voices to lament for him!'

866. ἄτερ ἐμᾶν χερῶν] Cp. infr. 1141, ἐν ξέναισι χερσὶ κηδευθεῖς: Ant. 900-3 (Antigone had the consolation which is denied to Electra).



## ΧΡΥΣΟΘΕΜΙΣ.

ὑφ' ἡδονῆς τοι, φιλτάτῃ, διώκομαι  
τὸ κόσμιον μεθείσα σὺν τάχει μολεῖν.  
φέρω γὰρ ἡδονάς τε κἀνάπαυλαν ὦν  
πάροιθεν εἶχες καὶ κατέστενες κακῶν.

ΗΛ. πόθεν δ' ἂν εὖροις τῶν ἐμῶν σὺ πημάτων

875

ἄρηξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν;

ΧΡ. πάρεστ' Ὀρέστης ἡμίν, ἴσθι τοῦτ' ἐμοῦ  
κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾷς ἐμέ.

ΗΛ. ἀλλ' ἦ μέμνηας, ᾧ τάλαινα, κἀπὶ τοῖς  
σαυτῆς κακοῖσι κἀπὶ τοῖς ἐμοῖς γελᾷς;

880

ΧΡ. μὰ τὴν πατρώαν ἐστίαν, ἀλλ' οὐχ ὕβρει  
λέγω τάδ', ἀλλ' ἐκείνον ὡς παρόντα νῶν.

ΗΛ. οἶμοι τάλαινα· καὶ τίνος βροτῶν λόγον  
τόνδ' εἰσακούσας ᾧδε πιστεύεις ἄγαν;

ΧΡ. ἐγὼ μὲν ἐξ ἐμοῦ τε κούκ ἄλλης σαφῇ

[26 b.]

871. διώκομαι] ο from ω L.

876. ἴασιν] ἴ. ασιν L. ἴασιν Γ. ἴ. ασιν C<sup>3</sup> or <sup>5</sup>.

ἴασιν L<sup>2</sup>. ἴασιν AL<sup>2c</sup>. ἰδεῖν] ἰδεῖν C<sup>2</sup>.

ἴ. ασι

877. ἡμίν] ἡμιν LA. ἡμίν Pal.

881. ὕβρει] ὕβριν L ὕβρει C<sup>6</sup>.

885. ἄλλης] ἄλλον AC<sup>7</sup> L<sup>2</sup> Pal. MM<sup>2</sup> VV<sup>3</sup>.

871 foll. What seems the illusion of Chrysothemis only adds poignancy to Electra's sorrow. Sophocles here modifies the well-known incident of the curl found at the tomb. The Electra of Aeschylus is moved by seeing the hair and the other signs of Orestes, but is incredulous when he himself appears. The Electra of Sophocles has heard and believed the news of his death, and disbelieves the signs of him, which her weaker sister has seen. Chrysothemis holding the lock from Orestes' head before Electra, who believes him to be no more, makes one of those contrasts by which Sophocles impresses the situation on the mind of the spectator.

871. διώκομαι] 'I am driven,' or 'impelled.' See L. and S. s. v. διώκω, III. 1.

874. εἶχες] Aj. 203, ἔχομεν στοναχάς.

875. 6. 'And where should you find relief for my woes, in which no pos-

sibility of healing is to be found?' 'σύ, always emphatic, . . with something of contemptuous incredulity.' Paley. Chrysothemis is the last person from whom Electra looks for real help.

878. ἐναργῶς . . ἐμέ] 'Unmistakably, even as you see me before you.' ἐναργῶς is stronger than σαφῶς.

879. For ἐπὶ, cp. infr. 1230, 1, ὀρώμεν, ᾧ παῖ, κἀπὶ συμφοραῖσί μοι | γεγηθὸς ἔρπει δάκρυον ὀμμάτων ἀπο. Electra supposes that Chrysothemis must have heard of Orestes' death. This, she reminds her sister, is a sorrow common to them both.

882. ὡς παρόντα νῶν] Sc. λέγω. Cp. supr. 317, 18, and note.

883. καὶ τίνος . . ἄγαν] 'Who then in the world has told you this, that you believe in it so firmly?'—i. e. in spite of all that we have heard. καὶ introduces the question with indignant surprise, as in καὶ πῶς. Cp. Aj. 462, 3, καὶ ποῖον ὄμμα, κ. τ. λ.

885. The attraction of gender in

σημεῖ' ἰδοῦσα τῷδε πιστεύω λόγῳ. 886

ΗΛ. τίν', ὦ τάλαιν', ἰδοῦσα πίστιν; εἰς τί μοι  
βλέψασα θάλλει τῷδ' ἀνηκέστῳ πυρί;

ΧΡ. πρὸς νυν θεῶν ἄκουσον, ὡς μαθοῦσά μου  
τὸ λοιπὸν ἢ φρονοῦσαν ἢ μῶραν λέγῃς. 890

ΗΛ. σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.

ΧΡ. καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμεν.  
ἐπεὶ γὰρ ἦλθον πατρὸς ἀρχαῖον τάφον,  
ὁρῶ κολώνης ἐξ ἄκρας νεορρύτους  
πηγὰς γάλακτος καὶ περιστεφῇ κύκλῳ 895

πάντων ὅσ' ἐστὶν ἀνθέων θήκην πατρός.  
ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ  
μή πού τις ἡμῖν ἐγγὺς ἐγχρίμπτῃ βροτῶν.  
ὡς δ' ἐν γαλήνῃ πάντ' ἐδερκόμεν τόπον,

883. βλέψασα] κλέψασα (?) LL<sup>2</sup>. βλέψασα C<sup>6</sup> mg. Vat. ac. 889. πρὸς νυν]  
πρὸς νῦν LA. 890. λοιπόν] λοιπὸν μ' LFL<sup>2</sup>. λοιπὸν μ' C<sup>2</sup>. λοιπὸν ἴν' ἢ A.  
τὸ λοιπὸν(.) Vat. ac. μῶραν] μωρὰν LA. λέγῃς] λέγῃς A. λέγοισι C<sup>7</sup>. λέγεις  
FL<sup>2</sup> Pal. 896. ἐστίν] <sup>εἰσιν</sup> ἐστὶν C<sup>2</sup>.

ἀλλ' is no sufficient reason for rejecting the Laurentian reading here. With ἐξ ἐμοῦ in the answer of Chrysothemis ἰδοῦσα takes the place of εἰσακούσασα.

887, 8. ἐς τί μοι . . πυρί] 'On what object have you fixed your gaze that has infected you with this fatal fever?' (Mr. Paley doubts whether ἐς τι . . βλέψ. means, 'What hope have you conceived?' or 'What object have you seen?' But, surely, both meanings are included:—'What have you seen that has led you to conceive hope?') For fire as an image of passionate illusion, cp. Pind. Pyth. 4. 388, 9, ὄφρα Μηδείας τοκέων ἀφέλοιτ' αἰδῶ, ποθεῖν δ' Ἑλλάς αὐτὰν | ἐν φρεσὶ καιομένην δονέοι μᾶστιγι πειθοῦς.

891. εἴ σοι . . ἡδονή] i.e. εἴ πως ἡδεῖ τῷ λέγειν. This is spoken in a tone of languid and supreme indifference.

893. πατρὸς ἀρχαῖον τάφον] 'The ancient sepulchre, where our father is laid.' The word ἀρχαῖος properly applies to the burial-place of the kings of Argos, in which Agamemnon was laid. Sophocles seems to conceive of

this as a mound with a κρηπίς of stone, of which a certain portion (θήκη) was marked off as containing the body of Agamemnon. The libation was poured high up on the mound, so as to flow down over this portion of the πυρά, or burial-site; the flowers were arranged so as to decorate the θήκη Ἀγαμέμνονος; the lock of hair was placed near the edge of the πυρά. But in explaining the details of the description we are left almost entirely to conjecture.

894. κολώνης ἐξ ἄκρας] Either (1) flowing from the summit, or (2) just below the summit,—cp. Ant. 411, ἄκρην ἐκ πάγων.

895. For πηγὰς, cp. O. C. 479,—(χέω τάδε;) τρισσὰς γε πηγὰς.

895, 6. περιστεφῇ . . ἀνθέων] Cp. O. T. 83, πολυστεφῆς . . δάφνης, and note.

898. ἐγχρίμπτει, which has some authority, is an equally good reading.' Paley. The subjunctive is more expressive of apprehension.

899. ἐν γαλήνῃ] Sc. ὄσαν. Essay on L. § 23, p. 38. For the sense, cp. Hdt. 1. 45. § 4, ἐπεὶ τε ἡσυχίῃ τῶν ἀνθρώπων ἐγένετο περὶ τὸ σῆμα.

τύμβου προσεΐρπον ἄσπον· ἐσχάτης δ' ὄρῳ 900  
 πυρᾶς νεώρη βόστρυχον τετμημένον·  
 κεύθους τάλαιν' ὥς εἶδον, ἐμπαίει τί μοι  
 ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν  
 πάντων 'Ορέστου τοῦθ' ὄραν τεκμήριον·  
 καὶ χερσὶ βαστάσασα δυσφημῶ μὲν οὐ, 905  
 χαρᾷ δὲ πίμπλημ' εὐθὺς ὄμμα δακρῶν.

καὶ νῦν θ' ὁμοίως καὶ τότε' ἐξεπίσταμαι  
 μή του τόδ' ἀγλαΐσμα πλὴν κείνου μολεῖν.  
 τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τόδε;  
 κἀγὼ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910  
 οὐδ' αὖ σὺ πῶς γάρ; ἦ γε μηδὲ πρὸς θεοὺς  
 ἔξεστ' ἀκλαύστῳ τῆσδ' ἀποστῆναι στέγης.  
 ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοὺς φιλεῖ  
 τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθανεν·  
 ἀλλ' ἔστ' 'Ορέστου ταῦτα τάπιτίμια. 915

902. μοι] μου L. μου C<sup>7</sup>. 903. ψυχῇ] ψυχῆς LL<sup>9</sup>G. ψυχῇ AC<sup>8</sup>. 905.  
 βαστάσασα] βαστάσα LA. βαστάσασα C<sup>2</sup>. 915. τάπιτίμια] γρ. ἀγλαΐσματα C<sup>2</sup>.

900. 1. ἐσχάτης . . πυρᾶς] 'Towards the edge of the grave.' For this genitive = πρὸς . . πυρᾶς, cp. supr. 78, 324, and notes, and see Essay on L. § 10. p. 15. 4 b. It is difficult to give a more particular explanation of its use in this passage. Either the curl *showed itself from* the edge, where it lay; or it lay *somewhere near* the edge, not exactly on it.

901. νεώρη . . τετμημένον] 'A fresh curl newly shorn.' The participle is added in further definition of νεώρη.

902-4. ἐμπαίει . . τεκμήριον] 'A familiar sight' or 'image struck upon my soul, (and told me) that I saw in this a certain token of Orestes, dearest of mankind.' ὄμμα (see Essay on L. § 54. p. 99) is here the active impression of the object of vision. ὄραν depends on the general notion, 'I felt,' implied in the preceding words.

905. βαστάσασα] 'When I held it.' Cp. infr. 1129.

δυσφημῶ μὲν οὐ] 'I uttered no ill-omened cry.' Reverence dictated silence in the immediate neighbourhood of that ancient tomb.

906. πίμπλημ' . . ὄμμα] 'My eye was filled.' Essay on L. § 30. p. 52 d.

908. τόδ' ἀγλαΐσμα] Cp. Aesch. Cho. 193, 4, εἶναι τόδ' ἀγλαΐσμα μοι τοῦ φιλτάτου | βροτῶν 'Ορέστον. The genitive is one of possession, as in this passage of the Choëphori, but is also resumed with μολεῖν as a genitive of derivation.

μή, not οὐ, because that which is denied is not the fact merely, but the possibility of the fact.

909. τόδε] This act of offering hair, which belongs only to the nearest relatives of the dead.

911. μηδὲ πρὸς θεοῦς] Religious duties formed an occasional exception to the seclusion of women in Attica. See Bernhardt, Grundriss, Part i. p. 55.

914. ἐλάνθανεν] Sc. ἡ μήτηρ. There is a slight change of construction. The omission of ἄν is rightly defended by Wecklein: 'ἐλάνθανεν statt ἐλάνθανεν ἄν bezeichnet die unausbleibliche Folge.'

915. ἔστ' 'Ορέστου ταῦτα τάπιτίμια] 'It is Orestes who has paid these dues.' ἐπιτίμια occurs nowhere else with this exact meaning, and Dindorf, following

ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι  
οὐχ αὐτὸς αἰεὶ δαιμόνων παραστατεῖ.  
νῶν δ' ἦν τὰ πρόσθεν στυγνός· ἡ δὲ νῦν ἴσως  
πολλῶν ὑπάρξει κύρος ἡμέρα καλῶν.

ΗΛ. φεῦ, τῆς ἀνοίας ὥς σ' ἐποικτείρω πάλαι. 920

ΧΡ. τί δ' ἔστιν; οὐ πρὸς ἡδονὴν λέγω τάδε;

ΗΛ. οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.

ΧΡ. πῶς δ' οὐκ ἐγὼ κάτοιδ' ἃ γ' εἶδον ἐμφανῶς;

ΗΛ. τέθνηκεν, ὦ τάλαινα· τὰκείνου δέ σοι  
σωτήρ' ἔρρει· μηδὲν εἰς κείνόν γ' ὄρα. 925

ΧΡ. οἶμοι τάλαινα· τοῦ τάδ' ἤκουσας βροτῶν;

ΗΛ. τοῦ πλησίον παρόντος, ἡνίκ' ὄλλυτο.

ΧΡ. καὶ ποῦ 'στιν οὗτος; θαυμά τοί μ' ὑπέρχεται.

ΗΛ. κατ' οἶκον ἡδὺς οὐδὲ μητρὶ δυσχερής.

ΧΡ. οἶμοι τάλαινα· τοῦ γὰρ ἀνθρώπων ποτ' ἦν  
τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα; 930

ΗΛ. οἶμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος  
μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τινα. [27 a.

916. φίλη] η from ο L.

918. δ' om. L add AFL<sup>2</sup>.

πρόσθεν] πρόσθε L.

πρόσθεν A. ἡ] ἡ L. 920. φεῦ] φ L. φεν C<sup>2</sup>.

C<sup>6</sup> Pal. Vat. ac. γρ. ἔφυσ C<sup>2</sup>. φέρει γρ. ἔφυσ L<sup>2</sup>.

C<sup>2</sup>. δυσχερής gl. κάκιστος Pal.

922. φέρει] φέρηι L. φέρηι

929. δυσχερής] γρ. δυσμενής

Wunder, reads *τάπιτύμβια*. But such a substantive use of *ἐπιτύμβιος* is not found elsewhere, and *ἐπιτίμια* will bear the meaning required.

916. This is the only place in which *θάρσύνειν* is intransitive. See E. on L. § 53. p. 98, 9. The use of the active verb is more energetic. Cp. *παῦε*.

916, 7. *τοῖς αὐτοῖσί τοι, κ.τ.λ.*] Cp. esp. Trach. 132-5, *μένει γάρ, κ.τ.λ.*

918. *στυγνός* here is rather 'gloomy' than 'hateful.' Cp. O. T. 673.

919. *ὑπάρξει κύρος καλῶν*] Either (1) 'Will be the consummation of much good,' or (2) 'Will lead the way to,' etc. i. e. *ὑπάρξει καλῶν, ὥστε κύρος ἔχειν τὰ καλά*. For the accusative after *ὑπάρχω*, see L. and S. s. v. A 4. For (1) cp. Eur. Hec. 1229, *ἡγεσθαιρὸς ἂν σοι παῖς ἐπ' ἡρχ' οὗτος μέγας*.

920. Wecklein punctuates differently, *φεῦ τῆς ἀνοίας, ὥς σ' ἐποικτείρω πάλαι*.

922. 'You know not where you are, nor what you say.' The metaphorical *ὅποι γῆς* is explained by the more literal *ὅποι γνώμης*.

923. Cp. supr. 878.

927. *τοῦ . . παρόντος*] The individualizing article, by adding a touch of *ἐνάργεια*, helps to mark the certainty of Electra's belief. Cp. supr. 424.

929. *μητρὶ* is added with the second clause to mark the unnaturalness of Clytemnestra. 'A welcome messenger, not displeasing to the mother there.'

930. *γάρ* = 'then,' asks for explanation. The death of Orestes is certain. The offerings came then from another. Who can this be? Cp. Phil. 327, 8, *εἰ γ', ὃ τέκνον, τίος γάρ ὦδε τὸν μέγαν | χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας*;

931. *πρὸς τάφον*] The accusative, because of the notion of 'bringing' implied in *κτερίσματα*.



ΧΡ. ὦ δυστυχής· ἐγὼ δὲ σὺν χαρᾷ λόγους  
τοιούσδ' ἔχουσ' ἔσπευδον, οὐκ εἰδυῖ ἄρα 935  
ἔν' ἤμεν ἄτης· ἀλλὰ νῦν, ὅθ' ἰκόμην,  
τά τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.

ΗΛ. οὕτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθη,  
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

ΧΡ. ἦ τοὺς θανόντας ἐξαναστήσω ποτέ; 940

ΗΛ. οὐκ ἔσθ' ὃ γ' εἶπον· οὐ γὰρ ᾧδ' ἄφρων ἔφυν.

ΧΡ. τί γὰρ κελεύεις ὦν ἐγὼ φερέγγυος;

ΗΛ. τλῆναί σε δρώσαν ἂν ἐγὼ παραινέσω.

ΧΡ. ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπόωσομαι.

ΗΛ. ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ. 945

ΧΡ. ὀρώ. ξυνοίσω πᾶν ὅσονπερ ἂν σθένω.

ΗΛ. ἀκουε δὴ νυν ἧ βεβούλευμαι τελεῖν.

παρουσίαν μὲν οἶσθα καὶ σύ που φίλων  
ὥς οὔτις ἡμῖν ἔστιν, ἀλλ' Ἄιδης λαβὼν  
ἀπεστέρηκε καὶ μόνῃ λελείμμεθον. 950  
ἐγὼ δ' ἔως μὲν τὸν κασίγνητον βίφ  
θάλλοντ' \*ἔτ' εἰσήκουον, εἶχον ἐλπίδας

934. σὺν] .σὺν. C<sup>6</sup> or<sup>1</sup>.

935. τοιούσδ' from τοῦσδ' L.

938. πίθη] πιθῆι

1.A Pal. πιθῆς Γ (γρ. πιθῆ Γ). 940. ἦ] ἦ L. 941. ὃ γ' ἔδ' LFL<sup>2</sup>. ἔδ' C<sup>6</sup>.  
ὃ γ' A Pal. Vat. ac. οὐκ ἔσ τὸδ' M. 943. ἂν] ἂν LL<sup>2</sup>. ἂ γ' Γ. ἂ ἂν ἐγὼ Pal.  
944. εἴ] εἴ L. 945. πόνου] πόνου(s) L. 947. δὴ νυν] δὴ νῦν LA. τελεῖν]  
ποιεῖν LF. τελεῖν AL<sup>2</sup> Pal. γρ. τελεῖν C<sup>7</sup> mg. 948. καὶ σύ που φίλων] καὶ πού  
σοι φίλων LL<sup>2</sup>. καὶ σύ που AFL<sup>20</sup>. γρ. καὶ σύ που φίλων C<sup>7</sup>. 950. λελείμμεθον]  
λελείμμεθον L. 952. θάλλοντ' \*ἔτ'] θάλλοντά τ' LAF Pal. θάλοντα τ' L<sup>2</sup>. Reisk. corr.

934. ὦ δυστυχής] Sc. ἐγὼ.

935. τοιούσδ'] 'Such', i.e. So full of joy.

938. οὕτως . . ταῦτ'] Electra says this with the quietness of despair.

941. Electra ironically waives rejoinder to the frigid question which is strangely distasteful to her, and makes it felt that she has something of real practical importance in her mind. γε implies, 'Be that as it may, it was not my meaning.' Some read ἐς τόδ' with M.

943. τλῆναι . . δρώσαν] The participle, as with πειρᾶσθαι.

945, 6. ὄρα . . ὀρώ.] 'Consider —.' 'I see that clearly.' Cp. Phil. 589,

ὄρα τί ποιεῖς, παῖ. NE. σκοπῶ κατὰ πάλαι· and for the γνώμη, Fr. 364, οὔτοι ποθ' ἄψει τῶν ἀφρων ἀνευ πόνου.

948 foll. The hopelessness of the present situation, which Ismene in the Antigone (Ant. 49 foll.) dwells upon as a ground of inaction, is urged by Electra as a reason for doing what ought to be done. Cp. the words of Henry V in Shakespeare, 4. 1. 1, 'Gloucester, 'tis true that we are in great danger:—The greater therefore should our courage be.'

951, 2. βίφ] θάλλοντ' \*ἔτ'] The correction (see v. rr.) is necessary, as βίφ for ἐν βίφ ὄντα would be too harsh an ellipsis.

φόνου ποτ' αὐτὸν πράκτορ' ἵξεσθαι πατρός·  
 νῦν δ' ἡνίκ' οὐκέτ' ἔστιν, εἰς σέ δὴ βλέπω,  
 ὅπως τὸν αὐτόχειρα πατρός φόνου 955  
 ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν  
 Αἰγισθον· οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.

ποῖ γὰρ μενεῖς ῥάθυμος, εἰς τίν' ἐλπίδων  
 βλέψας' ἔτ' ὀρθήν; ἦ πάρεστι μὲν στένειν  
 πλούτου πατρός κτήσιν ἐστερημένην, 960  
 πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου  
 ἄλεκτρα γηράσκουσιν ἀνυμέναιά τε.  
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσης ὅπως  
 τεύξει ποτ'· οὐ γὰρ ᾧδ' ἄβουλός ἐστ' ἀνὴρ  
 Αἰγισθος ὥστε σὸν ποτ' ἢ κάμὸν γένος 965  
 βλαστεῖν ἑᾶσαι, πημονὴν αὐτῷ σαφῇ.  
 ἀλλ' ἦν ἐπίσπη τοῖς ἐμοῖς βουλευμασιν,  
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω  
 θανόντος οἴσει τοῦ κασιγνήτου θ' ἅμα·  
 ἔπειτα δ' ὥσπερ ἐξέφυς, ἐλευθέρα 970  
 καλεῖ τὸ λοιπὸν καὶ γάμων ἐπαξίῳ  
 τεύξει· φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὁρᾶν.

961. πάρεστι δ' ] πάρεστιν L. πάρεστι δ' C<sup>1</sup>. 963. μηκέτ' ] μηκέτι L. 966.  
 αὐτῷ] αὐτῶ L.A. αὐτῶ Pal. 967. βουλευμασιν] βουλευμασι(ν) L. βουλευμασι  
 A. 971. καλεῖ τὸ λοιπὸν] καλῇ τολοιπὸν L.A.

954. εἰς σέ δὴ βλέπω] Electra knows this to be a forlorn hope,—*infr.* 1017, 8, but to speak confidently is her only chance of success.

956. ξὺν τῇδ' ἀδελφῇ] She adds her own claim of sisterhood to the guilt of Aegisthus, as a reason why Chrysothemis should help her.

957. The motive of this line, which has been suspected by some critics, is sufficiently explained by comparing *supr.* 126, ὁ τάδε παρών, and note. The name which the chorus there suppressed, out of habitual fear, Electra now fearlessly pronounces. She need use no concealment with Chrysothemis, for whether with or without her help, she means to act so as to anticipate prevention.

958. ποῖ . . μενεῖς ῥάθυμος] 'To

what point will you remain inert?' i.e. How far must things go before you are roused to action? See Essay on L. § 24. p. 41, and *cp. esp.* O. C. 383, 4, τοὺς δὲ σοὺς ὅποι θεοὶ | πόνους κατοικτιοῦσιν, οὐκ ἔχω μαθεῖν.

959. ἔτ' ὀρθήν] 'That is not already thrown down.'

960. The accusative is probably occasioned by στένειν, i.e. στένειν κτήσιν, ἐστερημένη αὐτῆς,—or αὐτῇν,—though the simple verb is not elsewhere found with the accusative.

963. τῶνδε] ἑκτῶν ὑμεναίων τε.

968. εὐσέβειαν] *Cp. supr.* 345, 6, and note, *Ant.* 924.

κάτω] *Sc. ὄντος*, absorbed in θανόντος.

971. καλεῖ] Future middle for passive.

λόγων γε μὴν εὐκλειαν οὐχ ὄραs ὄσσην  
 σαυτῇ τε κάμοι προσβαλεῖς πεισθεῖς ἐμοί;  
 τίς γάρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν 975  
 τοιοῖσδ' ἐπαίνοις οὐχὶ δεξιώσεται,  
 ἴδεσθε τῶδε τῷ κασιγνήτῳ, φίλοι,  
 ὦ τὸν πατρῶον οἶκον ἐξεσώσατην,  
 ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ  
 ψυχῆς ἀφειδήσαντε προὔστητην φόνου· 980  
 τούτῳ φιλεῖν χρή, τῶδε χρή πάντας σέβειν· [27 b.  
 τῶδ' ἐν θ' ἑορταῖς ἐν τε πανδήμῳ πόλει  
 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν.  
 τοιαῦτά τοι νῶ πᾶς τις ἐξερεῖ βροτῶν,  
 ζῶσαιν θανούσαιν θ' ὥστε μὴ 'κλιπεῖν κλέος. 985  
 ἀλλ', ὦ φίλη, πείσθητι, συμπόνει πατρί,  
 σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμέ,  
 παῦσον δὲ σαυτήν, τοῦτο γινώσκουσ', ὅτι  
 ζῆν αἰσχροὺς αἰσχροῦς τοῖς καλῶς πεφυκόσιν.

973. λόγων] λόγῳ L.A. λόγῳ Pal. Dobree corr. 974. πεισθεῖς ἐμοί] πεισ-  
 θισ' ἐμοί L. πεισθεῖς ἐμοί C<sup>2</sup>. 978. τὸν πατρῶον] τῶν πατρῳῶν L. τὸν  
 πατρῶον C<sup>2</sup>. 981. τῶδε] τῶδε L. 985. μὴ 'κλιπεῖν] μὴ λιπεῖν A. γρ. μοι  
 λιπεῖν C<sup>1</sup>. 986. πείσθητι] 'πίσθητι L. 988. γινώσκουσ'] γινώσκουσ' L.A.

973. λόγων γε μὴν . . οὐχ ὄραs ὄσσην]  
 'Do you not see how great, at all events,  
 will be the glory of renown?' etc. γε  
 μὴν emphasizes what is certain as distin-  
 guished from the hope last spoken of,  
 in which there was necessarily some un-  
 certainty.

976. 'Will not point to us with such  
 words of praise?' δεξιῶσθαι is to ex-  
 tend the right hand towards a person  
 in token of greeting or admiration. Cp.  
 esp. Hom. H. 5. 15, 16, ἦγον ἐς ἀθανά-  
 τους, οἱ δ' ἡσπάζοντο ἰδόντες, | χερσὶ τ'  
 ἐδεξίοντο.

977 foll. On the use of the masculine  
 here. see Essay on L. § 20. p. 30, 2. It  
 is dropped infr. 985, where Electra is  
 speaking more familiarly and in her own  
 person.

979. εὖ βεβηκόσιν] 'When in high  
 prosperity. The phrase literally means,  
 'Standing firmly.' Cp. esp. Archil. Fr.  
 58, πολλάκις δ' ἀνατρέπουσι καὶ μάλ' εὖ  
 βεβηκότας | ὑπτίους κλίνουσι.

980. προὔστητην φόνου] 'Stood forth  
 (1) to slay,' or (2) 'as avengers of blood.'  
 The genitive is difficult, and is hardly  
 explained by comparing Aj. 803, Eur.  
 Andr. 221. Either (1) it expresses pur-  
 pose, as in Thuc. 1. 36, καλῶς παράπλου  
 κείται, and similar expressions, or (2)  
 the phrase is equivalent to προστάται  
 φόνου ἐγένοντο, 'Became ministers of the  
 blood-feud.'

986. συμπόνει πατρί] 'Labour in thy  
 father's cause,—vindicate thy brother's  
 name.' As observed above in note on  
 l. 811, the ideas of vengeance and of  
 succour are inseparable. So συγκάμ-  
 νειν is used of honouring the dead in  
 Aj. 988.

987-8. The wild and desperate hope  
 on which this rests, and which has been  
 suggested by the previous lines, is that,  
 when Aegisthus is slain, the people  
 will immediately rise in favor of the  
 surviving representatives of the Atrei-  
 dae.

ΧΟ. ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία 990  
καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.

ΧΡ. καὶ πρὶν γε φωνεῖν, ὦ γυναῖκες, εἰ φρενῶν  
ἐτύγχαν' αὕτη μὴ κακῶν, ἐσώζετ' ἂν  
τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.

ποῖ γὰρ ποτ' ἐμβλέψασα τοιοῦτον θράσος 995

αὕτῃ θ' ὀπλίζει καὶ μ' ὑπηρετεῖν καλεῖς ;

οὐκ εἰσορᾷς ; γυνὴ μὲν οὐδ' ἀνὴρ ἔφυς,

σθένεις δ' ἔλασσον τῶν ἐναντίων χερσί.

δαίμων δὲ τοῖς μὲν εὐτυχεῖ καθ' ἡμέραν,

ἡμῖν δ' ἀπορρεῖ κάπῃ μὴδὲν ἔρχεται. 1000

τίς οὖν τοιοῦτον ἄνδρα βουλεύων ἐλεῖν

ἄλυπος ἄτης ἐξαπαλλαχθήσεται ;

ὄρα κακῶς πρᾶσσοντε μὴ μείζω κακὰ

κτησώμεθ', εἴ τις τοῦσδ' ἀκούσεται λόγους.

λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005

βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.

οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν

χρήζων τις εἴτα μὴδὲ τοῦτ' ἔχῃ λαβεῖν.

995. ἐμβλέψασα] ἐμβλέψασα(τ or s) LL<sup>2</sup>.

998. ἔλασσον] ἔλαττον MSS.

Brunck corr. ἐναντίων] ἐναντίων L.

Pal. εὐτυχεῖ L<sup>2</sup>. 1005. γάρ] γάρ. L.

999. εὐτυχεῖ] εὐτυχ<sup>ης</sup> L. εὐτυχ<sup>ης</sup> ΑΓ

Pal. εὐτυχ<sup>ων</sup> L<sup>2</sup>. 1007. om. LL<sup>2</sup> add C<sup>2</sup>. 1008.

χρήζων] χρήζ(ηι?) L. χρήζων A. χρήζη PL<sup>2</sup>. χρήζη Pal.

991. On the non-repetition of the article here see Essay on L. § 21. p. 33. b.

992, 3. εἰ φρενῶν .. μὴ κακῶν] 'If her thoughts had not been perverted.' μὴ belongs to the whole sentence, but its position emphasizes both the negation and the epithet κακῶν.

996. As elsewhere, when αὐτός τε καί is introduced after the beginning of a sentence, the second clause has an independent construction. Plat. Rep. 4. p. 427 C, αὐτός τε καὶ τὸν ἀδελφὸν παρακάλει.

999. εὐτυχ<sup>ης</sup> is equally probable.

1000. κάπῃ μὴδὲν ἔρχεται] Cp. Fr. 786. l. 8, πάλιν διαρρεῖ κάπῃ μὴδὲν ἔρχεται. The use of μὴ rather than οὐ is to be explained by the abstract expression, — 'nothingness' rather than 'nothing.'

1005. λύει .. ἡμᾶς οὐδέν] 'It brings us no release.' λύειν is not here = λυσιτελεῖν, as it is sometimes in Euripides. See O. T. 316, 7, and note.

1007, 8. It is conceivable, as some editors have suggested, that these two lines may have come in from elsewhere. Cp. Aj. 554 and note. If they are part of the text, the connection is somewhat as follows: 'We should gain nothing by doing what, although applauded for the moment, would bring us to an ignominious death. Not death merely, but the lingering misery that might precede it, is what we should have most to dread.' We may suppose that the imagination of Chrysothemis has been impressed by the threat of immurement, which she reported supr. 379-82.



ἀλλ' ἀντιάζω, πρὶν πανωλέθρους τὸ πᾶν  
 ἡμᾶς τ' ὀλέσθαι κάξερημῶσαι γένος,  
 κατάσχεις ὀργήν. καὶ τὰ μὲν λελεγμένα  
 ἄρρητ' ἐγὼ σοι κάτελῃ φυλάξομαι,  
 αὐτὴ δὲ νοῦν σχῆς ἀλλὰ τῷ χρόνῳ ποτέ,  
 σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

1010

ΧΟ. πείθου. προνοίας οὐδὲν ἀνθρώποις ἔφν  
 κέρδος λαβεῖν ἄμεινον οὐδὲ νοῦ σοφοῦ.

1015

ΗΛ. ἀπροσδόκητον οὐδὲν εἶρηκας· καλῶς δ'  
 ἤδη σ' ἀπορρίψουσαν ἀπηγγελλόμεν.  
 ἀλλ' αὐτόχειρί μοι μόνῃ τε δραστήον  
 τοῦργον τόδ'. οὐ γὰρ δὴ κενόν γ' ἀφήσομεν.

1020

ΧΡ. φεῦ·

εἴθ' ὦφελες τοιάδε τὴν γνώμην πατρὸς  
 θνήσκοντος εἶναι· πάντα γὰρ κατειργάσω.

ΗΛ. ἀλλ' ἦ φύσιν γε, τὸν δὲ νοῦν ἥσσω τότε.

ΧΡ. ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν.

1013. αὐτῇ] αὐτῇ? L. 1014. εἰκαθεῖν] εἰκάθειν MSS. Elmsl. corr. 1018.  
 ἤδη] ᾗδεν LA. ᾗδεν Pal. Brunck corr. ἀπηγγελλόμεν] ἀ'πηγγελλόμεν LA Pal.  
 ἀ'πηγγελλόμεν GL<sup>2</sup>. 1019. ἀλλ' αὐτόχειρί μοι] γρ. ἀλλ' οὐδὲν ἥσσαν μοι C<sup>2</sup>.  
 αὐτόχειρι A. 1022. πάντα γὰρ] ἂν gl. interl. M. 1023. ἦ] ἦν MSS.  
 Elmsl. corr. ἥσσαν] ἥσσαν L. ἥσσαν C<sup>1</sup>. 1024. νοῦν] γ' οὐν? L. νοῦν CA.

1009. πανωλέθρους τὸ πᾶν . . ὀλέσθαι] 'Perish utterly and irredeemably.' The repetition of τὸ πᾶν, already implied in πανωλέθρους, anticipates the notion which is more fully expressed by the antithesis in the succeeding verse,—"Ere we perish in an utter destruction, in which we should involve not ourselves only but our whole race"—(since Orestes is no more).

1010. κάξερημῶσαι γένος] Cp. Ant. 58, 9, νῦν αὖ μόνα δὴ νῶ λελεγεμένα σκόπει | ὅσφ' ἄριστ' ὀλοῦμεθ'. Iphianassa (supr. 157) seems to be forgotten.

1011. κατάσχεις ὀργήν] Cp. Pind. Isthm. 3, 3, (εἴ τις) σθένει πλούτου κατέχει φρεσὶν αἰανὴ κόρον.

1018. ἀπηγγελλόμεν] The interpretation preserved by Hesychius,—ἐπηγγελλόμεν· παρεκάλουν, ἐπέστελλον,—is hardly adequate. A better meaning is obtained if the word is allowed to retain its usual force, 'The offer which I made.' In proposing that they should

together compass the death of Aegisthus, Electra thinks that she has given Chrysothemis a glorious opportunity.

1020. κενόν] i.e. ἀργόν, 'Unperformed.'

1022. πάντα γὰρ κατειργάσω] 'You had effected everything;' i.e. would have prevented the accomplishment of the murder. For the ellipse of ἂν here, cp. esp. Thuc. 8, 86, ἐν ᾧ σαφέστατα Ἰωνίαν καὶ Ἑλλησποντον εὐθὺς εἶχον οἱ πολέμοι.

It deserves to be considered, whether euphony may not have been sometimes consulted in the omission of ἂν. Certainly πᾶν γὰρ ἂν has not a pleasant sound. Cp. supr. 914: Ant. 604, 5, τίς ἀνδρῶν . . κατάσχοι; Aesch. Ag. 1163, νεογνὸς ἀνθρώπων μάθοι. For πάντα = 'Anything and everything,' cp. Trach. 17, πᾶν τοίνυν . . κλύοι τις ἄν: O. C. 1503, 4, πάντα γὰρ . . εἰκάσαι πάρα.

ΗΛ. ὥς οὐχὶ συνδράσουσα νουθετεῖς τάδε. 1025

ΧΡ. εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.

ΗΛ. ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

ΧΡ. ἀνέξομαι κλύουσα χῶταν εὖ λέγῃς.

ΗΛ. ἀλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.

ΧΡ. μακρὸς τὸ κρίναι ταῦτα χῶ λοιπὸς χρόνος. [28 a.

ΗΛ. ἀπελθε· σοὶ γὰρ ὠφέλησις οὐκ ἔνι. 1031

ΧΡ. ἔνεστιν· ἀλλὰ σοὶ μάθησις οὐ πάρα.

ΗΛ. ἐλθοῦσα μητρὶ ταῦτα πάντ' ἐξείπε σῇ.

ΧΡ. οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.

ΗΛ. ἀλλ' οὖν ἐπίστω γ' οἷ μ' ἀτιμίας ἄγεις. 1035

ΧΡ. ἀτιμίας μὲν οὐ, προμηθείας δὲ σοῦ.

ΗΛ. τῷ σῷ δικαίῳ δῆτ' ἐπισπένεσθαι με δεῖ;

ΧΡ. ὅταν γὰρ εὖ φρονῇς, τόθ' ἡγήσει σὺ νῶν.

ΗΛ. ἦ δεινὸν εὖ λέγουσαν ἐξαμαρτάνειν.

ΧΡ. εἴρηκας ὀρθῶς ᾧ σὺ πρόσκεισαι κακῷ. 1040

1028. χῶταν] χ from γ L. χ' ὦταν A Pal. 1029. πάθῃς] μάθησις LL<sup>3</sup> πάθῃς

A. <sup>π</sup>μάθησις C<sup>7</sup>M. μάθῃς Γ. πάθῃς Vat. ac. τόδε] δ from τ C<sup>6</sup>. 1038. τόθ'] θ from τ C<sup>6</sup>. σὺ νῶν] συ νῶν L. σὺ νῶν C<sup>6</sup>. νῶν Pal.

1026. 'No, for in making the attempt one is likely to have ill success.' The masculine gender of the participle and the present tense of the infinitive give generality to the expression:—i.e. *εἰκὸς ἐστι κακῶς πράσσειν τινά, εἰ ἐγχειροῖται*. καὶ marks correlation of act and consequence.

1028. 'I will listen with the same equanimity when you shall praise me;' i.e. 'As I am indifferent to your censure, so I will be to your commendation, when you have learned the truth.' The slight harshness of this, to which αὖ in infr. 1034 is opposed, shows the rising impatience of Chrysothemis. Cp. supr. 430, infr. 1044. 1057. This interpretation is confirmed by l. 1030, μακρὸς· χρόνος, 'A long time, even all the future, is in store to determine that,' where καὶ is used as elsewhere in adding an equivalent or explanatory phrase. For the article with the epexegetic infinitive = ὥστε, κ.τ.λ., cp. O. T. 1417, and note.

1033. σῇ] i.e. ἀλλ' οὐκ ἐμῇ. Cp. Ant. 549, Κρέοντ' ἐρώτα· τοῦδε γὰρ σὺ κηδεμῶν.

1034. 'Nay but I do not hate thee to that extent'—i.e. though I am vexed with you.

1035. 'But at least you should understand into what dishonour you would bring me.' Electra's tone is softened for the moment by the affectionate tone of the previous line.

1036. 'It is not dishonour I intend, but rather care for thee,' προμηθείας follows the case of ἀτιμίας, without having any definite construction with the preceding words. See Essay on L. § 35. p. 60 c.

The bisection of the line here and in 1038 helps to mark the earnestness of Chrysothemis, and has something of a lyric effect.

1039. 'How strange and sad it is that she who speaks so fairly should thus err!' The phrase εὖ λέγουσαν refers not to any single speech of Chrysothemis, but to the general tone of complacent superiority with which she utters her sentences of prudential morality.

1040. ᾧ σὺ πρόσκεισαι] Cp. supr. 240, and note.

- ΗΛ. τί δ' ; οὐ δοκῶ σοι ταῦτα σὺν δίκῃ λέγειν ;  
 ΧΡ. ἀλλ' ἔστιν ἔνθα χῆ δίκη βλάβην φέρει.  
 ΗΛ. τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.  
 ΧΡ. ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ.  
 ΗΛ. καὶ μὴν ποιήσω γ', οὐδὲν ἐκπλαγείσά σε. 1045  
 ΧΡ. καὶ τοῦτ' ἀληθές, οὐδὲ βουλεύσει πάλιν ;  
 ΗΛ. βουλῆς γὰρ οὐδὲν ἔστιν ἔχθιον κακῆς.  
 ΧΡ. φρονεῖν ἔοικας οὐδὲν ὦν ἐγὼ λέγω.  
 ΗΛ. πάλαι δέδοκται ταῦτα κού νεωστί μοι.  
 ΧΡ. ἄπειμι τοῖνυν· οὔτε γὰρ σὺ τὰμ' ἔπη 1050  
 τολμᾶς ἐπαινεῖν οὔτ' ἐγὼ τοὺς σοὺς τρόπους.  
 ΗΛ. ἀλλ' εἴσιθ'. οὐ σοι μὴ μεθέψομαί ποτε,  
 οὐδ' ἦν σφόδρ' ἰμείρουσα τυγχάνης· ἐπεὶ  
 πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.  
 ΧΡ. ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι 1055  
 φρονεῖν, φρόνει τοιαῦθ'. ὅταν γὰρ ἐν κακοῖς  
 ἤδη βεβήκης, τὰμ' ἐπαινέσεις ἔπη.

ΧΟ. στρ. α'. τί τοὺς ἀνωθεν φρονιμωτάτους οἰωνοὺς

1052. οὐ σοι] οὐ σοὶ L. οὐ σοι AGL<sup>20</sup>. οὐ L<sup>2</sup>. 1053. ἦν] ἦν L. ἦν A.  
 τυγχάνης] τυγχάνης L. τυγχάνης A. τυγχάνεις Γ.

1043. Electra is revolted by the suggestion of tempering justice with expediency. Cp. supr. 397, οὐκ ἐμοὺς τρόπους λέγεις. For τούτοις . . νόμοις, cp. Ant. 191, τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὖξω πόλιν.

1044. Cp. infr. 1057.

1046. καὶ τοῦτ' ἀληθές] 'And is this real?' i.e. an intention which you will execute. Cp. Phil. 921, καὶ ταῦτ' ἀληθῆ δρᾶν νοεῖς ;

οὐδὲ βουλεύσει πάλιν] 'And will you not alter your resolve?' Cp. Phil. 961, εἰ καὶ πάλιν | γνῶμην μετοίσεις.

1048. 'Nothing that I say seems to make any impression on your mind.' φρονεῖν is here 'to be receptive of wisdom.' The prudence of Chrysothemis is more calculating than the timidity of Ismene.

1051. τολμᾶς] 'Can bring yourself.' For a similar periphrasis with τολμᾶω, cp. Aesch. Prom. 999, 1000, τόλμησον,

ὦ μάταιε, τόλμησόν ποτε | πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν.

1053. Cp. Ant. 69, 70, οὐτ' ἄν, εἰ θέλοις ἔτι | πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρῆς μέτα.

1054. θηρᾶσθαι κενά] 'To seek for what is vain,'—as the sympathy of Chrysothemis has proved itself to be.

1058–1097. The Chorus lament, for Agamemnon's sake, over the quarrel between his daughters, which is added to the other troubles of his house, including the supposed death of Orestes, and express their admiration of Electra's attitude. Addressing her in the second strophe, they encourage her with words of sympathy and commendation. While Orestes lived, they bade her hope and trust. Now that they believe him to be dead, they are carried away by the heroism of her despair.

That Electra remains upon the stage appears from infr. 1105.

ἔσπορώμενοι τροφᾶς κηδομένους ἀφ' ὧν τε βλάστω- 1060  
 σιν ἀφ' ὧν τ' ὄνασιν εὐρωσι, τὰδ' οὐκ ἐπ' ἴσας  
 τελοῦμεν;

ἀλλ' οὐ \*τὰν Διὸς ἀστραπὰν

5 καὶ τὰν οὐρανίαν Θέμιν,

δαρὸν οὐκ ἀπόνητοι.

1065

1060. βλάστωσιν] βλαστώσιν MSS. Schaefer corr. ὄνασιν] ὄνησιν L. Brunnck  
 corr. 1063. οὐ \*τὰν] οὐ μὰ τὰν MSS. (τὴν Γ). Turn. corr. 1064. οὐρανίαν]  
 οὐρανία(σ) L. οὐρανίαν C<sup>2</sup>.

This ode, the second stasimon, consists of two strophes and antistrophes, the first expressing agitation, and consisting of Ionic ἀνακλώμενοι mingled with glyconics, the second, more calm and resolute, being logaoedic.

α'.

{ ∪ ∪ ∪ — — ∪ ∪ ∪ ∪ — — ∪<sup>1</sup> — —  
 { ∪ ∪ ∪ ∪ — — ∪ — — ∪ ∪ ∪ ∪ — —  
 { ∪ ∪ ∪ ∪ — — ∪ — — ∪ ∪ ∪ ∪ — —  
 { — — ∪ ∪ ∪ — —  
 { — — ∪ ∪ ∪ — —  
 { — — ∪ ∪ ∪ — —  
 { — ∪ ∪ ∪ ∪ — — ∪ ∪ ∪ ∪ — — ∪ ∪ ∪ ∪ — —  
 { ∪ ∪ ∪<sup>2</sup> ∪ ∪ ∪ — —

β'.

{ — — ∪ ∪ ∪ — —  
 { ∪ ∪ — — ∪ ∪ — — ∪ ∪ — —  
 { ∪ ∪ ∪ — — [∪] — —  
 { — ∪ ∪ ∪ ∪ ∪ — — ∪ ∪ — —  
 { ∪ ∪ ∪ ∪ — — ∪ ∪ — — ∪ ∪ — — ∪ ∪ — —  
 { ∪ ∪ ∪ ∪ — — ∪ ∪ — —

<sup>1</sup> 'In the first verse οἰωνούς perhaps had the Aeolo-Doric pronunciation *Φιωνούς*.' Paley.

<sup>2</sup> Transition towards the glyconic rhythm.

1058-65. Agamemnon is forgotten by his daughter Chrysothemis, and by others who owed him gratitude. In this the human race shows itself inferior to the prudent stork. But though men forget, the gods remember, and will soon exact the penalty.

1058. φρονιμωτάτους] Cp. esp. Plat. Polit. 263 D, οἷον δοκεῖ τὸ τῶν γεράνων, where, in a similar spirit of bitterness, the stork is again preferred to man. The expression (οἰωνούς) is generalized, as elsewhere in Sophocles.

1059, 60. τροφᾶς . . εὐρωσι] 'Caring in respect of nurturè for those from whom they are sprung, and from whom they have experienced good.' For the

double genitive, cp. Trach. 108, ἀνδρὸς δείμα φέρονσαν ὁδοῦ, and for the subjunctive, cp. supr. 771, μῆσος ὧν τέκη.

1060. τὰδ' οὐκ ἐπ' ἴσας τελοῦμεν] 'Do we not equally fulfil this duty?' For the adverbial expression (ἐπ' ἴσας, sc. μοίρας), cp. Trach. 727, ἐξ ἑκουσίας.

1061. ἀλλ' οὐ \*τὰν] For the omission of μά, which the MSS. insert against the metre, cp. Ant. 758, ἀλλ' οὐ, τόνδ' Ὀλυμπον: infr. 1239.

1064. οὐρανίαν] Cp. O. T. 865-7, νόμοι . . οὐρανίαν | δι' αἰθέρα τεκνωθέντες.

1065. δαρὸν οὐκ ἀπόνητοι] Sc. οὐ τελοῦμεν ταῦτα. The subject is ἡμεῖς, i.e. οἱ ἄνθρωποι, but the sentence, although general in form, is pointed at



ὦ χθονία βροτοῖσι φάμα, κατὰ μοι βόασον οἰκτρὰν  
 ὅπα τοῖς ἔνερθ' Ἀτρεΐδαις, ἀχόρευτα φέρουσ' ὀνείδῃ  
 ἀντ. α'. ὅτι σφὶν ἤδη τὰ μὲν ἐκ δόμων νοσεῖ† —,  
 τὰ δὲ πρὸς τέκνων διπλῇ φύλοπις οὐκέτ' ἐξισούται 1071  
 φιλοτασίῳ διαίτῃ. πρόδοτος δὲ μόνα σαλεύει  
 Ἥλέκτρα, τὸν αἰεὶ πατρὸς 1075  
 5 δειλαία στενάχουσ' ὅπως  
 ἃ \*πάνδυρτος ἀηδών,

1069. ὀνείδῃ] εἰ from η L.  
 σφίσι V. Schaefer. corr.  
 Porson corr.

1070. σφὶν] σφίσιν LAL<sup>2</sup> Vat. ac. σφισιν Pal.  
 1077. \*πάνδυρτος] πανόδυρτος LAL<sup>2</sup> Pal. Vat. ac VV<sup>3</sup>.

those who take part with Aegisthus. (In failing thus) 'we do not long escape from trouble.' For the passive form in ἀπόνητοι, see Essay on L. § 31. pp. 53. 4, § 53. p. 98 a, and cp. esp. Trach. 102, ποθουμένα. and note.

1066. ὦ χθονία . . φάμα] 'O human voice that piercest underground!' βροτοῖσι is really equivalent to a genitive, depending on the verbal notion in φάμα. More literally, 'Rumour on the part of mortals.' The language presupposes a communion of the living and the dead, so that the power of Rumour about things on earth is believed to extend to the world below.

1067. οἰκτρὰν ὅπα] 'With lamentable sound.' ὅπα is cogn. acc.

Compare with ll. 1066-8, Aesch. Pers. 639 foll.

ἀχόρευτα φέρουσ' ὀνείδῃ] 'With saddening reproachful news.'

1070. Various corrections of νοσεῖ have been attempted, of which Wecklein's ὀνοστά is the most ingenious. Others are νοσεῖ δῆ, νοσεῖται, νοσεύει, to which one more may be added, νοσώδῃ. The point especially indicated in this line is the supposed death of Orestes, which leaves the house of Agamemnon apparently without hope of healing or purgation.

1071, 2. τὰ δὲ πρὸς τέκνων . . διαίτῃ] (1) Most editors agree in understanding this to mean, 'While between his two children a quarrel has arisen that puts an end to the harmony of loving intercourse.' But (a) would Sophocles put φύλοπις for a private quarrel? Or (b) can φ. οὐκέτ' ἐξισούται be construed so as to mean νείκει διίστανται? Another interpretation seems possible, if

we may suppose the Chorus to have been carried away by the visionary hopes of Electra. Then (2) διπλῇ φύλοπις might be taken to mean the 'two-fold war-cry,' i.e. the combination of the two sisters for hostile purposes, which had seemed possible, supr. 448-71 (note esp. ll. 453-6), and which Electra had depicted in such glowing colours in supr. 967-89. This combination 'is no longer evenly maintained in concord,' since Chrysothemis has renounced her part in it. Or (3) φύλοπις may have lost its hostile association and be used etymologically (Essay on L. § 54. p. 100 d) for 'the combined voice of the family' as a symbol of fraternal concord. The two sisters no longer 'speak the same thing.' This explanation may be further modified by taking διπλῇ to mean 'divided.' 'The voices of their children are parted and no longer harmoniously sustained in a life of affection.'

σαλεύει] 'Endures the storm.' Essay on L. § 58. p. 105.

1075, 6. τὸν αἰεὶ . . στενάχουσ' ] 'Everlastingly mourning for her sire (πατρός, gen. of cause), unhappy maiden.' τὸν αἰεὶ, sc. χρόνον. Cp. O. C. 1584, 1701, and notes. If this 'idiom' is rejected, it is necessary to have recourse to conjecture here, - as well as to a forced explanation of the passages in the Oedipus Coloneus. Schndw. conjectures Ἥλέκτρα πότμον αἰεὶ πατρός (retaining μά in the strophe): and this is adopted by Wecklein. Paley, Ἥλ. τὸν αἰεὶ πότμον ('The irrevocable fate of death'). Dind., τὸν ἐν πότμον.

1077. For the correction, \*πάνδυρτος for πανόδυρτος, cp. O. T. 1219, \*δύρομαι

οὔτε τι τοῦ θανεῖν προμηθείης, τό τε μὴ βλέπειν ἐτοίμα, [28 l.

διδύμαν ἐλοῦσ' Ἑρινύν. τίς ἂν εὐπατρὶς ᾧδε βλά-

στοι;

1081

στρ. β'. οὐδεὶς τῶν ἀγαθῶν γὰρ

ζῶν κακῶς εὐκλείαν αἰσχῦναι θέλει

νώνυμος, ᾧ (ν) παῖ παῖ,

ὥς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἴλου,

1085

5 τὸ μὴ καλὸν †καθοπλίσασα δύο φέρειν \*ἐν ἐνὶ λόγῳ,

σοφά τ' ἀρίστα τε παῖς κεκλήσθαι.

1079. μή] μῆ(ν) L. 1081. ἂν] ἂν οὖν LM. τίς τᾶρ' οὖν Γ. Tricl. corr. βλάστοι] βλαστοὶ L. βλαστῇ Γ. Schaefer corr. 1082. γάρ] om. L Pal. add Herm. 1083. αἰσχῦναι] αἰσχύναι L. 1084. νώνυμος] νώνυμ(ν)ος L corr. C<sup>6</sup>. 1088. \*ἐν] om. MSS. add Brunck. ἐνὶ] ἐνὶ L<sup>2</sup>.

(MSS. ὀδύρομαι). And for the sense, cp. supr. 148 foll.

1078-80. οὔτε . . Ἑρινύν] 'Not avoiding death, but willing to die, if she may but destroy the twofold Evil Power.' Cp. supr. 399, 956, 7. Electra has only spoken of killing Aegisthus. But see note on supr. 987 foll. There is here a reminiscence of Aesch. Cho. 438, ἐπειτ' ἐγὼ νοσφίσας ὀλοίμαν.

1081. τίς ἂν . . βλάστοι] 'When shall one' (i.e. another) 'arise, so worthy of a noble sire?'—i.e. Noble at once in birth and nature. Cp. Ant. 38, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλὼν κακῇ. And see the strained use of the same word in supr. 858 (ἐλπίδων) εὐπατρίδων.

1082-6. οὐδέεις . . εἴλου] (1) According to Hermann's explanation of these lines, they state with greater calmness the reason of Electra's action, for which the preceding words express unbounded admiration. It would be hard to find a parallel for Electra's conduct,—and yet it is that which every noble mind would choose. 'The truth is (γάρ), no one of noble strain is willing to live on in misery, degradation, and oblivion. Even so thou, O my daughter, didst choose the lot which all men share and all lament' (viz. death), 'so as, arming' (against thyself acc. to Herm.—acc. to Schol. 'subduing') 'the power of wrong, to win a twofold renown, in being celebrated for wisdom as well as for the highest filial duty.' Cp. Trach. 721, 2, ξὴν γὰρ κακῶς κλύουσιν οὐκ ἀνασχετόν, | ἦτις προτιμᾷ μὴ κακῇ πεφύκεναι: Aj. 479, 80, ἀλλ' ἡ καλῶς ζῇν

ἢ καλῶς τεθνηκέναι | τὸν εὐγενῆ χρή. Two points in this interpretation admit of doubt, the use of αἰῶνα for the state of the dead, and the meaning given to καθοπλίσασα. For the former, cp. O. C. 1551, 2, τὸν τελευταῖον βίον κρύψων ἐς Ἀἴδην, and note. Hermann's explanation of καθοπλίσασα, sc. κατὰ σεαυτοῦ, was an expedient which he adopted in order to avoid that of the Scholiast, καταπολεμήσασα . . καὶ νικήσασα, which appeared impossible. Either (2) the Scholiast should be followed in spite of analogy, or there is some corruption. Herm. doubtfully suggested καθιππίασασα. Other conjectures are καθυπνίασασα, καταπτύσασα. Qy. καθαγνίσασα (?), i.e. 'purging away as if by fire'; cp. supr. 70, δίκη καθαρτὴς πρὸς θεῶν ὠρμημένος: Eur. Or. 39, 40. ἐξ ὅτου σφαγαῖς | θανοῦσα μήτηρ πυρὶ καθήγνισται δέμας.

According to another line of interpretation (3), the connection is to this effect: —'Electra is peerless, for none amongst the nobly-born are found to allow their glory to be soiled in a life of misery, as Electra does, choosing to share the common lot of affliction, if only she may subdue the criminals,' etc. But εὐκλεία cannot = ἀγλαΐα (supr. 211), and although the sentiment that the greater number of mankind are born to trouble is not un-Greek, it is hardly Sophoclean or appropriate here.

Others would read κλεινὸν for κοινόν.

1089. σοφά τ' ἀρίστα τε] 'Wise, as well as bravest,' or 'best.' Wise, i.e. because holding fast the higher law. Cp. l. 1094.

ἀντ. β'. ζώης μοι καθύπερθεν

1090

χειρὶ καὶ πλούτῳ \*τεῶν ἐχθρῶν ὅσον

νῦν ὑπὸ †χείρα ναίεις·

ἐπεὶ σ' ἐφεύρηκα μοῖρα μὲν οὐκ ἐν ἐσθλᾷ

5 βεβῶσαν· ἀ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε φερο-

μέναν

1095

ἄριστα τᾷ Ζηνὸς εὐσεβεία.

### ΟΡΕΣΤΗΣ.

ἄρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν,

ὀρθῶς θ' ὁδοιποροῦμεν ἔνθα χρῆζομεν;

ΧΟ. τί δ' ἐξερευνᾷς καὶ τί βουληθεῖς πάροι;

1100

ΟΡ. Αἰγισθον ἐνθ' ὥκηκεν ἱστορῶ πάλοι.

ΧΟ. ἀλλ' εὖ θ' ἰκάνεις χῶ φράσας ἀζήμιος.

ΟΡ. τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν

ἡμῶν ποθεινὴν κοινόπουν παρουσίαν;

1090. καθύπερθεν] καθύπερθε L.A. καθύπερθεν Pal. χειρὶ] χερὶ L. 1091.  
\*τεῶν] τῶν MSS. Herm. corr. 1094. ἐν] om. LFL<sup>2</sup>? V<sup>3</sup>M<sup>2</sup> add A Vat. ac.  
ἐπ' Pal. M. 1097. Ζηνός] διὸς LL<sup>2</sup> Vat. ac VV<sup>3</sup>. γρ. ἄριστα τασηνός C<sup>2</sup>.  
1098. θ'] om. L. δ' add C<sup>2</sup> Pal. 1101. ἱστορῶ] γρ. μαστεύω C<sup>2</sup>.

1090. 'Mayest thou live, I pray, as far superior to thy foes in wealth and might as now thou art fallen beneath them!' Cp. Hdt. 8. 60, τῶν ἐχθρῶν κατύπερθε γενέσθαι: Il. 16. 722.

1091. \*τεῶν is Hermann's correction of τῶν. Others (Lange, Wecklein) read τοσόνδ'.

1093. ὑπὸ †χείρα] Hermann's conjecture, ὑπόχειρ (cp. ἐπίχειρ), has been received by subsequent editors. But, although it gives regularity to the metre, the word is not found elsewhere, and ὑπὸ χεῖρα appears idiomatic. Hermann himself (1839) read ὑπὸ χέρα.

1094. 5. μοῖρα . . βεβῶσαν] 'Not placed in happy fortune.' Cp. O. C. 1358, 59, ὅτ' ἐν πόνῳ | ταύτῃ βεβηκώς τυγχάνεις κακῶν ἔμοι.

1095-7. ἀ δὲ μέγιστ' ἔβλαστε . . εὐσεβεία] Either (1) 'But prospering most highly, through Zeus-loved piety, in respect of those laws that are mightiest in their origin,' or (2) 'But endowed with the noblest gifts from those laws which are of mightiest origin, because of thy piety to Zeus.' For μέγιστ' ἔβλαστε,

cp. O. T. 865-72, Ant. 454-7. For the genitive τῶνδε in (2), see Essay on L. § 10. p. 14 b. And for τᾷ Ζηνὸς εὐσεβεία in (1), cp. Phil. 1442, 3, ὡς τάλλα πάντα δευτέρ' ἡγείται πατήρ | Ζεὺς· ἡ γὰρ εὐσέβεια συνθήσκει βροτοῖς. Wecklein reads ἄριστον αἶνον δι' εὐσέβειαν, Nauck, ἄριστα τὰν σὰν δι' εὐσέβειαν.

1089 foll. Enter Orestes and Pylades, with attendants, as the ἀνδρες Φωκίων τεταγμένοι of supr. 759. The urn is carried, not by Orestes, as might be expected from supr. 54, but by one of the attendants (infr. 1123).

1101. ὥκηκεν] 'Hath his abode.' The perfect tense ironically suggests the supposed permanence of Aegisthus' rule.

1104. ποθεινὴν] 'Wishful,' i. e. with desire to see them. It is a courteous phrase, for which cp. Shak. Mids. N. D. 1. 1, 'With duty and desire we follow you,'—but may have suggested to the spectators Orestes longing for his home and Electra's longing for him. For the active use of ποθεινός, cp. Eur. Phoen. 1737, ποθεινὰ δάκρυα.



- ΧΟ. ἥδ', εἰ τὸν ἀγχιστόν γε κηρύσσειν χρεών. 1105
- ΟΡ. ἴθ', ὦ γύναι, δήλωσον εἰσελθοῦς' ὅτι  
Φωκῆς ματεύουσ' ἄνδρες Αἰγισθόν τινες.
- ΗΛ. οἴμοι τάλαιν', οὐ δὴ ποθ' ἧς ἠκούσαμεν  
φῆμης φέροντες ἐμφανῇ τεκμήρια;
- ΟΡ. οὐκ οἶδα τὴν σὴν κληδόν'. ἀλλὰ μοι γέρων 1110  
ἐφείτ' Ὀρέστου Στρόφιος ἀγγεῖλαι πέρι.
- ΗΛ. τί δ' ἔστιν, ὦ ξέν'; ὥς μ' ὑπέρχεται φόβος.
- ΟΡ. φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῇ  
τεύχει θανόντος, ὥς ὄρας, κομίζομεν.
- ΗΛ. οἱ γὰρ τάλαινα, τοῦτ' ἐκείν' ἤδη σαφές. 1115  
πρόχειρον ἄχθος, ὥς ἔοικε, δέρκομαι.
- ΟΡ. εἴπερ τι κλαίεις τῶν Ὀρεστείων κακῶν,  
τόδ' ἄγγος ἴσθι σῶμα τοῦκείνου στέγον.
- ΗΛ. ὦ ξεῖνε, δός νυν πρὸς θεῶν, εἴπερ τόδε 1120  
κέκευθεν αὐτὸν τεῦχος, εἰς χεῖρας λαβεῖν,  
ὅπως ἐμαυτὴν καὶ γένος τὸ πᾶν ὁμοῦ  
ξὺν τῇδε κλαύσω κάποδύρωμαι σποδῶ.
- ΟΡ. δόθ' ἥτις ἐστὶ προσφέροντες· οὐ γὰρ ὥς  
ἐν δυσμενείᾳ γ' οὐς' ἐπαιτεῖται τάδε,  
ἀλλ' ἡ φίλων τις, ἡ πρὸς αἵματος φύσιν. 1125

1107. ματεύουσ'] μα . στεύνουσ' L. ματεύουσ' A. μαστεύουσ' ΓL<sup>2</sup> Pal. 1111.  
Στρόφιος] στροφίος L. 1115. οἱ γὰρ] οἱ ἐγὼ LA Pal. Vat. ac. 1119. δός νυν]  
δὸς νῦν LA Pal. 1124. ἐπαιτεῖται τάδε] ἐπαιτεῖ τόδε L. ἐπαιτεῖται τάδε AC<sup>7</sup>.

1105. τὸν ἀγχιστόν] 'Nearest,' i.e. as daughter to the Queen. But the word is calculated to move Orestes, to whom Electra is indeed *nearest*. The masculine gives generality. Cp. *supr.* 1026, and note.

1110. οὐκ οἶδα .. κληδόν'] 'I know not what report you speak of.' Orestes must seem ignorant of the coming of the Paedagogus, who professed to have been sent by Phanoteus, and had therefore nothing to do with Strophius, from whom Orestes is supposed to come. The evidence appears to flow through two channels, which are independent of each other.

1115. Some editors punctuate after *ἐκείνο*, some do not punctuate at all

between *τοῦτ'* .. *ἄχθος*. The pause at *σαφές* seems on the whole most probable. 'Ah! here is that we heard of now made clear. I see the burden ready (as it would seem) to my hand.'

1116. *πρόχειρον* may either mean (1) 'Before my hand,' i.e. ready to be taken up; or (2) 'Held in the hand' of another.'

1117. *π. . τῶν Ὀρεστείων κακῶν*] The *litotes* suggests not only his death, but the ruin of his house. Cp. II. 1121, 2.

1123, 4. οὐ γὰρ . . οὐς'] The form of expression may be simply occasioned by antithesis. But friends of Strophius might have reason to suspect those about Aegisthus of being unfriendly to Orestes.

1125. *ἡ . . φύσιν*] 'Or of his natural



- ΗΛ. ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοὶ [29 a.  
 ψυχῆς Ὀρέστου λοιπόν, ὥς \*σ' ἀπ' ἐλπίδων  
 οὐχ ὥνπερ ἐξέπεμπον εἰσεδεξάμην.  
 νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν  
 δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ. 1130  
 ὥς ὦφελον πάροιθεν ἐκλιπεῖν βίον,  
 πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν  
 κλέψασα ταῖνδε κἀνασώσασθαι φόνου·  
 ὅπως θανὼν ἔκτισο τῇ τόθ' ἡμέρα,  
 τύμβου πατρῶου κοινὸν εἰληχὼς μέρος. 1135  
 νῦν δ' ἐκτὸς οἴκων κἀπὶ γῆς ἄλλης φυγὰς  
 κακῶς ἀπώλου, σῆς κασιγνήτης δίχα·  
 κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐγὼ  
 λουτροῖς σ' ἐκόσμησ' οὔτε παμφλέκτου πυρὸς  
 ἀνειλόμην, ὥς εἰκός, ἄθλιον βάρος. 1140  
 ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας

1127. σ'] om. MSS. add Brunck. 1128. ἐξέπεμπον] εἰσέπεμπον LL<sup>2</sup>. ἐξέ-  
 πεμπον C<sup>6</sup>A. 1131. ὦφελον] ὠφελος L Vat. a M<sup>o</sup>V<sup>3c</sup>. ὠφελον C<sup>6</sup>A ΓVV<sup>4</sup>MM<sup>2</sup> Vat.  
 c pr. V<sup>3</sup> pr. L<sup>2</sup>. γρ. ὠφελος Γ. ὠφελον Pal. 1132. ἐκπέμψαι] ἐκπέμψαι C<sup>6</sup> or <sup>60</sup>7.  
 1133. κλέψασα] κλεψασα<sup>σα</sup> C<sup>7</sup>. κἀνασώσασθαι] κἀνασώσασθαι C<sup>7</sup>. 1136 κἀπὶ]  
 κἀπὸ L. κἀπὶ C<sup>6</sup>. 1137. κακῶς] κακῶ L. κακῶς C<sup>2</sup>. 1139. σ'] om. L.  
 add L<sup>2</sup>. πυρὸς] πρ. σ L. πυρὸς C<sup>2</sup> or <sup>2</sup>. 1141. ξέναισι] ξένησι LFL<sup>2</sup>. ξέναισι A.

kin.' For πρὸς αἵματος, cp. Aj. 1305, τοὺς πρὸς αἵματος, and for φύσιν, see Essay on L. § 17. p. 25. 4, and cp. supr. 325.

1126-8. 'O sole memorial and relic of the living Orestes, dearest of mankind to me, how far otherwise than I had hoped do I receive thee! with thoughts how different from those with which I sent thee forth!' By a confusion to which double negatives are liable (Essay on L. § 29. p. 49), the negative implied in ἀπό is first expanded in a negative sense, and then ἀπό is resumed with ὥνπερ in a different (positive) sense. For a negative similarly ignored in the relative clause, cp. Ant. 1064-7, κάτισθι, μὴ πολλοὺς . . τελῶν | ἐν οἴσι, κ.τ.λ. Wecklein in l. 1128 reads οὐχ ὥνπερ with an inferior MS. 'How contrary to my hopes I receive—not him whom I sent forth.'

1130. λαμπρόν] 'Bright,' i.e. full of promise. Cp. supr. 685, εἰσῆλθε λαμπρός.

ἐγὼ has a pathetic, not a logical emphasis, and reminds the spectator that Electra's action at the critical moment was the saving of her father's house. Cp. supr. 12.

1131. The v. r. ὥς ὠφελος (suggested by 1134) is far inferior to ὥς ὠφελον. The struggle of the intervening years now seems worse than vain.

1139. 40. οὔτε . . βάρος] 'Nor took up, as I should have done, from the all-consuming fire, the miserable remains.' See E. on L. § 8. p. 11. For βάρος, cp. Aesch. Ag. 442, βαρὺ ψῆγμα. παμφλέκτου suggests that the fire has done its utmost. Cp. Od. 11. 220, ἰ, ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰδομένοιο | δαμνῶ, ἐπεὶ κε πρῶτα λίην λεύκ' ὅσπερ θυμός. See Essay on L. § 53. p. 98.

σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει.

οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς  
 ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ  
 πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε 1145  
 μητρὸς σύ γ' ἦσθα μᾶλλον ἢ κάμου φίλος,  
 οὐθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός,  
 ἐγὼ δ' ἀδελφῇ σοὶ προσηυδώμην ἀεί.  
 νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ  
 θανόντι σὺν σοί. πάντα γὰρ συναρπάσας 1150  
 θύελλ' ὅπως βέβηκας. οἴχεται πατήρ·  
 τέθνηκ' ἐγὼ σοι· φροῦδος αὐτὸς εἶ θανών·  
 γελῶσι δ' ἐχθροί· μαίνεται δ' ὑφ' ἡδονῆς  
 μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺ πολλάκις  
 φήμας λάθρα προὔπεμψες ὥς φανούμενος 1155  
 τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχῆς  
 δαίμων ὁ σὸς τε κάμὸς ἐξαφείλετο,  
 ὅς σ' ᾧδέ μοι προὔπεμψεν, ἀντὶ φιλάτης  
 μορφῆς σποδὸν τε καὶ σκιὰν ἀνωφελῇ.

1148. σοί] σοὶ L. σοὶ AM<sup>2</sup>. σὴ VI<sup>2</sup>. σοὶ M. προσηυδώμην] προσηυδόμην  
 LG Pal. προσηυδόμην C<sup>6</sup>AL<sup>2</sup>. 1157. ἐξαφείλετο] ἐξαφείλατο LG. ἐξαφείλετο  
 C<sup>6</sup>. 1158. φιλάτης] φιλάτου L. 1159. σποδὸν] σπονδόν L.

1143 foll. She now goes back in memory to the happier time before the death of Agamemnon.

1143, 4. τῆς ἐμῆς . . ἀνωφελήτου] 'The care which of old I spent on thee—in vain!' τροφή is active here, as in Eur. Tro. 1187, αἶτ' ἐμαὶ τροφαί.

1145, 6. οὔτε . . φίλος] 'For never wast thou bound to thy mother by such close ties as thou wast to me.' φίλος implies reciprocal affection. Clytemnestra was already alienated from Agamemnon's offspring in those early days. καί marks the stress on ἐμοῦ. Cp. O. T. 94, ἡ καὶ τῆς ἐμῆς, κ.τ.λ.

1147. 'And I was more thy nurse than the domestics were.' A natural picture of the fondness of an elder sister for a little brother.

1148. (1) 'And thou didst ever call me "sister."' Or (2) 'And the sister of Orestes was the name by which I

was ever called,' i.e. I was the one sister who was specially connected with thee. At this word, as Wecklein observes, all doubt is removed from the mind of Orestes.

1152. τέθνηκ' ἐγὼ σοι] 'I am dead because of thee,' or 'Thou hast been the death of me.' Cp. supr. 808, ὥς μ' ἀπώλεσας θανάῳ: Eur. Androm. 334, τέθνηκα τῇ σῇ θυγατρὶ καὶ μ' ἀπώλεσε. E. on L. § 13. p. 20.

1154-6. ἧς is governed first by φήμας, = περὶ ἧς, and is then placed in a more definite construction with τιμωρός. Essay on L. § 9. p. 13. 3.

1158. προὔπεμψεν] The same word (l. 1155) is repeated in a different connection. See Essay on L. § 44. pp. 83, 84.

1159. καὶ σκιὰν ἀνωφελῇ] 'And a vain shadow of thee;' i.e. the remembrance of him revived by the sight of

οἷμοι μοι.

1160

ὦ δέμας οἰκτρὸν.

φεῦ φεῦ.

ὦ δεινοτάτας,

οἷμοι μοι,

πεμφθεῖς κελεύθους, φίλταθ', ὥς μ' ἀπώλεσας·  
ἀπώλεσας δῆτ', ὦ κασίγνητον κάρα.

τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος,  
τὴν μηδὲν εἰς τὸ μηδέν, ὥς σὺν σοὶ κάτω  
ναίω τὸ λοιπόν. καὶ γὰρ ἡνίκ' ἦσθ' ἄνω,  
ξὺν σοὶ μετείχον τῶν ἴσων· καὶ νῦν ποθῶ  
τοῦ σοῦ θανοῦσα μάπολείπessθαι τάφου.

1165

τοὺς γὰρ θανόντας οὐχ ὀρῶ λυπουμενούς.

1170

ΧΟ. θνητοῦ πέφυκας πατρός, 'Ηλέκτρα, φρόνει·  
θνητὸς δ' 'Ορέστης· ὥστε μὴ λίαν στένε.  
πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.

ΟΡ. φεῦ φεῦ. τί λέξω; ποῖ λόγων ἀμηχάνων

[29 b.

ἔλθω; κρατεῖν γὰρ οὐκέτι γλώσσης σθένω.

1175

1160, 62. οἷμοι μοι] οἷ μοι μοί L. οἷμοι μοι μοί L.

1163. κελεύθους] κελεύθου L.A. κελεύ-

θους C<sup>1</sup>. 1168. μετείχον] κατεῖχον L.

μετείχον C<sup>6</sup>.

1169. μάπολείπessθαι]

μὴ ἀπολείπessθαι L. μὴ πολείπessθαι A Vat. ac. μὴ ἔξαπολείπessθαι L<sup>2</sup> Pal. μὴ

ἐκλείπessθαι Γ. 1175. γλώσσης] γνώσσης L. γλώσσης C<sup>1</sup>. γνώμης ΓL<sup>2</sup> Pal.

the urn, an imagination which brought no help with it.

1160-2. For this short lyric (anapaestic) outburst, cp. especially Trach. 1085, 6, ἄναξ 'Αἰδῶ, κ.τ.λ.

1161. ὦ δέμας οἰκτρὸν] 'Poor form!' She sees in imagination the mangled body of Orestes: supr. 756.

1162, 3. δεινοτάτας . . κελεύθους] 'Sent on a terrible journey;' i.e. dismissed from life by a calamitous death. Cp. Trach. 874, 5, βέβηκε Δράνεια τὴν πανυστάτην | ὁδὸν ἀπασῶν ἐξ ἀκινήτου ποδός. Others explain this of the bringing of the ashes from Phocis to Argos.

1164. Still gazing at the urn, she calls her brother by the most endearing name: Ant. 899, 915.

1169. 'To die and share thy burial.'

1170. She contrasts the tranquillity

of the lifeless ashes before her with her own sorrow.

1171-3. Unable to give real consolation, the Chorus fall back on the common-place 'that loss is common to the race.' Cp. O. T. 1319, 20, and note.

For a speech of three lines in a similar position, cp. Aj. 784-6.

1174 foll. Orestes is overcome by compassion in witnessing Electra's grief for him, and, contrary to his first intention, now prepares to disclose himself to her.

1174, 5. ποῖ . . ἔλθω] 'To what words must I have recourse, when I know not what to say?' Cp. Phil. 897-9, N. οὐκ οἶδ' ὅποι χρὴ τάπορον τρέπειν ἔπος. Φ. ἀπορεῖς δὲ τοῦ σὺ; μὴ λέγ', ὦ τέκνον, τάδε. N. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.

ΗΛ. τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;

ΟΡ. ἦ σὸν τὸ κλεινὸν εἶδος Ἥλέκτρας τόδε;

ΗΛ. τόδ' ἔστ' ἐκείνο, καὶ μάλ' ἀθλίως ἔχον.

ΟΡ. οἶμοι ταλαίνης ἄρα τῆσδε συμφορᾶς.

ΗΛ. οὐ δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; 1180

ΟΡ. ὦ σῶμ' ἀτίμως καθέως ἐφθαρμένον.

ΗΛ. οὔτοι ποτ' ἄλλην ἢ 'μὲ δυσφημεῖς, ξέने.

ΟΡ. φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

ΗΛ. τί μοι ποτ', ὦ ξέν', ὧδ' ἐπισκοπῶν στένεις;

ΟΡ. ὥς οὐκ ἄρ' ᾔδη τῶν ἐμῶν οὐδὲν κακῶν. 1185

ΗΛ. ἐν τῷ διέγνωνς τοῦτο τῶν εἰρημένων;

ΟΡ. ὀρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.

ΗΛ. καὶ μὴν ὀρᾶς γε παῦρα τῶν ἐμῶν κακῶν.

ΟΡ. καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίω βλέπειν;

ΗΛ. ὀθούνεκέ' εἰμὶ τοῖς φονεῦσι σύντροφος. 1190

ΟΡ. τοῖς τοῦ; πόθεν τοῦτ' ἐξεσήμηνας κακόν;

1177. Ἥλέκτρας] ἡλέκτρα LG. ἡλέκτρας C<sup>a</sup>AL<sup>2</sup>. 1180. οὐ<sup>ov</sup>] τί L. τί AGL<sup>2</sup>

Pal. 1184. μοι] (μοι) L. δὴ AGL<sup>2</sup>. 1185. ᾔδη] ᾔδειν LA. ᾔδειν Pal.  
Brunck corr. οὐδέν] ἐγὼ L. οὐδέν C<sup>3</sup> or <sup>4</sup>. 1189. τῶνδ' ἔτ'] τῶνδέτ' LAL<sup>2</sup> Pal.

1191. ἐξεσήμηνας] ἐξεσήμηνες L. ἐξεσήμηνας C<sup>a</sup>A. ἐξεσήμανας L<sup>2</sup>.

1176. Some omit the point after ἄλγος. Cp. *supr.* 316. In that case the pronoun τί is again supposed to be equivalent to *ὃ, τι*.

1179-87. Before revealing himself, Orestes gazes fixedly at Electra, as if to realize by actual observation the depth of her misery, and in doing so utters brief ejaculations, to which she replies amazedly.

1181, 2. 'O ruined form, disowned both of men and gods! *El.* Those inauspicious words of yours, O Stranger, can apply to none but me.'

1183. 'Alas, for thy forlorn and ill-starred life!' For ἀνύμφου, cp. *supr.* 961, 2, πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου | ἄλεκτρα γηράσκουσιν ἀνυμμέναί τε. And for τροφῆς = 'Condition,' cp. O. C. 362, ζητοῦσα τὴν σὴν, ποῦ κατοικοῖς, τροφῆν.

1184. 'Why, I pray thee, Stranger, dost thou thus look steadfastly and groan?'

ἐπισκοπῶν] 'With fixed look,'—as if studying something deeply.

1185. 'How utterly ignorant was I of my own sorrow!'

1186. ἐν τῷ . . τῶν εἰρημένων] 'In what that has been said did you discern this?' τῶν εἰρημένων marks Electra's unconsciousness that it is the sight of herself and her condition, and not any word spoken, that has moved the 'stranger.'

1187. 'In seeing the sight of thee clothed with many sorrows.' Perhaps a reminiscence of Aesch. Cho. 16-18, καὶ γὰρ Ἥλέκτραν δοκῶ | στείχειν ἀδελφὴν τὴν ἐμὴν πένθει λυγρῷ | πρέπουσαν. Cp. Eur. Suppl. 1056, πένθιμος πρέπει δρᾶν.

1191. πόθεν . . κακόν] Orestes, still maintaining his disguise, professes amazement at the sudden mention of a murder. 'In what quarter can have arisen the mischief you thus make known to me?' i.e. What crime is this, with the knowledge of which you seem so familiar? (Not, 'By whom perpetrated?' with which the answer of Electra does not correspond.)



- ΗΛ. τοῖς πατρός. εἴτα τοῖσδε δουλεύω βίᾳ.  
 ΟΡ. τίς γάρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν;  
 ΗΛ. μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἐξισοῖ.  
 ΟΡ. τί δρῶσα; πότερα χερσίν, ἣ λύμῃ βίου; 1195  
 ΗΛ. καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.  
 ΟΡ. οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα;  
 ΗΛ. οὐ δῆθ'· ὅς ἦν γάρ μοι σὺ προϋθηκας σποδόν.  
 ΟΡ. ᾧ δύσποτμ', ὥς ὀρῶν σ' ἐποικτεῖρω πάλαι.  
 ΗΛ. μόνος βροτῶν νυν ἴσθ' ἐποικτεῖρας ποτέ. 1200  
 ΟΡ. μόνος γὰρ ἤκω τοῖς ἴσοις ἀλγῶν κακοῖς.  
 ΗΛ. οὐ δὴ ποθ' ἡμῖν ξυγγενὴς ἦκεις ποθέν;  
 ΟΡ. ἐγὼ φράσαιμ' ἄν, εἰ τὸ τῶνδ' εὖνουν πάρα.  
 ΗΛ. ἀλλ' ἐστὶν εὖνουν, ὥστε πρὸς πιστὰς ἐρεῖς.  
 ΟΡ. μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθης. 1205  
 ΗΛ. μὴ δῆτα πρὸς θεῶν τοῦτό μ' ἐργάσῃ, ξένε.  
 ΟΡ. πείθου λέγοντι κούχ ἁμαρτήσῃ ποτέ.  
 ΗΛ. μή, πρὸς γενεῖον, μὴ 'ξέλῃ τὰ φίλτατα.  
 ΟΡ. οὐ φημ' ἑάσειν.

1193. γάρ σ'] γάρ LG. γάρ σ' C<sup>6</sup>. ἀνάγκη] ἀνάγκη LAL<sup>2</sup>. τῇδε] gl. εἰς τοῦτο C<sup>2</sup>. 1196. πᾶσιν] πᾶσι L Pal. πᾶσιν AC<sup>7</sup>. 1197. οὐδ' ὁ] οὐθ' ὁ L. 1198. δῆθ' δῆτ' L. δῆθ' C<sup>2</sup> or <sup>3</sup>. προϋθηκας] προϋθηκα L. προϋθηκας C<sup>2</sup> AGL<sup>2</sup>. 1200. νυν] νῦν LA Pal. 1201. τοῖς ἴσοις] τοῖσι σοῖς C<sup>2</sup> AGL<sup>2</sup> M Vat. c V. τοῖς σοῖς Vat. a. τοῖς σοῖς M<sup>2</sup>.

1193. Either (1) 'Who drives you into this bondage?' the dative being equivalent to εἰς with the acc.; cp. ἀχρεῖ προτραπέσθαι. Or (2) 'Who thus compels you?'—ἀνάγκη, instr. dat. The former (1) is best. See Essay on L. § 11. p. 18, 3.

1194. οὐδὲν ἐξισοῖ=οὐδὲν ποιεῖ ἴσον: οὐδὲν, cogn. acc.

1195. χερσίν, ἣ λύμῃ βίου] 'By violence, or oppression?'

1198. ὅς ἦν] Cp. supr. 847. σποδόν] Sc. (1) τούτου, or (2) τοῦτον.

1200. μόνος . . ποτέ] i.e. οὐδεὶς ποτε ἄλλος ἐπώκτειρεν.

1201. (1) 'I am the only one who brings with him a feeling of the same misfortunes.' τοῖς ἴσοις, like τῶν ἴσων, supr. 1168, implies rather 'identity' than 'equality.' Orestes does not mean that

his personal sufferings have been like Electra's, but first that in the essential point, viz. that their father has been murdered and is unavenged, they share equally in the same sorrow, and also that her sorrows are felt by him as his own. Cp. Aesch. Cho. 222, 3, ΗΛ. ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις. ΟΡ. κὰν τοῖς ἐμοῖς ἄρ', εἴπερ ἐν γε τοῖσι σοῖς (ubi τοῖς ἴσοις M. pr.). This parallel favours the other reading here, (2) τοῖσι σοῖς, which, as Prof. Paley argues, gives a simpler meaning, and may also be thought more pathetic. But it is less in keeping with the subtle gradations of this recognition-scene.

1206. μὴ . . τοῦτό μ' ἐργάσῃ] Orestes has reached forth his hand to take the urn from her.

1209. Orestes again offers to take away the urn.

- ΗΛ. ὦ τάλαιν' ἐγὼ σέθεν,  
'Ορέστα, τῆς σῆς εἰ στερήσομαι ταφῆς. 1210
- ΟΡ. εὖφημα φώνει' πρὸς δίκης γὰρ οὐ στένεις.
- ΗΛ. πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω;
- ΟΡ. οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν.
- ΗΛ. οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος;
- ΟΡ. ἄτιμος οὐδενὸς σύ' τοῦτο δ' οὐχὶ σόν. 1215
- ΗΛ. εἶπερ γ' 'Ορέστου σῶμα βαστάζω τόδε.
- ΟΡ. ἀλλ' οὐκ 'Ορέστου, πλὴν λόγῳ γ' ἡσκημένον.
- ΗΛ. ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπῶρου τάφος;
- ΟΡ. οὐκ ἔστι' τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.
- ΗΛ. πῶς εἶπας, ὦ παῖ;
- ΟΡ. ψεῦδος οὐδὲν ὦν λέγω. [30 a.
- ΗΛ. ἦ ζῆ γὰρ ἀνὴρ;
- ΟΡ. εἶπερ ἔμψυχός γ' ἐγώ. 1221
- ΗΛ. ἦ γὰρ σὺ κείνος;
- ΟΡ. τήνδε προσβλέψασά μου  
σφραγίδα πατρὸς ἔκμαθ' εἰ σαφῇ λέγω.
- ΗΛ. ὦ φίλτατον φῶς.
- ΟΡ. φίλτατον, συμμαρτυρῶ.
- ΗΛ. ὦ φθέγμ', ἀφίκου;
- ΟΡ. μηκέτ' ἄλλοθεν πύθῃ. 1225

1215, 16. lines ἀλλ' ἐμὸν add C<sup>7</sup>.  
C<sup>2</sup> or <sup>3</sup>. 1217. οὐκ] κ from γ' C<sup>2</sup> or <sup>3</sup>.  
ἀνὴρ] ἀνὴρ LA Pal.

1216. βαστάζω] βαστάσω L. βαστάζω  
1219. ἔστιν] ἔστι L. Pal. 1221.  
1225. πύθῃ] (ψ)ύθῃ or (φ)ύθῃ L. πύθῃ C<sup>3</sup>.

ὦ... σέθεν] Cp. especially Trach. 972, ὦ μοι ἐγὼ σοῦ μέλεος.

1211. εὖφημα φώνει] 'Speak no such ill-omened words,'—as to mention a tomb in connection with the living; infr. 1219.

1213, 14. The language by which Orestes tries to undeceive his sister is so worded as to seem cruel to her, as if she were unworthy to hold her brother's urn.

1215. οὐδενός] The pronoun (masc.) has a strong pathetic emphasis. 'Dis-honoured in no way!' See Essay on L. § 22. p. 36 fin.

1218. At this point Electra is more than ever forlorn. But at the word ζῶντος in 1219 a ray of hope strikes her in spite of herself.

1220. ὦ παῖ;] Electra's bewilderment, and the contrast of appearance and fact, are equally marked by her thus artlessly addressing the Stranger as if he were her younger brother. Cp. O. T. 1030; Aj. 339, and notes.

1223, 4. There is a pause here, during which Electra examines the seal.

1225. ὦ φθέγμ'] Essay on L. § 50. p. 94.



γοναὶ σωμάτων ἐμοὶ φιλτάτων,  
ἐμόλετ' ἀρτίως,  
ἐφεύρετ', ἤλθετ', εἶδεθ' οὖς ἐχρήζετε.

1235

ΟΡ. πάρεσμεν' ἀλλὰ σίγ' ἔχουσα πρόσμενε.

ΗΛ, τί δ' ἔστιν;

ΟΡ. σιγᾶν ἄμεινον, μή τις ἔνδοθεν κλύη.

ΗΛ. ἀλλ' οὐ τὰν Ἄρτεμιν τὰν αἰὲν ἀδμήταν

τόδε μὲν οὐ ποτ' ἀξιόσω τρέσαι

1240

περισσὸν ἄχθος ἔνδον

γυναικῶν ὃν αἰεί.

ΟΡ. ὄρα γε μὲν δὴ καὶ γυναῖξιν ὡς Ἀρης  
ἐνεσθιν· εὖ δ' ἐξοισθα πειραθεῖσά που.

ΗΛ. \*ὅτοτοτοῖ ὅττοτοῖ.

1245

ἀνέφελον ἐπέβαλες οὐ ποτε καταλύσιμον,

1233. 2nd γοῦαἰ om. LG add C<sup>6</sup>AL<sup>2</sup>.

1237. ἐστιν] ἐστι L Pal. ἐστιν C<sup>6</sup>A.

1238. ἀλλ' οὐ τὰν] ἀλλ' οὐ μὰ τὰν L<sup>2</sup>. ἀλλ' οὐ τὰν Γ.

1245. \*ὁτοτοτοῖ om.

MSS.

1246. ἐπέβαλες] 2nd ε from ι L. ὑπέβαλες Vat. a.

$\frac{1}{2}u - \frac{1}{2}u - u \frac{1}{2}u - u -$

40-

U'U-U'U-U'U

۷۱۷

5' - - - - -

$\frac{1}{2} - \frac{1}{2} - \frac{1}{2} - \frac{1}{2}$

1 2 3 4 5 6

1232, 3. γοναὶ . . φιλάτων] 'Offspring of one most dear to me;' i.e. of Agamemnon. Poetical plural. E. on L. § 20. p. 30.

1234, 5. For the aorists, see Essay on L. § 32. p. 55, and for the feeling in οὗς ἐχρηζετε, cp. O. T. 1274, οὗς δ' ἐχρηζεν οὐ γνωσσοίατο.

1236. 'We are here. Only abide the event in silence.' In *πάρεσμεν* Orestes probably includes Pylades, but not necessarily. Cp. the doubt in Trach. 390.

1239. This line as in L, which is followed in the text, has an iambic rhythm which in so far corresponds to 1260. In a passage of so much wildness there

may have been a special motive for using long syllables in the strophe where in the antistrophe the iambs are 'pure.' Wecklein reads in στρ., *μὰ τὰν Ἀρτεμιν | τὰν ἀδμήτ' ἀεί, and in ἀντ., τίς οὖν ἄξιον | σοῦ γε περηνότος;*

1240-2. τῶδε . . ἀέλ' 'Never will I account as worthy of my fear this unprofitable burden of womankind that never stirs abroad.' Electra does not remember that she is a woman. She is one with Orestes, who is come to vindicate the *man*. She might say with Athena in the Eumenides 738, *κάρτα δ' εἰμὶ τοῦ πατρὸς*. Orestes reminds her that Clytemnestra is not an enemy to be despised.

1246, 7. 'Thou hast brought to my remembrance the undisguised horror of our situation, not to be forgotten or undone.' For ἐπιβάλες, cp. Thuc. 8. 108, καὶ ἄλλα ἐπιβάλλοντος αὐτοῦ ἅ φέρειν οὐκ ἤδυναντο. The figure seems to be that of laying on (or adding to) a burden. Cp. O. C. 1730, τί τόδ' ἐπέπληξας; λησόμενον is literally, 'That will not forget.' See Essay on L. § 30. p. 51 a.



οὐδέ ποτε λησόμενον, ἀμέτερον

οἶον ἔφυ κακόν.

1250

ΟΡ. ἔξοιδα καὶ ταύτ'· ἀλλ' ὅταν παρουσία  
φράξῃ, τότ' ἔργων τῶνδε μεμνήσθαι χρεών.

ΗΛ. ἀντ. ὁ πᾶς ἐμοὶ

ὁ πᾶς ἂν πρόποι παρὼν ἐννέπειν

τάδε δίκαι χρόνος.

1255

μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.

ΟΡ. ξύμφημι κἀγώ. τοιγαροῦν σῶζου τόδε.

ΗΛ. τί δρῶσα;

ΟΡ. οὐ μὴ 'στι καιρὸς μὴ μακρὰν βούλου λέγειν.

ΗΛ. τίς οὖν ἂν ἀξίαν γε σοῦ πεφηνότος

1260

μεταβάλοιτ' ἂν ᾧδε σιγὰν λόγων;

ἐπεὶ σε νῦν ἀφράστως

ἀέλπτως τ' ἐσείδον.

ΟΡ. τότ' εἶδες, ὅτε θεοὶ μ' \*ἐπώτρυναν μολεῖν.

. . . . .

[30 b.

ΗΛ. ἔφρασας ὑπερτέραν

1265

1255. τάδε δίκαι] τάδε δίκαια LATL<sup>2</sup>. γρ. τάδε δίκαι C<sup>2</sup>. 1256. ἔσχον] ἔχων L.  
ἔσχον C<sup>5</sup>. ἔχω Γ. 1260. ἂν] om. LFM<sup>2</sup>. add C<sup>1</sup>AL<sup>2</sup>. ἂν οὖν M Vat. ac V.  
1264. \*ἐπώτρυναν] ᾧτρυναν MSS. Brunck corr.

1251. ἔξοιδα καὶ ταύτ'] 'Even so, I know it.' For καί, which has been rejected, see Essay on L. § 25. p. 42. παῖ, which has been substituted for it, is inappropriate, as addressed by a younger person to an elder.

ὅταν παρουσία|φράξῃ] i.e. 'Not now, but when their presence brings to mind their guilt.' Orestes is striving to recall Electra from feeling to action. For the personification of the abstract word, cp. supr. 39, ὅταν σε καιρὸς εἰσάγῃ.

1253. 4. ὁ πᾶς . . χρόνος] 'All time alike, all time will justly suit to tell of that, as if it were present now.' Electra goes off upon the word παρουσία. Orestes had urged her to wait until the presence of Clytemnestra made it fitting to remember what she had done. Electra answers in effect, 'She and her deeds are ever present with me.' But in the refining manner of Sophocles this is

otherwise expressed:—'All time alike for that purpose is present time to me.'

1255. 'Hardly have I now obtained a moment's freedom of speech.' This confirms what has been said,—that the pressure of persecution is constant,—and also pleads a reason for continuing to speak. 'Having this rare liberty, I ought to use it.'

1260, 1. Schol. τίς ἂν σοῦ φανέντος δικαίως ἔλοιτο ἀντὶ λόγων σιωπῆν; i.e. ἀξίαν is predicative, and has the force of an adverb. Essay on L. § 23. p. 38, 1.

1262. ὧδε] 'As thou biddest me do.' So Paley. Wecklein renders, 'In such circumstances.'

1265. Electra has not yet heard of the oracle. She has nursed her one idea in solitude. And now she has not only her brother at her side, but learns that he is sent by a god. This re-

τὰς πάρος ἔτι χάριτος, εἴ σε θεὸς \*ἐπόρισεν  
ἀμέτερα πρὸς μέλαθρα, δαιμόνιον  
αὐτὸ τίθημ' ἐγώ.

1270

OP. τὰ μὲν σ' ὀκνῶ χαίρουσαν εἰργάθειν, τὰ δὲ  
δέδοικα λίαν ἡδονῇ νικωμένην.

ΗΛ. ἐπ. ἰὼ χρόνῳ μακρῷ φιλτάταν  
ὁδὸν ἐπαξιώσας ὧδέ μοι φανῆναι,  
μή τί με, πολύπονον ὧδ' ἰδῶν

1275

OP. τί μὴ ποιήσω;

ΗΛ. μή μ' ἀποστερήσης  
τῶν σῶν προσώπων ἀδονὰν μεθέσθαι.

OP. ἦ κάρτα κὰν ἄλλοισι θυμοίμην ἰδῶν.

ΗΛ. ξυναινείς;

OP. τί \*μὴν οὔ;

1280

ΗΛ. ὦ φίλαι, ἔκλυον ἂν ἐγὼ οὐδ' ἂν ἥλπισ' αὐδάν.  
ἔσχον ὄργαν  
ἄναυδον οὐδὲ σὺν βοᾷ κλύουσα,

1267. \*ἐπόρισεν] ἐπόρσεν L. ἐπῶρσεν C<sup>1</sup>-AL<sup>2</sup> Pal. Vat. ac VV<sup>3</sup>. ἐπῶρ . σεν  
M<sup>2</sup>. ἐπῶσεν Γ. Dind. corr. 1268. ἀμέτερα] ἀμέτρα or ἀμτερα L. ἀμέτερα C<sup>1</sup>.

1275. πολύπονον ὧδ' ἰδῶν] πολύστονον ὧδ' ἰδῶν γρ. ὧδ' ἰδῶν (i from ει) C<sup>1</sup>. πολύ-  
στονον AFL<sup>2</sup>. 1277. ἀδονάν] ἡδονὰν L. ἡδονῇ Pal. 1280. \*μὴν] μὴ  
MSS. Seidler corr. 1281. ἂν] ἂν L Pal. ἂν Schol. ἂν AFL<sup>2</sup>.

doubles her joy, which is not the less striking for being simply expressed,—  
δαιμόνιον αὐτὸ τίθημ' ἐγώ.

1266. \*ἐπόρισεν] Paley quotes O. C. 1458, πῶς ἂν . . δεῦρο Θησεία πόροι; The MS. reading ἐπῶρσεν is possible.

1276, 7. In speaking 1271, 2, Orestes has turned aside, as if debating with himself how to calm Electra. At this her over-wrought affection takes alarm, lest for a moment she should lose the brightness of his countenance. μεθέσθαι (sc. τὸ ἐμὲ μ.) is expegegetic infinitive.

1278. κὰν ἄλλοισι] 'Even as the act of another,'—i.e. how much less am I likely myself to do it? καί points the *à fortiori* argument.

1280. τί \*μὴν οὔ] The correction is supported by Eur. Rhes. 706.

1281. Reassured as to the main point, Electra turns to her companions, and relieves her overcharged feelings

by speaking to them of the contrast between the present and the immediate past, when she had heard the false tidings of her brother's death. The rhythm of these lines is somewhat broken. But it is not necessary with some editors to suppose that words have been lost. 'O friends, I heard a sound which I could never have thought to hear. I restrained my emotion at hearing it, in speechless silence.' αὐδάν is rightly explained by the Scholiast of the tidings of Orestes' death. Perhaps οὐδὰμ' should be read for οὐδ' ἂν,—'Which I had never thought to hear.' (Wecklein reads, ὦ φίλ', ἀνίκε' ἔκλυον ἂν | ἐγὼ οὐδ' ἂν ἥλπισ' αὐδάν, | ἔσχον ὄργαν ἄναυδον | οὐδὲ σὺν βοᾷ, τάλαινα,—'Dear one, when first I heard the news I could not have hoped to hear'—that thou wast alive—'I had a voiceless emotion with no outcry'.')

τάλαινα.

5 νῦν δ' ἔχω σε· προῦφάνης δὲ 1285  
 φιλτάταν ἔχων πρόσοψιν,  
 ἄς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαθοίμαν.

OP. τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,  
 καὶ μήτε μήτηρ ὥς κακὴ δίδασκέ με  
 μήθ' ὥς πατρώαν κτῆσιν Αἰγισθος δόμων 1290  
 ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.  
 χρόνου γὰρ ἄν σοι καιρὸν ἐξείργοι λόγος.  
 ἃ δ' ἀρμόσει μοι τῷ παρόντι νῦν χρόνῳ  
 σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι  
 γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ. 1295

οὕτω δ' ὅπως μήτηρ σε μὴ 'πιγνώσεται  
 παιδρῷ προσώπῳ νῶν ἐπελθόντων δόμους·  
 ἀλλ' ὥς ἐπ' ἄτῃ τῇ μάτην λελεγμένη  
 στέναξ'· ὅταν γὰρ εὐτυχήσωμεν, τότε  
 χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως. 1300

ΗΛ. ἀλλ', ὦ κασίγνηθ', ὧδ' ὅπως καὶ σοὶ φίλον  
 καὶ τούμῳν ἔσται τῇδ'· ἐπεὶ τὰς ἡδονὰς  
 πρὸς σοῦ λαβοῦσα κούκ ἐμὰς ἐκτησάμην.

1296. οὕτω] οὕτως MSS.

1297. ἐπελθόντων] ἐπελθόντων LG. ἐπελθόντων<sup>οι</sup>

C<sup>2</sup> or <sup>3</sup>. ἐπελθόντων AL<sup>2</sup>.  
 λελεγμένη AL<sup>2</sup>. λεγομένη Γ.

1298. λελεγμένη] δεδειγμένη L. δεδειγμένη C<sup>6</sup>.

1287. As in O. C. 1702, 3 (where see note), the time of misery is continued in memory.

1288. This line has been supposed to contain a criticism of the Choëphori, where so much time is spent in the preliminaries of the assassination. But this is surely unnecessary, and without parallel in Sophocles, whose practice in this and other respects is not to be inferred from that of Euripides (Phoen. 751, 2, alib.).

1291. See Essay on L. § 21. p. 32, I.

1292. 'For such recital might prevent you from seizing the opportune moment.'

1295. 'We shall by our present

enterprize frustrate our enemies in their exultation.' γελῶντας is to be resumed as a supplementary predicate. For παύσομεν without an expressed participle, cp. supr. 796, οὐχ ὅπως σε παύσομεν.

1296. οὕτω δέ] Sc. πρᾶσσε, understood from the general drift of the preceding words.

1296, 7. ὅπως . . δόμους] 'May not detect you by your glad countenance when we (Or. and Pyl.) have come into the house;' i.e. may not find out your secret and perceive the fact. νῶν is gen. absol.

1298. μάτην] 'Falsely.' Cp. supr. 1217, πλὴν λόγῳ γ' ἡσκημένον: 63, λόγῳ μάτην θνήσκοντας: Phil. 345.

κούδ' ἂν σε λυπήσασα δεξαίμην βραχύ  
αὐτὴ μέγ' εὐρεῖν κέρδος· οὐ γὰρ ἂν καλῶς 1305  
\* ὑπηρετοῖην τῷ παρόντι δαίμονι.

ἀλλ' οἶσθα μὲν τάνθ' ἐνδε, πῶς γὰρ οὐ; κλύων  
ὀθούνεκ' Αἰγισθος μὲν οὐ κατὰ στέγας,  
μήτηρ δ' ἐν οἴκοις· ἦν σὺ μὴ δεισῆς ποθ' ὥς  
γέλῳτι τοῦμόν φαιδρὸν ὄψεται κάρα. 1310

μῖσός τε γὰρ παλαιὸν ἐντέτῃκέ μοι,  
κάπεί σ' ἐσεῖδον, οὐ ποτ' ἐκλήξω \* χαρᾶ 1311 a.  
δακρυρροοῦσα. πῶς γὰρ ἂν λήξαιμ' ἐγώ,  
ἥ τις μῖα σε τῇδ' ὁδῷ θανόντα τε  
καὶ ζῶντ' ἐσεῖδον; εἰργασαι δέ μ' ἄσκοπα· 1315

ᾧστ' εἰ πατήρ μοι ζῶν ἴκοιτο, μηκέτ' ἂν  
τέρας νομίζειν αὐτό, πιστεύειν δ' ὄραν.  
ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὁδόν,  
ἄρχ' αὐτὸς ὥς σοι θυμός. ὥς ἐγὼ μόνη  
οὐκ ἂν δυοῖν ἡμαρτον· ἦ γὰρ ἂν καλῶς 1320  
ἔσωσ' ἐμαντήν, ἣ καλῶς ἀπωλόμην.

† OP. σιγᾶν ἐπήνεσ'· ὥς ἐπ' ἐξόδῳ κλύω

1304. λυπήσασα] from λυπήσας L? δεξαίμην] λεξαίμην L. γρ. βουλοίμην  
βραχύ C<sup>7</sup>. βουλοίμην AMM<sup>2</sup> VV<sup>3</sup>. βουλοίμην L<sup>2</sup>. δεξαίμην Pal. V<sup>4</sup>. γρ. δεξαίμην  
V mg. 1306. \*ὑπηρετοῖην] ὑπηρετοίμην MSS. Elmsl. corr. 1311. τε] om.  
L Pal. add C<sup>6</sup>. 1312. ἐκλήξω] ἐκ(π)λήξω L. \*χαρᾶ] χαρᾶς MSS. Schaefer  
corr. 1313. λήξαιμ' ἐγώ] λήξαιμέν' ᾧ L. λήξαιμ' ἐγώ C<sup>4</sup>. 1315. εἰργασαι]  
αι from ω L. 1318. ἡμῖν] ἡμιν L. ἡμῖν A. ἡμῖν Pal.

1304. δεξαίμην, although not strongly supported by MS. authority, is a better reading than βουλοίμην.

1306. The MS. reading, ὑπηρετοίμην, is upheld by Neue and defended by Mr. Paley as possibly right. The middle voice might be explained as equivalent to the active voice with an ethical dative, such as σοι in supr. 1292. But for a similar corruption, cp. O. T. 840, ἐκπεφυγοῖην (ἐκπεφυγοίμην E).

1307. τάνθ' ἐνδε] 'Things here,'—more lit. 'The news from hence.' Not 'What is to be done next?' (Paley.)

1311. ἐντέτῃκε] Hesych. ἐντέτῃκεν' ἐγκεκόλληται.

1312. χαρᾶ] The MS. reading χαρᾶς is not impossible, but is extremely

improbable, because of the awkward ambiguity between ἐκλήξω χαρᾶς and δακρυρροοῦσα (ὑπὸ) χαρᾶς.

1320. δυοῖν] i. e. δυοῖν θατέρου. Cp. Thuc. 1. 33, μηδὲ δυοῖν φθάσαι ἀμάρτων, ἡ . . ἡ . . . Andoc. p. 4. 11.

1322. 3. σιγᾶν . . χωρὺντος] The Scholiast says, τινὲς τὸν Χορὸν φασὶ λέγειν ταῦτα. And this opinion is adopted by Mr. Paley. The point is doubtful, but there is no reason why Orestes, who is naturally on his guard, should not be the first to perceive an approaching footstep. And the broken line, 1323, as Schndw. observes, is in favour of the MS. reading.

ὥς here is 'since,'—not as in Trach. Eur. Ion 515, 6.



τῶν ἔνδοθεν χωροῦντος.

ΗΛ.

εἴσιτ', ὦ ξένοι,

ἄλλως τε καὶ φέροντες οἷ' ἂν οὔτε τις  
δόμων ἀπώσαιτ' οὔτ' ἂν ἡσθείη λαβών.

1325

ΠΑ.

ὦ πλείστα μῶροι καὶ φρενῶν τητῶμενοι,  
πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,  
ἢ νοῦς ἔνεστιν οὔτις ὑμῖν ἐγγενής,  
ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς  
τοῖσιν μεγίστοις ὄντες οὐ γινώσκετε;  
ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ 'κύρουν ἐγὼ  
πάλαι φυλάσσω, ἦν ἂν ὑμῖν ἐν δόμοις  
τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα·  
νῦν δ' εὐλάβειαν τῶνδε προὔθεμην ἐγώ.  
καὶ νῦν ἀπαλλαχθέντε τῶν μακρῶν λόγων  
καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς  
εἴσω παρέλθεθ', ὥς τὸ μὲν μέλλειν κακὸν  
ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.

1330

1335

ΟΡ. πῶς οὖν ἔχει τάντεῦθεν εἰσιόντι μοι;

ΠΑ. καλῶς· ὑπάρχει γάρ σε μὴ γνῶναί τινα.

1340

1325. ἀπώσαιτ'] ἀπώσεται<sup>αι</sup> LFL<sup>2</sup>. ἀπώσεται<sup>αι</sup> C<sup>6</sup>. ἀπώσαιτ' A. ἡσθείη] ἡσθείη L.  
1328. ἐγγενής] ἐκγενής LL<sup>20</sup>. ἐγγενήσ A. ἐγγενήσ γρ. ἐκγενής Γ. ἐνγενής  
Pal. 1330. γινώσκετε] γινώσκετε LA. 1331. σταθμοῖσι] σταθμοῖσιν L.

1336. ἀπλήστου] ἀπλείστου LA. σὺν χαρᾷ] συγχαρᾷ L. συγχαρᾷ C<sup>2</sup>. 1337.  
μέλλειν] μέλειν LG. μέλλειν A.

1323. Electra, supposing one of the household to be approaching, begins to speak in the ambiguous, ironical vein which she continues when Aegisthus comes, *infr.* 1448-57. It has the effect of relieving her feelings while concealing her thought. She intends to be understood, 'You bear the ashes of Orestes, which will be well received here, although not with joy.' But in her own mind she means, 'The vengeance which Orestes brings shall not be repulsed from hence, nor will it give joy to those within.'

1325. δόμων is ablative genitive with ἀπώσαιτ', but may also be joined with τις as partitive genitive.

1326 *fol.* The action, which has been

suspended by the emotion of Electra, must now be precipitated. Yet her recognition of the Paedagogus (*infr.* 1354-63) breaks the suddenness of the transition.

1331. σταθμοῖσι τοῖσδε] Either (1), 'At the door-post here,' or (2) figuratively, 'Here by the homestead'—as a watch-dog. Cp. Aesch. Ag. 896, λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα.

1334. εὐλάβειαν . . προὔθεμην] 'I made a point of attending to that.' Cp. Hdt. 6. 21, πένθος μέγα προεθήκαντο: Plat. Phaedr. 259 E.

1338. ἀπηλλάχθαι δ' ἀκμή] 'And it is high time to have done.'

1339. τάντεῦθεν] 'Matters here.' Cp. *supr.* 1307, τάνθενδε.

- ΟΡ. ἤγγειλας, ὥς ἔοικεν, ὥς τεθνηκότα.  
 ΠΑ. εἰς τῶν ἐν "Αἰδου μάνθαν' ἐνθάδ' ὦν ἀνὴρ.  
 ΟΡ. χαίρουσιν οὖν τούτοισιν; ἢ τίνες λόγοι;  
 ΠΑ. τελουμένων εἴποισι' ἄν' ὥς δὲ νῦν ἔχει,  
 καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς. 1345  
 ΗΛ. τίς οὗτός ἐστ', ἀδελφέ; πρὸς θεῶν φράσον.  
 ΟΡ. οὐχὶ ξυνίης;  
 ΗΛ. οὐδέ γ' εἰς θυμὸν φέρω.  
 ΟΡ. οὐκ οἶσθ' ὅτῳ μ' ἔδωκας ἐς χέρας ποτέ;  
 ΗΛ. ποίῳ; τί φωνεῖς;  
 ΟΡ. οὐ τὸ Φωκέων πέδον  
 ὑπεξέπέμφθην σῇ προμηθίᾳ χεροῖν. 1350  
 ΗΛ. ἢ κείνος οὗτος ὅν ποτ' ἐκ πολλῶν ἐγὼ  
 μόνον προσεῦρον πιστὸν ἐν πατρὸς φόνῳ;  
 ΟΡ. ὅδ' ἐστί. μή μ' ἔλεγχε πλείοσιν λόγοις.  
 ΗΛ. ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων  
 'Αγαμέμνονος, πῶς ἦλθες; ἢ σὺ κείνος εἶ, 1355  
 ὃς τόνδε καμ' ἔσωσας ἐκ πολλῶν πόνων;  
 ὦ φίλταται μὲν χεῖρες, ἥδιστον δ' ἔχων [31 b.  
 ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι

1343. οὖν] ἐν LG Pal. οὖν AL<sup>2</sup>. 1345. τὰ κείνων] τὰ κείνων C<sup>2</sup>A. 1350.  
 προμηθία] προμηθεία L. προμηθεία C<sup>6</sup>. προμηθεία C<sup>4</sup>AL<sup>2</sup>. προμηθία Γ. προθυμία  
 Pal. 1355. ἢ] ἢ L. After κείνος (α or δ) L.

1342. 'I would have you know that you are the only dead man who is in the light of day.'

1343. τίνες λόγοι] Sc. εἰσί.

1344. τελουμένων] Sc. τῶν πραγμάτων. Cp. ἐπ' ἐξεργασμένοις. The present has a quasi-perfect sense, 'When these things have their completion.' Cp. Hdt. i. 206, οὐ γὰρ ἂν εἰδείης εἰ τοι ἐς καιρὸν ἔσται ταῦτα τελεύμενα.

ὥς . . ἔχει] Supply ἐρῶ τάδε.

1345. 'All is well in that quarter, even what is not well,'—viz. Clytemnestra's unnatural joy.

1347. οὐδέ γ' ἐς θυμὸν φέρω] (I do not perceive:) no, nor can I bring to mind. θυμός, as in θυμῷ βάλλειν (Aesch. Prom. 706), is used after the Epic manner, so as to include the

understanding. See Essay on L. § 49. p. 92, 1.

1349, 50. Join οὐ χεροῖν.

1354. ὦ . . φῶς] 'O joyful day!' The words have the same meaning as in supr. 1224, though they do not carry the same strength of feeling.

1356. The Paedagogus had proved his faithfulness by saving both Electra and Orestes from danger, before she entrusted him with the precious charge. Cp. supr. 1351, 2.

1357. 'She addresses the hands, which she is holding in her own.' Wecklein.

1357, 8. ἥδιστον . . ὑπηρέτημα] 'And thou whose feet have done most precious service;' viz. in going to and returning from Phocis.

ξυνών μ' ἔλῃθες, οὐδ' ἔφαινες, ἀλλά με  
 λόγοις ἀπώλλυς, ἔργ' ἔχων ἡδιστ' ἐμοί; 1360  
 χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ·  
 χαῖρ'· ἴσθι δ' ὡς μάλιστά σ' ἀνθρώπων ἐγὼ  
 ἤχθηρα κάφίλῃσ' ἐν ἡμέρᾳ μιᾷ.

ΠΑ. ἀρκεῖν δοκεῖ μοι· τοὺς γὰρ ἐν μέσῳ λόγους,  
 πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι, 1365  
 αἱ ταῦτά σοι δείξουσιν, Ἡλέκτρα, σαφῇ.  
 σφῶν δ' ἐννέπω γε τοῖν παρεστώτοι· ὅτι  
 νῦν καιρὸς ἔρδειν· νῦν Κλυταίμνηστρα μόνῃ·  
 νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον,  
 φροντίζεθ' ὡς τούτοις τε καὶ σοφωτέροις 1370  
 ἄλλοισι τούτων πλείοσιν μαχούμενοι.

ΟΡ. οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,  
 Πυλάδῃ, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος  
 χωρεῖν ἔσω, πατρῷα προσκύσανθ' ἔδη  
 θεῶν, ὅσοιπερ πρόπνυλα ναίουσιν τάδε. 1375

1362. ἴσθι δ'] ἴσθ L. ἴσθι δ' C<sup>2</sup>AL<sup>2</sup>. ἴσθι Γ. μάλιστά σ' ἀνθρώπων] from μάλιστα  
 τανθρώπων C<sup>1</sup>. 1365. κυκλοῦνται] κυκλοῦνται L. κυκλοῦ(σι) C<sup>6</sup>. κυκλοῦνται  
 L<sup>2</sup>. κυκλοῦσι AMM<sup>2</sup> Vat. ac VV<sup>3</sup>. κυκλοῦνται Γ Pal. 1372. ἡμῖν] ἡμῖν LL<sup>2</sup>.  
 ἡμῖν Pal. 1374. πατρῷα] α from ρ L. 1375. ὅσοιπερ] ὅσοι LAT.

1359. οὐδ' ἔφαινες] 'And not make  
 thyself known.' The use of the active  
 voice is softened by the possible re-  
 sumption of ξυνών, i.e. συνόντα σέ.  
 But it is also justified by the implied  
 metaphor from a body shining with its  
 own light. Cp. Aesch. Ag. 101, 2,  
 ἀγαθὰ φαίνουσ' | ἐλπίς.

1360. ἔργ' . . ἐμοί] 'While engaged  
 in a course of action most delightful to  
 me.'

1361. 'Hail, father! For methinks  
 I see a father in thee.' In such words  
 of affection, Electra's long repressed  
 feelings naturally overflow. Cp. supr.  
 1220. πῶς εἶπας, ὦ παῖ; and note.

1364. τοὺς . . λόγους] 'For as to  
 what has happened in the interval.'  
 The turn of expression in the next line  
 (πολλὰ κυκλοῦνται, κ.τ.λ.) leaves this  
 accusative out of construction, and it  
 is resumed in ταῦτα (1366).

1365. κυκλοῦνται] The change to

κυκλοῦσι in some MSS. may have been  
 occasioned either by the wish to obtain  
 a construction for λόγους, or by the  
 similarity of δείξουσι. It is better  
 therefore to retain κυκλοῦνται.

1370, 1. σοφωτέροις . . πλείοσιν]  
 'Not only with these, but with others  
 who have superior cunning and supe-  
 rior numbers,' σοφωτέροις, because men  
 and not women; πλείοσιν, because the  
 guards of Aegisthus would overpower  
 the 'Phocian men.'

1372, 3. οὐκ ἂν . . τοῦργον] 'It  
 would seem, Pylades, that our busi-  
 ness here no longer has to do with  
 words.'

1374. χωρεῖν] Sc. ἔργον ἐστὶν ἡμῖν.

1374, 5. 'Having first bowed before  
 the shrines of my father's gods.'

1375. ὅσοιπερ . . τάδε] Cp. Aesch.  
 Ag. 509-19, where Zeus, Apollo (supr.  
 637), Hermes, are expressly mentioned,  
 and other deities spoken of as δαίμονες

11. ἀναξ Ἀπολλων, ἵλεως αὐτοῖν κλύε,  
ἐμοῦ τε πρὸς τούτοισιν, ἢ σε πολλὰ δὴ  
ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερί.  
νῦν δ', ὦ Λύκει' Ἀπολλων, ἐξ οἶων ἔχω  
αἰτῶ, προπίτνω, λίσσομαι, γενοῦ πρόφρων  
ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,  
καὶ δείξον ἀνθρώποισι τὰπιτίμια  
τῆς δυσσεβείας οἷα δωροῦνται θεοί.

1380

ΧΟ. στρ. ἴδεθ' ὅπου προνέμεται  
τὸ δυσέριστον αἶμα φυσῶν Ἀρης.  
βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι

1385

1378. προὔστην] προστην L. προὔστην AGL<sup>2</sup>.

1380. προπίτνω] προ(σ)πιτνω L.

προ . πιτνω C<sup>2</sup>. προπιτνω A. προσπιτνω GL<sup>2</sup> Pal.

1383. τῆς] σ from στ L.

ἀντήλιοι.—After some moments of silent devotion, Orestes, Pylades, the Paedagogus, and their attendants, enter the palace. Electra remains outside and prays aloud to Apollo.

1377. σε is governed by λιπαρεῖ προὔστην χερί=ἐκέλευσά σε.

1378. λιπαρεῖ . . χερί] 'Came before thee with ever-instant hand.' The gloss of Suidas, λιπαρεῖ ἀφθόνῳ, πλουσίῳ, must be attributed to misapprehension.

1379. ἐξ οἶων ἔχω] Sc. εὐχομένη, 'Vowing of such things as I have.' Cp. Aesch. Cho. 486-8, ΗΛ. κἀγὼ χοάς σοι τῆς ἐμῆς παγκληρίας | οἷσιν πατρῶν ἐκ δόμων γαμηλίους | πάντων δὲ πρῶτον τόνδε πρεσβεύσω τάφον. This and the following lines are said by Electra in an attitude of prayer, and fitly prepare the spectator for the solemn strain which is raised by the Chorus after she has entered the palace at l. 1383.

1382, 3. τὰπιτίμια . . θεοί] 'What reward the gods bestow upon impiety.'

1384 foll. In a single strophe and antistrophe (cp. O. C. 1556-1578) the Chorus (1) augur the success of the dreadful enterprize, and (2) recognise the presence of Hermes, who is conducting it. Beginning with a resolved cretic (the fourth paeon) the rhythm becomes first dochmiac and then iambic.

Paeon.  $\cup \cup \cup \cup \cup \cup$

Dochm.  $\cup \cup \cup \cup \cup \cup$

Iamb.

$\cup \cup \cup \cup \cup \cup$

Iamb.

$\cup \cup \cup \cup \cup \cup$

Dochm.

$\cup \cup \cup \cup \cup \cup$

Iamb.

$\cup \cup \cup \cup \cup \cup$

$\cup \cup \cup \cup \cup \cup$

<sup>1</sup> Or (if νεᾱκόγητον is possible):

Dochm.  $\cup \cup \cup \cup \cup \cup$

1384, 5. 'Behold ye, where the God of Strife advances panting forth the eager blood-drops of a fatal feud;' i.e. full of his slaughterous intent. προνέμεσθαι is said to mean literally, 'To go forward in grazing' (L. and S.). But the image immediately suggested is rather that of a fire, which may also be said 'to eat its way.' Cp. Aj. 197 foll., and notes: Hdt. 5. 101, αὐτίκα ἀπ' οἰκῆς ἐς οἰκίην ἰὼν τὸ πῦρ, ἐπενέμετο τὸ ἄστυ ἅπαν: ib. τὰ περιέσχατα νεμομένου τοῦ πυρός: Thuc. 2. 54, ἡ νόσος . . ἐπενείματο Ἀθήνας μὲν μάλιστα, ἔπειτα δέ, κ.τ.λ.

δυσέριστον is either (1) as the Scholiast explains it, δι' ἔριν γινόμενον κακόν, 'Instinct with the evil of contention;' or (2) 'Irresistible;' 'ineluctabilem caedem spirans' (Jacobs).

αἶμα is here the spirit of bloodshed. See Essay on L. § 42. p. 80 β, and for a similar confusion, cp. Aesch. Ag. 1428, λίπος ἐπ' ὀμμάτων αἵματος ἐμπρέπει.



μετάδρομοι κακῶν πανουργημάτων

5 ἄφυκτοι κύνες,

ὥστ' οὐ μακρὰν ἔτ' \*ἀμμενεῖ

τοῦμὸν φρενῶν ὄνειρον αἰωρούμενον.

1390

ἀντ. παράγεται γὰρ ἐνέρων

δολιόπους ἀρωγὸς εἴσω στέγας,

ἀρχαίόπλουτα πατρὸς εἰς ἐδώλια,

νεακόνητον αἶμα χειροῖν ἔχων·

1395

5 ὁ Μαίας δὲ παῖς

Ἑρμῆς σφ' ἄγει δόλαν σκότῳ

κρύψας πρὸς αὐτὸ τέρμα, κούκ' ἐτ' ἀμμένει.

ΗΛ. ὦ φίλταται γυναῖκες, ἄνδρες αὐτίκα

1389. ἀμμενεῖ] ἀμμένει L. ἐμμένει Γ. Wunder corr. 1390. αἰωρούμενον] αἰω-  
ρουμένων L. 1395. χειροῖν] εἰ into ε C<sup>8</sup>. χεροῖν A. 1396. ἄγει] ἐξάγει L.  
ἐξάγει C<sup>2</sup>. ἐπάγει C<sup>6</sup>A. σφ' ἄγει Γ. σφ' ἐπάγει Pal. 1398. ἄνδρες] ἄνδρες  
LA Pal.

1387, 8. Clytemnestra and Aegisthus were above spoken of as an embodiment of the Alastor (supr. 198-200). Similarly, Orestes and Pylades are here identified with the Erinyes. In the antistrophe, ll. 1391, 2, Orestes is described in vaguely impressive language as the 'helper of the powers below,' ἐνέρων . . ἀρωγός. For 'help' = 'vengeance,' cp. supr. 811, and note.

1389. The emendation suggested by Wunder, consisting only in the change of an accent (see v. rr.), seems to be required by the sense. 'My soul's-vision (supr. 479-81) has not long to linger unaccomplished' (lit. in suspense, cp. supr. 501).

1392. εἴσω στέγας] The construction is Homeric, cp. Il. 21. 124, 5, ἀλλὰ Σκάμανδρος | οἷσι δινῆεις εἴσω ἀλὸς εὐρέα κόλπον.

1395. νεακόνητον . . ἔχων] 'Holding with his hands the newly-whetted Death.' In αἶμα the effect is put by metonymy for the cause. Essay on L. § 42. p. 81. For νεακόνητον, cp. Aesch. Ag. 1535, 6, δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης | πρὸς ἄλλαις θηγάναισι Μοῖρα. The quantity probably, though not certainly, follows the analogy of νεᾱκονῆς (Doric for νεηκονῆς). Hermann's νεο-κόνητον in-

volves an awkward prolepsis.

1396. δόλον σκότῳ κρύψας] Cp. Aesch. Cho. 812-8. The words πρὸς αὐτὸ τέρμα, though joined primarily with ἄγει, are to be resumed with κρύψας ('Concealing the guile till close upon the goal').

1397. After this line there is a pause, in which Electra comes forth to watch for Aegisthus. In tones of suppressed excitement she tells what is going on within.

The following passage (1398-1441), although consisting largely of senarii, appears to be antistrophic, nearly corresponding even in the division of the lines. According to this view ll. 1404-1406 are either (1) not to be counted in the strophe, or (2) lines answering to them after l. 1427 must be supposed to have been lost. As the lines in question relate to the sudden cry of Clytemnestra from within, the former supposition is sufficiently probable. Cp. note on O. C. 117 foll., vol. i. p. 298 (1st column). In the 'strophe,' ll. 1398-1421, Clytemnestra is put to death,—in the 'antistrophe,' ll. 1422-41, the bleeding sword is displayed, and Aegisthus is desecrated. The young men then retire into the palace, and Electra waits outside.

τελοῦσι τοῦργον· ἀλλὰ σῖγα πρόσμμενε.

ΧΟ. πῶς δὴ; τί νῦν πράσσουσιν;

ΗΛ. ἡ μὲν ἐς τάφον 1400

λέβητα κοσμεῖ, τὸ δ' ἐφέστατον πέλας.

ΧΟ. σὺ δ' ἐκτὸς ἤξας πρὸς τί;

ΗΛ. φρουρήσουσ' ὅπως

Αἰγισθος ἡμᾶς μὴ λάθῃ μολὼν ἔσω. [32 a.

ΚΛ. αἰαῖ.

ἰὸ στέγαι

φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι. 1405

ΗΛ. βοᾷ τις ἔνδον. οὐκ ἀκούετ', ὦ φίλαι;

ΧΟ. ἤκουσ' ἀνήκουστα δύστανος, ὥστε φρίξαι.

ΚΛ. οἴμοι τάλαιν'. Αἰγισθε, ποῦ ποτ' ὦν κυρεῖς;

ΗΛ. ἰδοὺ μάλ' αὖ θροεῖ τις.

ΚΛ. ὦ τέκνον τέκνον, 1410

οἴκτειρε τὴν τεκοῦσαν.

ΗΛ. ἀλλ' οὐκ ἐκ σέθεν

ῥκτείρεθ' οὔτος οὐδ' ὁ γεννήσας πατήρ.

ΧΟ. στρ. ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε

μοῖρα καθαμερία φθίνει φθίνει.

1399. τελοῦσι] τελοῦσι C<sup>1</sup>. 1403. ἡμᾶς] om. MSS. add Reisk. 1404. αἰαῖ] αἰ αἰ L Pal. αἰ αἰ αἰ αἰ AL<sup>2</sup>. αἰ αἰ αἰ αἰ Γ. 1407. ἀνήκουστα] ἀνή-  
κουστα L. ἀνήκουστα C<sup>2</sup>?. ἤκουσα Pal. 1408. φρίξαι] φρίξαι L Pal. 1409.  
ποῦ] ποῖ L. πο A. ποῦ FL<sup>2</sup>. 1410. ὦ τέκνον τέκνον] ὦ τέκνον ὦ τέκνον MSS.  
Tricl. corr. 1412. οὐδ'] οὐθ' LA. 1414. καθαμερία] καθαμερία LA Pal.  
Tricl. corr. φθίνει φθίνει] φθίνει φθ(ό)νει L pr. FL<sup>2</sup> Pal. φθίνει A.

1399. τελοῦσι is future.  
πρόσμμενε] Addressed to the Cory-  
phaeus.

1401. λέβητα κοσμεῖ] 'She is deck-  
ing the urn,—adorned it with wreaths  
for funeral consecration. Cp. Aesch.  
Cho. 686.

Mr. Paley doubts, surely unneces-  
sarily, if the cinerary urn be meant  
here as in Aesch. Cho. 686.

1407. — — — — —  
= 1429.

ἀνήκουστα] 'What is horrible to hear,'

—as ἄρρητα are 'things horrible to  
tell.'

1411, 2. ἀλλ' .. οὔτος] Cp. supr. 296,  
7, 601.

1413, 4.  
— — — — — } = 1433, 4.

If the text is sound, φθίνει is transitive  
here. καθαμερία is predicative and  
adverbial,—'Is destroying thee this very  
day.' This brief lyrical utterance fills  
the moment of dread suspense before  
the falling of the blow.



- ΟΡ. μηκέτ' ἐκφοβοῦ  
μητρῶν ὥς σε λῆμ' ἀτιμάσει ποτέ.  
ΧΟ. παύσασθε. λεύσσω γὰρ Αἴγισθον ἐκ προδήλου.  
ΗΛ. ὦ παῖδες, οὐκ ἄψορρον;  
ΟΡ. εἰσορᾶτε ποῦ  
τὸν ἄνδρ';  
\*ΗΛ. ἐφ' ἡμῖν οὗτος ἐκ προαστίου  
χωρεῖ γεγηθώς. — — — — —  
ΧΟ. ἀντ. βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,  
νῦν, τὰ πρὶν εἶ θέμενοι, τὰδ' ὥς πάλιν.  
ΟΡ. θάρσει· τελοῦμεν ἦ νοεῖς.  
ΗΛ. ἔπειγέ νυν.  
ΟΡ. καὶ δὴ βέβηκα.  
ΗΛ. τάνθάδ' ἂν μέλοιτ' ἐμοί.

1428. λεύσσω] λεύσω LG. λεύσσω C<sup>1</sup> or <sup>5</sup> Pal. 1430. ΟΡ. om. A. εἰσορᾶτε ποῦ] εἰσορᾶτε που L. εἰσορᾶτε που C<sup>5</sup> Pal. VV<sup>3</sup> Vat. ac. εἰσορᾶτε ποῦ Γ Herm. 1431. τὸν ἄνδρ'; ΗΛ. ἐφ' ἡμῖν] τὸν ἄνδρ' ἐφ' ἡμῖν; ΗΛ. L Pal. Vat. ac. L<sup>2</sup> VV<sup>3</sup>. τὸν ἄνδρ' ÷ ἐφ' ἡμῖν A<sup>c</sup>. Herm. corr. προαστίου] προαστίου C<sup>5</sup> ATL<sup>2</sup>. 1433. ὅσον] ὅ on L. ὅσον C<sup>5</sup>. ὅσον A. 1435. ΟΡ.] ΧΟ. A. ἔπειγέ νυν] ἔπειγε νῦν LA Pal.

1429. ἐκ προδήλου] ἐκ with the genitive (cp. supr. 78, θυρῶν) marks the point from which the object strikes the sense. 'Lit. "from a position where he is visible before his arrival."' Paley. Hence there is now no fear of his entering the house unperceived (supr. 1403).

1430. I. εἰσορᾶτε ποῦ | τὸν ἄνδρ';] 'Where do ye see him?' This is addressed to the Chorus. The next moment Electra has perceived Aegisthus, and cries out exultingly (l. 1431), 'Here he is at our mercy (ἐφ' ἡμῖν), joyously advancing from the open ground.' Others explain ἐφ' ἡμῖν to mean either with χωρεῖ, 'He comes close upon us,' or with γεγηθώς, 'Triumphing over us,' or (as the MSS.) with the preceding words, 'Do you see him anywhere near us?'

1432. Some words are wanted to complete the senarius, perhaps indicating the absence of the guard, e.g. οὐδ' ὑπηρετῆς πάρα.

1433. κατ' ἀντιθύρων] Either (1), 'Towards the place over against the door.' Cp. the use of ἐπὶ with the genitive in

such expressions as ἐπ' οἴκου. Or (2), 'Go and take your position from over against the door.' Supposing the ἀντί-θυρα to have been raised in some way above the vestibule, the preposition with the genitive may suggest the idea of holding a vantage-ground, down from which one may strike with effect.

1434. τὰδ' ὥς πάλιν] Sc. εἰ θῆσθε.

1435. It is unnecessary, with Erfurdt, to take the words ἦ νοεῖς from Orestes. The Chorus had not completed their sentence, and Orestes wishes to show that he understands their drift. Thus, 'Thought leaps out to wed with thought, Ere thought can wed itself to speech.' Electra wants neither thoughts nor words, but action. Hence she briefly says, ἔπειγέ νυν.

1436. τάνθάδ' . . ἐμοί] Electra says this when Orestes is already out of sight of the audience. As he disappears, Aegisthus approaches, and the Chorus make their speech (ll. 1439-41), sotto voce, with their eyes turned towards him.



ΧΟ. δι' ὧτος ἂν παῦρά γ' ὥς ἡπίως ἐννέπειν  
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὥς  
ὀρούση πρὸς δίκας ἀγῶνα.

1440

## ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,  
οὓς φασ' Ὀρέστην ἡμῖν ἀγγεῖλαι βίον  
λελοιπόθ' ἱππικοῖσιν ἐν ναυαγίοις;  
σέ τοι, σέ κρίνω, \*ναὶ σέ, τὴν ἐν τῷ πάρος  
χρόνῳ θρασεῖαν· ὥς μάλιστα σοι μέλειν  
οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

1445

[32 b.

ΗΛ. ἔξοιδα· πῶς γὰρ οὐχί; συμφορᾶς γὰρ ἂν  
ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλτάτης.

ΑΙ. ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; διδασκέ με.

1450

ΗΛ. ἔνδον· φίλης γὰρ προξένου κατήνυσαν.

ΑΙ. ἦ καὶ θανόντ' ἡγγειλαν ὥς ἐτητύμως;

ΗΛ. οὐκ, ἀλλὰ κάπεδειξαν, οὐ λόγῳ μόνον.

ΑΙ. πάρεστ' ἄρ' ἡμῖν ὥστε κάμφανῃ μαθεῖν;

ΗΛ. πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα.

1455

1437. ΧΟ] om. LATL<sup>2</sup>. 1438. ἡπίως] γρ. νηπίω C<sup>2</sup>. ἡπίωσ Pal. VL<sup>2</sup> (with  
blank preceding). 1440. λαθραῖον] λαθραῖο . . L pr. 1441. ὀρούση]

ὀρούση] . . . L. 1442. Φωκῆς] φοικεις L. φοικῆς A. 1443. ἡμῖν]  
ἡμῖν L. ἡμῖν A. 1445. \*ναὶ] καὶ MSS. Reiske corr. 1449. τῆς φιλτάτης]

ἡσ  
τε φιλτάτων L. τε φιλτάτων A. τῆς φιλτάτης Γ (γρ. τῶν φιλτατῶν). τῶν φιλτά-  
των Pal. 1450. διδασκέ με] γράφεται, μὴννέ μοι C<sup>2</sup> \*. διδασκέ μῃ Pal.

1439. ὥς ἡπίως] 'With feigned gentleness.' A few MSS. have ὥς νηπίως, 'With feigned simplicity.' See Scholia.  
1440, 1. λαθραῖον . . ἀγῶνα] 'That he may rush unawares upon the struggle of doom.' λαθραῖον (with ἀγῶνα) is predicative: i.e. That the struggle may be unforeseen.

1448, 9. συμφορᾶς . . φιλτάτης] 'Else I had been a stranger to the fact which most concerns me.' Aegisthus understands, 'The event which touches Electra's heart most nearly'; to herself she means, 'The event that has filled me with joy.' τῶν ἰμῶν, (1) sc. συμφορῶν, or (2) gen. obj., 'What has happened to my friends.'

1451. To Aegisthus Electra means, 'They succeeded in obtaining a kindly

welcome'—from Clytemnestra in her gladness, *supr.* 800. And in this sense κατήνυσαν is construed with the genitive after the analogy of τυγχάνω or κυρέω. But the word is chosen so as to convey the further meaning—'They have made an end of her,' or 'Have accomplished the deed against her.' Cp. Eur. Or. 89.

1453. 'Nay, more, they showed him to our eyes,—it was not a mere tale that came.' Aegisthus does not hear of the urn, but is made to believe that the body of Orestes is there.—'And so it is,' thinks Electra, 'but in full life.'

1455. 'There is indeed to be seen a sight I do not envy you.' Aegisthus understands the corpse of Orestes; Electra means that of Clytemnestra.

ΑΙ. ἦ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.

ΗΛ. χαίροις ἄν, εἴ σοι χαρτὰ τυγχάνοι τάδε.

ΑΙ. σιγᾶν ἄνωγα, κἀναδεικνύναι πύλας  
 πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὄραν,  
 ὥς εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος 1460  
 ἐξήρετ' ἄνδρὸς τοῦδε, νῦν ὄρων νεκρὸν  
 στόμια δέχεται τάμα, μηδὲ πρὸς βίαν  
 ἐμοῦ κολαστοῦ προστυχὼν φύσῃ φρένας.

ΗΛ. καὶ δὴ τελεῖται τὰπ' ἐμοῦ· τῷ γὰρ χρόνῳ  
 νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν. 1465

ΑΙ. ὦ Ζεῦ, δέδορκα φάσμι' ἄνευ φθόνου μὲν οὐ  
 πεπτωκός· εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω·  
 χαλᾶτε πᾶν κάλυμμά ἀπ' ὀφθαλμῶν, ὅπως

1457. χαρτά] χαρὰ L. χαρτὰ C<sup>2</sup>. τυγχάνοι] τυγχάνει A. 1464. χρόνῳ]  
 from χρόνῳ C<sup>o</sup>. 1466. φθόνου] φόνου L. φθόνου C<sup>2</sup>. 1467. εἰ δ' ἔπεστι] εἰ δ'  
 ἔστι L. εἰ δ' ἔπεστι(ν) C<sup>2</sup>. εἰ δ' ἔστιν Γ. εἰ δ' ἔπεστι A Vat. ac. δέ τις ἐστὶ V.

1457. The optative, if right, is to be explained as hinting an uncertainty, 'If so it prove.'

1458. σιγᾶν] In accordance with the εὐφημία which Greek sentiment prescribed in the presence of death. Mr. Paley unnecessarily conjectures σίγειν.

κἀναδεικνύναι πύλας] (1) The usual explanation of these words is that given in Wunder's note:—'Notanda locutio est ἀναδεικνύναι πύλας, significans ἀνεργμένων τῶν πυλῶν δεικνύναι τὰ ἐντός, quum vulgo potius δόμον ἀναδεικνύναι dicatur, veluti apud Aristoph. Nub. 304, ἵνα μυστοδόκος δόμος ἐν τελεταῖς ἀναδεικνύται. Nam significat proprie ἀναδεικνύναι tollendo sive patefaciendo aliquid monstrare.' But (2) may not the words mean, by a change of subject, 'and that the gates disclose' what is to be seen within them (sc. ἄνδρα τόνδε νεκρόν)?

1460 foll. Aegisthus here betrays the fear in which he has been living. There is a reminiscence of Aesch. Ag. 1467, 8.

1461. ἄνδρὸς τοῦδε] See Essay on L. § 9. p. 12, d 2.

1462, 3. μηδὲ . . φρένας] 'And may not, by encountering my chastisement, be made wise against his will.' Cp. Aesch. Ag. 180, καὶ παρ' ἄκοντας ἦλθε σωφρονεῖν: O. C. 172.

1464. καὶ δὴ . . ἐμοῦ] 'My rebellious hopes (τὰ ἀπ' ἐμοῦ) are already at an end.' Cp. supr. 1344; also 1319-21.

1465. ὥστε συμφέρειν τοῖς κρείσσοσιν] Aegisthus understands, 'So as to submit to authority.' To herself she means, 'So as to be on the stronger side'—that of Orestes.

1466, 7. By an ἐκκύκλημα, the body of Clytemnestra is brought out, covered, with Orestes standing by. Aegisthus imagines the corpse to be that of Orestes, and Orestes to be the Phocian messenger. 'What I see here cannot have fallen thus without Divine jealousy, but if to say so provokes Nemesis, I do not say it.' ἔπεστι, sc. τῷ λόγῳ. For οὐ λέγω, cp. Trach. 500. πίπτειν is used in the sense of 'to befall' (L. and S. s. v. V. 2), but also with an allusion to the fall of Orestes. Another way of taking the words has been suggested, 'What I see cannot have fallen thus without the Envy of the Gods,—whether Just Retribution has also been at work, I do not say.' But such an opposition between φθόνος and νέμεσις is hardly possible in tragic Greek.

1468. 'Take off all covering from before my sight, that I too may duly mourn over my kin.'

τὸ συγγενές τοι κάπ' ἐμοῦ θρήνων τύχη.

OP. αὐτὸς σὺ βάσταξ'. οὐκ ἐμὸν τόδ', ἀλλὰ σόν, 1470  
τὸ ταυθ' ὄραν τε καὶ προσηγορεῖν φίλως.

AI. ἀλλ' εὖ παραινεῖς, κάπιπέισομαι· σὺ δέ,  
εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.

OP. αὕτη πέλας σοῦ· μηκέτ' ἄλλοσε σκόπει.

AI. οἶμοι, τί λεύσσω;

OP. τίνα φοβεῖ; τίν' ἀγνοεῖς; 1475

AI. τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις  
πέπτωχ' ὁ τλήμων;

OP. οὐ γὰρ αἰσθάνει πάλαι

ζῶν τοῖς θανούσιν οὐνεκ' ἀνταυδαῖς ἴσα;

AI. οἶμοι, ξυνῆκα τοῦπος. οὐ γὰρ ἔσθ' ὅπως  
ὁδ' οὐκ Ὁρέστης ἔσθ' ὁ προσφωνῶν ἐμέ. 1480

OP. καὶ μάντις ὦν ἄριστος ἐσφάλλου πάλαι;

AI. ὅλῳλα δὴ δειλαιοι. ἀλλὰ μοι πάρες  
κἂν σμικρὸν εἶπεῖν.

ΗΛ. μὴ πέρα λέγειν ἔα  
πρὸς θεῶν, ἀδελφέ, μηδὲ μηκύνειν λόγους.

1469. τοι] τε LA pr. Pal. κάπ'] καὶ ἀπ' Pal. 1471. φίλως] φίλος C<sup>24</sup>.  
φίλος AG. φίλως L<sup>2</sup>. 1481. ἐσφάλλου] ἐσφάλου L Pal. ἐσφάλλου C<sup>6</sup>A.  
1483. κἂν σμικρὸν] κἂν ἐπιμικρὸν LGL<sup>2</sup>. gl. κἂν σμικρὸν C<sup>24</sup>A. κἂν ἐπὶ μικρὸν  
Pal.

1470. αὐτὸς σὺ βάσταξ'] 'Take it up yourself;' viz. τὸ κάλυμμα, which, like the corpse itself, should be sacred from a stranger's touch.

οὐκ ἐμὸν τόδ', ἀλλὰ σόν] Ostensibly, because Aegisthus is nearer of kin to Orestes than the Phocian man. Really, because Aegisthus loves Clytemnestra, whom her son has slain.

1472. σὺ δέ] To Electra.

1474. Aegisthus is waiting for Clytemnestra before completely withdrawing the covering, which Orestes finally removes with these words.

1475. After a glance of horrified recognition at the corpse, Aegisthus looks strangely on Orestes. τίνα = διὰ τί τόνδε; Essay on L. § 22. p. 36, 4. Cp. supr. 122, and note.

1478. 'Why, dost thou not perceive that all this while thou, a living man, hast been replying to the dead in tones like theirs?' Cp. supr. 1342. τοῖς θανούσιν is resumed with ἴσα, i.e. Aegisthus has been answering Orestes, who has been given out as dead, with a tongue that is already doomed to death. Tyrwhitt unnecessarily conjectured ζῶντας θανούσιν, which Brunck and subsequent editors have adopted, 'That you have been addressing (?) living men for dead.' Schol. τοῖς θανούσιν] τῷ Ὁρέσθι.

1481. καὶ . . πάλαι] 'Are you so excellent a prophet, who, notwithstanding, have been all this while deceived?' καὶ (with μάντις) adds a concessive emphasis, as in καὶ περ. Cp. Pind. Ol. 7.56, παρέπλαγξαν καὶ σοφόν.

[τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων 1485

θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι ;]

ἀλλ' ὡς τάχιστα κτεῖνε, καὶ κτανὼν πρόθεσ

ταφεῦσιν ὦν τόνδ' εἰκὸς ἐστί τυγχάνειν

ἄποπτον ἡμῶν. ὡς ἐμοὶ τόδ' ἂν κακῶν

μόνον γένοιτο τῶν πάλαι λυτήριον. 1490

OP. χωροῖς ἂν εἴσω σὺν τάχει λόγων γὰρ οὐ

νῦν ἐστὶν ἀγών, ἀλλὰ σῆς ψυχῆς πέρι.

AI. τί δ' ἐς δόμους ἄγεις με ; πῶς, τόδ' εἰ καλὸν

τοῦργον, σκότου δεῖ, κοῦ πρόχειρος εἶ κτανεῖν ;

OP. μὴ τάσσε· χώρει δ' ἔνθαπερ κατέκτανες 1495

πατέρα τὸν ἀμόν, ὡς ἂν ἐν ταυτῷ θάνης. [33 a.

AI. ἦ πᾶς ἀνάγκη τήνδε τὴν στέγην ἰδεῖν

τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά ;

OP. τὰ γοῦν σ'· ἐγὼ σοι μάντις εἰμὶ τῶνδ' ἄκρος.

AI. ἀλλ' οὐ πατρώαν τὴν τέχνην ἐκόμπασας. 1500

1485. τί] τί(σ) L. τί A. τίς GL<sup>2</sup> Pal. 1487. πρόθεσ] πρό(σ)θες L. πρόθες A.  
πρόσθες GL<sup>2</sup> Pal. 1488. ὦν] ὦ L. ὦν C<sup>2</sup>. 1490. γένοιτο] om. L add C<sup>2</sup>.  
1492. ἀγών] ἀγών LA Vat. ac. 1496. ἄν] om. LAFL<sup>2</sup>. 1499. τὰ γοῦν σ']  
τὰ γ' οὖν . . L. τὰ γ' οὖν σ' C<sup>6-7</sup> A. τὰ γ' οὖν σά L<sup>2</sup> Pal. τὰ γοῦν σά γὰρ Γ.

1485, 6. 'For wherein, when mortals are involved in misery, should he who defers his death be profited by the delay?' These lines have been not unnaturally suspected of interpolation, as the γνώμη is not dramatically appropriate. But the lines are Sophoclean, as Mr. Paley has remarked. As in Aj.

554, where see note, they may have been quoted in the margin of some early MS.

1487. πρόθεσ] 'Lay him out for burial.'

1488. i.e. κυσὶν ἢδ' οἰωνοῖς. Cp. esp. Od. 3. 256, foll. εἰ ζῶντ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν | Ἀτρεΐδης Τροίηθεν ἰὼν, ξανθὸς Μενέλαος· | τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχευαν, | ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν, | κείμενον ἐν πεδίῳ ἐκὰς Ἀργεος.

1489, 90. ὡς ἐμοὶ . . λυτήριον] If Aegisthus dies the common death of all men, or if he obtains burial like other men, Electra will feel unsatisfied, to think that her oppressor is at rest. To see his grave beside her father's in the

ἀρχαῖος τάφος (893) would be intolerable to her.

1493, 4. πῶς . . οὐ πρόχειρος εἶ κτανεῖν] 'Why not slay me out of hand?' More lit. 'Whynot put forth your hand at once to slay me?' For this use of πρόχειρος, cp. πρόθυμος, πρόφρων, πρόγλωσσος.

1495, 6. The retributive justice of slaying Aegisthus by the hearth, where he slew Agamemnon, is made a reason for not despatching him in sight of the spectators. Cp. supr. 195 foll. and notes, 269, 70.

1497, 8. These words of Aegisthus, when about to die, are calculated to strike awe into the spectator, who reflects with himself, 'And is this the final consummation after all, even though it appear so to the Chorus (ll. 1508-10)?' So much is allowed to remain of the impression produced by the Choëphori, 1075, 6, ποὶ δῆτα κρανεῖ, ποὶ καταλήξει | μετακοιμισθὲν μένος ἄτης ;

1500. πατρώαν] See Essay on L. § 23. p. 38, δ 1.



ΟΡ. πόλλ' ἀντιφωνεῖς, ἢ δ' ὁδὸς βραδύνεται.  
ἀλλ' ἔρφ'.

ΑΙ. ὑφηγοῦ.

ΟΡ. σοὶ βαδιστέον πάρος.

ΑΙ. ἦ μὴ φύγω σε;

ΟΡ. μὴ μὲν οὖν καθ' ἡδονὴν

θάνης· φυλάξαι δεῖ με τοῦτό σοι πικρόν.

χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην, 1505

ὅστις πέρα πράσσειν γε τῶν νόμων θέλοι,

κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολὺ.

ΧΟ. ὦ σπέρμ' Ἀτρέως, ὥς πολλὰ παθὼν

δι' ἐλευθερίας μόλις ἐξῆλθες

τῇ νῦν ὀρμῇ τελεωθέν.

1510

1502. ἔρφ'] ἔρπε LL<sup>2</sup>V Pal. ἔρφ' C<sup>6</sup>A Vat. ac. ἔρφ' V<sup>3</sup>. 1505. τήνδε] om.  
L add C<sup>2</sup>. 1506. πέρα] πέραι L. θέλοι] θέλει C<sup>6</sup>AV.

1501. ἢ δ' ὁδὸς βραδύνεται] Cp. O. C. 1628, πάλοι δὲ τὰπὸ σοῦ βραδύνεται.

1505-7. These lines appear commonplace to modern readers. But so do many other γινῶμαι in Greek tragedy. And Orestes' speech ends too abruptly if they are omitted.

1506. γε may be explained as confirmatory of the preceding sentence, 'Ay, —whosoever chooses to transgress the

law,—to slay him.' Although θέλει is quite admissible, θέλοι is preferable with the past tenses ἐχρῆν—ἦν, as the more subtle construction.

1508-10. 'O seed of Atreus, how, after many woes, thou hast hardly won thy way into the path of freedom, being made perfect by the effort of to-day!' δι' ἐλευθερίας ἐξῆλθες is a pregnant expression, equivalent to ἐξῆλθες ὥστε δι' ἐλευθερίας ἵεναι.

TPAXINIAI.



## INTRODUCTION.

THE *Trachiniae* is one of some fifteen plays of Sophocles which were named from the Chorus. This may have been occasioned in the present instance by a natural doubt whether the error of Deianira or the fate of Heracles formed the central subject of the tragedy. For while the death of Heracles is the main event, Deianira's action alone gives to this event an ethical interest, and renders it capable of Sophoclean treatment. The two crises are obviously inseparable, —more closely bound together even than the death of Antigone and the remorse of Creon; and it was impossible that either singly should give its designation to the play. It therefore takes its name from the Chorus of Trachinian Maidens, who, after their *parodos*, are present throughout, and while privy to the venial crime of the heroine are eye-witnesses of its terrible result.

Schlegel doubted the authenticity of the *Trachiniae*, which, as compared with the other six plays, appeared to him to be wanting in depth and significance. And several critics since his time have assumed this inferiority as proved. But it may be confidently asserted that in point of dramatic structure the *Trachiniae* will bear comparison with the greatest of Sophoclean tragedies. The speech of the Messenger who in the *Antigone* narrates before Eurydice the fulfilment of Teiresias' prophecy, forms an impressive means of binding into one the twofold action of that play. But the wild and gloomy return of Hyllus, whom the spectator saw go forth as a bright hopeful boy, and his horror-stricken narrative, ending with the curse pronounced against his mother, are still more effective in concentrating the tragic interest of the present drama. And the sudden elation of Deianira, her vivid interest in Iole, her dejection on learning the truth, her quick contrivance instantly carried into act, her presentiment of its possible consequences, all follow each other with startling rapidity, and yet with perfect naturalness, and with a steadily ascending climax of interest that is only surpassed in the *Oedipus Tyrannus*.

As a piece of character-drawing, Deianira is unique in ancient poetry. Her uncalculating constancy, her bountifulness, her womanly pride, her manifest fascination so distrustful of itself, form a whole which can scarcely be paralleled except from Shakspeare.

The other characters are also powerfully drawn. Each of the subordinate persons, from Hyllus to the *Ἄγγελος* and the *Θεράπαινα*,



has a distinct personality. Even the levity of Lichas, which assists the action and is in keeping with his fate, is counterbalanced by his amiable tenderness for Deianira, which is at the same time a tribute to the charm of her nature.

And just as Lichas is not a mere herald, but an individual having an interest for us which is reflected upon the principal character, so we find it also in a minor degree with the handmaid in the prologos, the self-constituted Trachinian messenger, and the aged Nurse. Each is a real human being, and each contributes something towards the spectator's sympathy with Deianira. Some of the dramatic contrasts, of which the play is full, are extraordinarily fine. The shade of misgiving which crosses the mind of Deianira, when in the fulness of her own joy she looks with compassion upon Iole, and the mention of her happy bridal journey with which she prefaces her account of the fatal charm, may be instanced in particular.

If there are weak places in the Trachiniae, they must be sought for towards the end. To a reader or student the ravings of Heracles are apt to seem like a repetition of the speech of Hyllus. But they would produce a different impression if the part of Heracles could be adequately represented on the stage. And it would then be more clearly felt that the tragic interest of this part of the play consists in the hero's wrath against her who loved him and who is already dead, being uttered in the hearing of a son who is remorsefully mourning for the loss of one parent, while he watches over the last agonies of the other.

Hyllus is a second time employed to harmonize the drama by communicating to his father at this crisis the truth which he has himself learned too late,—that Deianira erred with good intent,—*ἦμαρτε χρηστὰ μωμένη.*

Here the breathless swiftness of the preceding action is followed by sudden calm. Heracles meets this revelation with profound silence. His rage is ended, but there is no time for sentimental regret. For the act of Deianira is really the act of Nessus, and in this the hero recognises the fulfilment of the express word of Zeus.

The precarious calm is broken by two commands of Heracles,—both unnatural, and yet both, as it would seem, conceived by Sophocles as essential to the fable.

These two commands, to refuse which would be to re-awaken the hero's fatal rage, are that Hyllus should carry his father to Mount Oeta and place him there alive upon the funeral pyre, and that he should marry Iole. The youth feels more than ever the darkness of the hour and exclaims against the justice of the gods. But the spectators know that Heracles will be taken up into glory, and that Iole is worthy to be the mother of a race of kings.

Still, we cannot but feel it to be strange that after enlisting our sympathies for Deianira as he has done, the poet should be willing to provide in this way for her girl-rival. Admitting that in that earlier period of Zeus' 'reign, Such union was not deemed a stain,'—why

retain an incident which the words of Hyllus (l. 1235) show to have been on other grounds distressing to Greek as well as to modern feeling? Without professing to answer this satisfactorily, it may be proper to suggest, that by following the myth in this particular, the poet emphasizes the reality and depth of the passion which has worked such ruin. Nor was it his concern either here or elsewhere to soften the tragic fate of his heroine. That the scruple should have been felt at all is in fact some tribute to the pathetic power of the drama in its earlier portion<sup>1</sup>. In the catastrophe we feel the inherent difficulty of the subject, viz. that while the divine honours belong to Heracles, the human interest is absorbed by Deianira. And this difficulty is enhanced by the far-reaching humanity with which the poet has felt the situation in relation to her.

Of the *Οἰχαλίας ἀλῶσις*, assigned at one time to Homer, but by the Alexandrians to Creophylus of Samos<sup>2</sup>, the remaining traces are too scanty to enable us to judge to what extent it was used by Sophocles. In all probability, it was not the only Epic version of the story of Heracles. In this play, as in the Ajax, Electra, and Philoctetes, our poet has employed varying or conflicting legends for purposes of dramatic effect. Thus we may fairly assume that the siege of Oechalia was attributed by one earlier account to the love of Heracles for Iole, while another spoke of it, as Lichas falsely does, as occasioned by resentment for the bondage of Omphale, which had been imposed by Zeus as a *ποινή* for the murder of Iphitus<sup>3</sup>. The oracle given at Dodona, which Heracles repeated to Deianira, giving her at the same time written notes of it (l. 157), was probably mentioned by a different authority from that which spoke of the immediate intimation from Zeus of which he tells Hyllus afterwards (l. 1159). And the long series of years which the poet has interposed between the marriage of Deianira and her fatal deed,—thus greatly adding to the depth of his composition,—may or may not be due to his invention. Nor can we assert with confidence that the story of Iphitus and his stray horses, which are mentioned in the *Odyssey* (21. 22), was contained also in the *Οἰχαλίας ἀλῶσις*.

It appears from several indications that Eurytus and the Eurytidae figured largely and variously in early Greek legend. Thamyras, who likewise paid dearly for boasting, had been minstrel at the court of Eurytus, in Oechalia<sup>4</sup>,—a town which some placed in Thessaly and some in Euboea<sup>5</sup>. The bow of Odysseus in the *Odyssey*, with which the Suitors are slain, had been the bow of Eurytus, and was given to

<sup>1</sup> Sophocles is generally at such pains to mould his fable that one is unwilling to account for this, as for some things in Shakspeare, merely by saying that it was part of the legend.

<sup>2</sup> According to Clemens Alexandrinus, Strom. vi. p. 751, Panyasis of Halicarnassus claimed the authorship. See Didot's *Homer* (1856), p. 591.

<sup>3</sup> The Scholiast on l. 266 remarks that, according to the orthodox tradition, Eurytus proposed the hand of his daughter Iole as a prize to be won in a contest of archery. Sophocles may or may not have had authority for suppressing this.

<sup>4</sup> Il. 2. 596.

<sup>5</sup> Schol. Trach. 74.

Odysseus by Iphitus after his father's death. This implies an order of events quite inconsistent with the fable of the Trachiniae. For Eurytus, according to the *Odyssey*, had been slain by Apollo, whom he had challenged to a contest with the bow (*Od.* 8. 224 foll.). The author of the *Odyssey* knows nothing about the motive of Heracles for killing Iphitus, but says only that he slew him though he had been his guest, and kept the brood-mares for his own. Authorities varied as to the number of the sons of Eurytus, and the story of Lichas agrees better with the account of Hesiod (as quoted by the Scholiast on l. 266), who spoke of four sons, than with that of 'Creophylus' (i. e. the author of the *Οἰχαλίας ἄλωσις*), who acknowledged only two.

According to a view of the subject which Mr. Paley has ingeniously expressed, 'Modern science has analysed the tale of Hercules, and conclusively proved that his life and labours are a "solar myth." The δωδέκατος ἄστρος of the oracle (v. 825) and the twelve successive "labours" are but the number of months; Eurystheus and Eurytus, his taskmaster and his teacher<sup>1</sup>, are names containing that notion of width and extent found in Eurydice, Euryphassa, Eurynome, Europe, Euryanassa. The scorching robe sent by Deianira is the same as that sent by Medea, herself a granddaughter of the Sun, to Jason's bride Glauca. It is the burning and glowing cloud that enwraps the form of the Dawn-goddess Athena, and that of Apollo, the Sun-god, as their aegis. The burning of Hercules on Mount Oeta is the Sun as he sinks in fiery glory<sup>2</sup> behind a hill. The bride Iole is the violet cloud, a name akin to Iamus, Iolaus, perhaps even to *Ἰωνες*. As Odysseus is to be reunited to the ever-youthful Penelope, so the young sun is to marry the dawn when the old sun has passed away.' But whatever truth may underlie this theory, it can have no bearing, as Mr. Paley would be the first to admit, on the interpretation of the Trachiniae. As an 'explanation' of the last request of Heracles, for example, it carries us no further than the obvious statement that in this particular Sophocles followed the existing legend.

In the language of the Trachiniae there is perceptible (*a*) a diminution of the severe parsimony of style which is so marked a characteristic of the *Antigone*, and (*b*) an increase of the refining tendency of Sophoclean diction. In both respects the manner of the poet in this play may be described as intermediate between the *Oedipus Rex* and the *Oedipus Coloneus*<sup>3</sup>.

These two causes have together given rise to an unusual number of unreasonable objections and needless conjectural emendations.

(*a*) The flexibility and freedom belonging to the later style which

<sup>1</sup> According to Theocr. 24. 107, Heracles was instructed by Eurytus in the use of the bow.

<sup>2</sup> Cp. Trach. 94, 5, *ὅν αἰόλα νύξ . . κατενιάζει φλογίζομενον*.

<sup>3</sup> See vol. i. pp. 120, 261, 270, 1. Such

general propositions are always difficult to substantiate. But the student who will read consecutively the following narrative passages may verify the above observations:—Ant. 407-40, Trach. 900-46, O. C. 1586-1666.



the poet himself is said to have called ἡθικώτατον καὶ ἄριστον, and which often gives rise to an appearance of desultoriness, may be pleaded in defence of many lines which critics have censured as superfluous. These occur chiefly in the speeches of Lichas and of Deianira, and if we must 'reason the need' of such eddies in the flow of speech, it may be found in the dramatic situation. It is only natural that there should be traces of hesitation and effort in the herald who is veiling an unwelcome truth, or in the heroine whose impulse is struggling with her misgivings. Viewed in this light most of the supposed interpolations are seen to be dramatic beauties.

(δ) It must be admitted that a text which is inherently obscure, whether from over-refinement or from any other cause, is in so far liable to corruption. But in such a text the task of distinguishing what is corrupt from what is obscure, and still more that of healing what is amiss, is more than elsewhere difficult and uncertain.

In these circumstances there is no reason for departing from the general rule 'to try conjecture only where explanation fails.' And both in emendation and interpretation it becomes more than ever important to try the author by his own standard, and also to judge of each passage by the context and by the motive and texture of the individual work<sup>1</sup>, not forgetting the disadvantages under which modern criticism necessarily labours in dealing with any master-piece of antiquity<sup>2</sup>.

The lyrical rhythms are suited to the character of the Chorus and to the pathos of the situation.

They have more of wavering excitement, and less of strength and dignity, than those of the Antigone and Oedipus Rex, while they are more rich and varied than in the Electra. The Ode of Reminiscence (ll. 497-530), in which the lyrical dactyls and anapaests give a heroic air to the description of the contest, and the Ode of Hope (ll. 633-62), anticipating the return of Heracles and the restoration of his love, have more of regularity and balance than the other strains, in which, especially in the monostrophic Hymn of Joy (ll. 205-24), a certain wildness is perceptible even apart from the (Phrygian?) music.

As in the Oedipus Tyrannus, the parodos is without anapaests, and the anapaests which accompany the bringing in of Heracles are, naturally, of the less regular order which belongs to laments. Commatic passages occur (1) at the report of Deianira's suicide, and (2) before the entrance of Heracles, where there is a lyrical dialogue between two ἡμυχόρια. But the ῥήσεις of Heracles, interrupted now and again with anapaestic ejaculations, take the place of a more extended κομμός.

The Senarii have throughout a liquid flow, and may be said to

<sup>1</sup> I agree with Mr. Paley in thinking that, of the many hundreds of conjectures which have been proposed, very few have any probability.

<sup>2</sup> ἀρχαί' ἴσως τοι φαίνομαι λέγειν τάδε.

But it is better to appear behind the age, than to produce work so manifestly ephemeral as the Adversaria (so called because mutually destructive) of recent critical interpreters.



rise together with the action from a studied languor to great energy of rhythm.

ll. 409, 418, 876, 7, 9, are divided between two speakers, the division occurring at various places in the line. See on this point vol. i. p. 271, note 1.

The traces of a text differing from that of L, although very few, are not wholly insignificant. The error in l. 1106, *αὐθηδής* for *αὐθηθείς*, which the scribe of L avoided after having written *αὐθη*<sup>1</sup>, appears uncorrected in the text of Par. A and several other MSS. And although it is one which might be made repeatedly *de novo*, yet it is on the whole more likely that the erased syllable in L and the reading of Par. A came from one and the same earlier source. Few corrections have been made in L by the later hands (C<sup>6</sup> C<sup>7</sup>).

That there must have been considerable divergence amongst earlier recensions appears from such differences between our MSS. and the quotations of grammarians and others as the following:—

l. 7. ὄκνον—ὄτλον. l. 12. ἀνδρείῳ τύπῳ | βούκρανος—ἀνδρείῳ κύτει | βούπρωρος<sup>2</sup>.

These and a few other variants (ll. 240, 308, 331) give sufficient colour to Mr. Paley's supposition that in ll. 84, 5 'two lines belonging to different ancient recensions or editions, appear to have been combined in the existing MSS<sup>3</sup>.' But such data are too slight to support Hermann's theory of the Trachiniae having been edited a second time either by the poet himself or one of his immediate successors.

<sup>1</sup> L has *αὐ(θη)δηθείς*.

<sup>2</sup> Cp. Philoctetes, l. 220.

<sup>3</sup> ἢ πίπτομεν, σοῦ πατρὸς ἐξολωλὸς  
κείνου βίον σώσαντος, ἢ οἰχόμεσθ' ἅμα.

# ΤΡΑΧΙΝΙΑΙ.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΙΑΝΕΙΡΑ.

ΘΕΡΑΠΙΑΙΝΑ.

ΥΛΛΟΣ.

ΧΟΡΟΣ *Παρθένων*

*Τραχινίων.*

ΑΓΓΕΛΟΣ.

ΛΙΧΑΣ.

ΤΡΟΦΟΣ.

ΠΡΕΣΒΥΣ.

ΗΡΑΚΛΗΣ.



## ΔΗΙΑΝΕΙΡΑ.

ΛΟΓΟΣ μέν ἐστ' ἀρχαῖος ἀνθρώπων φανείς, [65 a.  
ὡς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν  
θάνῃ τις, οὐτ' εἰ χρηστὸς οὐτ' εἴ τῳ κακός·  
ἐγὼ δὲ τὸν ἐμόν, καὶ πρὶν εἰς Ἄιδου μολεῖν,  
ἔξοιδ' ἔχουσα δυστυχῇ τε καὶ βαρύν· 5  
ἥτις πατρὸς μέν ἐν δόμοισιν Οἰνέως  
ναίουσ' ἐνὶ Πλευρῶνι νυμφείων ὄκνον

2. ἐκμάθοις] ἐκμάθοι AL<sup>2</sup>V<sup>3</sup>R. ἐκμάθης Vat. 3. θάνῃ] θάνοι AVV<sup>3</sup>R. 4. Ἄιδου] Ἄδου A. 6. δόμοισιν] δόμοισι L pr. δόμοισιν C<sup>1</sup>A. 7. ναίουσ' ἐνὶ] ναίουσ' ἐν LL<sup>2</sup>. ναίουσ' ἐνὶ A VV<sup>3</sup>R. ναίουσά γ' ἐν Tricl. V<sup>4</sup>. νυμφείων] νυμφίων L. ὄκνον] γρ. ὄτλον C<sup>2</sup>\*, ὄκνον c. gl. φόβον A<sup>o</sup>. ὄκνον Vat.

1. Λόγος μέν ἐστ' ἀρχαῖος ἀνθρώπων φανείς] 'Men have indeed declared of old.' ἐστὶ is the copula connecting λόγος, κ.τ.λ., as subject, with ὡς, κ.τ.λ., as predicate. Cp. El. 417, λόγος τις αὐτὴν ἐστὶν εἰσιδεῖν, κ.τ.λ. φανείς, 'Made known,' is added epexegetically (cp. Phil. 3, κρατίστου πατρὸς Ἑλλήνων τραφεῖς), to strengthen ἀρχαῖος, which thus acquires the force of a supplementary predicate. ἀνθρώπων is possessive genitive with λόγος, not = ἐξ ἀνθρώπων. The chief stress is on λόγος. For this very prevalent γνώμη, cp. amongst other places Fragm. 583. The contradiction of old maxims sometimes gives point to tragic situations, though the confirmation of them is the more usual form. Deianira's trouble is beyond the experience of the wise.

2. αἰῶνα . . βροτῶν] 'A mortal life,' i.e. αἰῶνά τινος βροτῶν. The missing indefinite pronoun is supplied afterwards in τις and τῳ.

3. θάνῃ] θάνοι (indirect speech in past time, cp. 687) is another reading.

4. τὸν ἐμόν is the object primarily of ἔξοιδα, and secondarily of ἔχουσα, which is introduced by a change of construction. δυστυχῇ and βαρύν agree with it in the latter connection. ἔχουσα

has a pathetic force, 'The life which I live,' cp. the dative in εἴ τῳ supr.

5. ἔξοιδα] ἐξ, as in ἐκμάθοις = 'fully,' with still stronger emphasis. 'One cannot clearly tell,—but I clearly know.'

6. ἥτις] In dwelling on her misery, Deianira's mind goes back to her first great trouble (cp. 144 foll.), the wooing of Achelöus, from which Heracles had delivered her. But this deliverance had been the beginning of her sorrows.

μέν opposes the ancient trouble to her subsequent life, ll. 27 foll., where, however, the verbal opposition is lost.

7. ναίουσα] 'Having my home.'

ἐνὶ] This reading, which has some MS. authority, and involves the least alteration from ἐν, has the merit of not clogging the sense. And the slight change in the form of the word makes its repetition after ἐν δόμοισι less objectionable. Even Erfurdt's ἐτ' ἐν is unnecessary and weak. ἐνὶ does not occur again in Sophocles as a preposition; but cp. ὑπαί, Ant. 1035: Wund. reads ἐτι Πλευρῶνι, Mr. Paley, ναίουσα δ' ἐν with Par. B.

7. 8. νυμφείων . . γυνή] 'Was afflicted with terror as to my nuptials beyond all my countrywomen.'

ὄκνον] ὄτλον is a possible reading, but is probably only an early emen-



ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή.  
 μνηστὴρ γὰρ ἦν μοι ποταμός, Ἀχελῶν λέγω,  
 ὃς μ' ἐν τρισὶν μορφαῖσιν ἐξήτει πατρός,  
 φοιτῶν ἐναργὴς ταῦρος, ἄλλοτ' αἰόλος  
 δράκων ἐλικτός, ἄλλοτ' ἀνδρείῳ κύτει  
 βούπρῳρος· ἐκ δὲ δασκίου γενειάδος  
 κρουνοὶ διερραίνοντο κρηναίου ποτοῦ.  
 τοιόνδ' ἐγὼ μνηστῆρα προσδεδεγμένη

10

15

8. ἔσχον] ἔσχον C<sup>1</sup> or <sup>2</sup>. ἔσχον A. 10. ἐξήτει] ἐξήτει L<sup>2</sup> V<sup>4</sup>. 11. ἐναργὴς] ἐναργὴς L. 12. κύτει] τύπῳ L. τύπῳ AVV<sup>3</sup> R. τύπῳ Vat. κύτει Strabo. 13. βούπρῳρος] βούκρανος MSS. βούπρῳρος Strabo. 15. προσδεδεγμένη] γ om. A pr.

dation. Cp. l. 181. 'Shrinking fear in marriage' is more poetical, and more in character with the tender and delicate Deianira, than 'a burdensome wooing.' ὅτλον may have been taken from Aesch. S. c. T. 18, ἅπαντα πανδοκῶσα παιδείας ὅτλον, where it suits the context.

8. ἄλγιστον . . εἴ τις] A sort of double superlative. Essay on L. § 40. 5. p. 75. Cp. infr. 896, 7, μᾶλλον . . κάρτ' ἂν ῥέκτισας: Eur. Andr. 6, νῦν δ', εἴ τις ἄλλη, δυστυχιστάτῃ γυνή.

9. 'For a river was my suitor, Achelous I mean.'

10. ἐξήτει] 'Who in three shapes importuned my father for me.' ἐξήτει is a weak reading, probably a mere clerical error.

11. φοιτῶν, 'Visiting us,' is more closely connected with what follows than with the preceding line, to which it is added expegetically. Cp. l. 1, φανείς.

ἐναργὴς ταῦρος] 'In the unmistakable form of a bull.' ἐναργὴς either (1) distinguishes the complete from the partial bull-shape (ἀνδρείῳ κύτει βούπρῳρος), or (2) implies that the bull was the proper and acknowledged symbol of the river-god. Cp. Eur. Iph. A. 274, 5, κατειδόμεν | πρύμνας σῆμα ταυρόπουν ὄραν | τὸν πάροι-  
 κον Ἀλφεόν.

ἄλλοτε is anticipated with ταῦρος. Cp. El. 752, 3, φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ | σκέλη προφαίναν.

11, 12. αἰόλος | δράκων] Cp. infr. 834. The epithet is taken from Homer's αἰόλος ὄφης, Il. 12. 208, but with the meaning 'Spotted,' 'Variegated,' rather than 'Glancing' or 'Writhing.' The

comparison of a winding river to a snake is obvious, and appears often in Greek as in other literature.

12. ἀνδρείῳ κύτει] 'In manly shape.' κύτει, 'Case,' or 'Trunk,' agrees better with the picturesque quaintness of the whole description than τύπῳ, 'General outline.'

13. βούπρῳρος] 'With the front of a bull.' βούκρανος is another reading. Cp. Eur. Or. 1378, ὠκεανὸς . . ταυρόκρανος.

The reading τύπῳ βούκρανος, although upheld by the MSS., appears to be a prosaic substitute, perhaps originating in an early gloss, for κύτει βούπρῳρος, which, although supported only by the quotation of Strabo, is decidedly, as Prof. Paley says, the more poetical reading.

δασκίου] 'Bushy.' Aesch. Pers. 316, πυρσὴν ζαπληθὴ δάσκιον γενειάδα. The ancients seem to have given this word a false association with δασύς.

14. κρουνοὶ . . ποτοῦ] 'Gushing rills of fresh spring water were showered abroad.' The well-springs in the neighbourhood of a river were regarded in Greek mythology as the offspring of the river. Thus Callirhoë is the daughter of Scamander, and Achelous too has a daughter Callirhoë.

15. προσδεδεγμένη] This word may mean either, 'Having received,' or, 'In constant expectation of.' Cp. ποτιδέγμενος, and δεδεγμένη, in Homer (where προσδεδεγμένος is excluded by the metre). To the latter meaning it has been objected that Achelous was already the wooer of Deianira, who therefore could not be said to expect him in that capa-

δύστηνος αἰεὶ κατθανεῖν ἐπευχόμεν  
πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.

χρόνῳ δ' ἐν ὑστέρῳ μὲν, ἀσμένῃ δέ μοι,  
ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς·  
ὃς εἰς ἀγῶνα τῷδε συμπεσὼν μάχης  
ἐκλύεται με. καὶ τρόπον μὲν ἂν πόνων 20

οὐκ ἂν διείποιμ'. οὐ γὰρ οἶδ'. ἀλλ' ὅστις ἦν  
θακῶν ἀταρβῆς τῆς θέας, ὅδ' ἂν λέγοι.  
ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ,  
μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ. 25

τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς,  
εἰ δὴ καλῶς· λέχος γὰρ Ἑρακλεῖ κριτὸν

16. κατθανεῖν] κτθανεῖν A. 19. ἀλκμήνης] ἀλκμήνης L. ἀλκμήνης C<sup>2</sup>A.  
23. θακῶν] θαίκων? L. θά κῶν C<sup>4</sup>. θακῶν A. 24. ἤμην] ἤμην LAL<sup>2</sup> Vat. V<sup>3</sup>.  
ἤμην C<sup>1</sup> (gl. ἦν L<sup>2</sup>). 26. ἔθηκε] ἔθηκεν L. 27. εἰ δὴ] εἰ δεῖ L<sup>2</sup>.

city. But 'having received' is really out of the question. Deianira cannot be said to have received one whom she abhorred. By a slight figure of speech the words τοῖόνδε μνηστήρα may be put either (1) for 'the coming of such a suitor,' or (2) for 'such a future husband.' This meaning, besides expressing more poetically the feeling of the maiden (cp. note on ὄκνον, supr. 7), harmonizes better with what follows, αἰεὶ . . ποτε.

17. τῆσδε] Essay on L. § 22. p. 34: infr. l. 20.

18. χρόνῳ] The sentence begins as if with the usual χρόνῳ, 'In course of time;' but as the distinction arises with μὲν and δέ, the first member of the antithesis is expanded with a slight difference of meaning. 'In time, however, —at a later time, and to my joy.'

20. ἀγῶνα] 'Trial,' being a very general word, is further defined by μάχης, 'Combat.' Cp. Aj. 1163, ἐριδὸς τις ἀγών.

21. ἐκλύεται] 'Delivers.' For the historical present in tragic narrative, cp. O. T. 807, παῖω δι' ὀργῆς. The word ἐκλύεται is much more expressive of release from an odious bond than ἐκρύεται, which Blaydes suggests. The middle voice signifies, 'With his own hand.' Cp. Aesch. Prom. 253, ἐξελευσάμην

βροτοῦς: Ant. 1112, καὶ παρὰν ἐκλύσομαι. Essay on L. § 31. p. 53 d.

21. πόνων] 'The fray.' A general word including the particulars described by the Chorus, infr. 507–522. Cp. Aj. 61, ἐπειδὴ τοῦδ' ἐλώφησεν πόνου (the slaughter of the cattle).

22. οὐκ ἂν διείποιμ' 'I could not distinctly tell.' Cp. O. T. 894, διεῖπε χρῆναι, κ.τ.λ., and note, ib. 354.

23. ἀταρβῆς τῆς θέας] 'Without terror in beholding that sight.' The genitive after the privative adjective is here a genitive of relation. Cp. O. T. 884, δίκας ἀφόβητος.

ὅδε] In support of this reading, in preference to ὁ δέ, Mr. Blaydes and others have rightly compared Ant. 464, ὅστις γὰρ . . ζῇ, πῶς ὅδ' οὐχί, κ.τ.λ.

25. This line is condemned as spurious, entirely without reason, by Dobree and others. It is pathetic and well-placed. Deianira soliloquises about the fear she had lest the beauty of her girlhood might become a source of pain to her, as it would, if, after it had called forth two such suitors, the monster had prevailed over the god-like man. Her sympathy with Iole, whose beauty was her ruin (l. 465), is the more touching when this reminiscence precedes.

27. εἰ δὴ καλῶς] Cp. Eur. Or. 17, ὁ κλεινός, εἰ δὴ κλεινός, Ἀγαμέμνων.

ξυστᾶς, αἰεί τιν' ἐκ φόβου φόβον τρέφω,  
 κείνου προκηραίνουσα. νύξ γὰρ εἰσάγει,  
 καὶ νύξ ἀπωθεῖ διαδεδεγμένη πόνον.  
 κάφύσαμεν δὴ παῖδας, οὓς κείνός ποτε,  
 γήτης ὅπως ἄρουραν ἔκτοπον λαβών,

30

28. ξυστᾶς αἰεί] ξυστᾶς αἰεί L. ξυστᾶς αἰεί A. 29. προκηραίνουσα] προ-  
 κειραίνουσα L<sup>2</sup> pr. 30. διαδεδεγμένη] διαδεγμένη L. διαδεδεμένη A pr.

λέχος . . ξυστᾶσα] 'Since being matched with Heracles in the marriage which was adjudged to him.'

λέχος] 'In a marriage,' accusative in apposition with the action of the sentence, or cognate acc. Cp. Aj. 491, τὸ σὸν λέχος ξυνήλθον. Ἡρακλεῖ is primarily (a) dative after κριτόν, and secondarily (b) dative after ξυστᾶσα, 'Having met Heracles in a marriage which was adjudged to Heracles.' For this 'ambiguous construction,' see Essay on L. pp. 66, 7.

γάρ at once introduces the announcement of the result, indicated in the words τέλος ἔθηκε Ζεύς, and the explanation of the doubt expressed in εἰ δὴ καλῶς. 'For I was married to Heracles, but have lived ever since in fear.'

κριτόν] 'Adjudged,' viz. by the issue of the contest, determined by Ζεύς ἀγώνιος. Cp. Aj. 443. κρίνειν ἔμελλε κράτος ἀριστείας τινί; Hdt. 6. 129, τὸν κρίνει ἐκ πόντων Others render 'Chosen,' because Heracles had fixed his choice on this marriage. Cp. Pind. Pyth. 4. 89, κριτόν . . γυναικῶν . . γένος.

28. ξυστᾶσα] This word suggests permanence more than ξυνελθούσα, and may also imply that a marriage with Heracles was one involving grave issues. Cp. the uses of ἐννίστασθαι in Herodotus, and Aesch. Prom. 896, μηδὲ πλαθεῖν γαμίῃ τινὶ τῶν ἐξ οὐρανοῦ. Hermann, who takes the word as simply = συνελθούσα, quotes the Homeric phrase ἱμὸν λέχος ἀντιώσαν. For τρέφω, cp. Aesch. Ag. 669, ἐβουκολοῦμεν φροντίσιν νέον πάθος. A preceding scholion properly belongs to this line, viz. διὰ τὸ αἰεί περὶ Ἡρακλείους ἀγωνιάειν.

29. προκηραίνουσα] 'Harassed with cares on his behalf.' The compound occurs nowhere else, but is perfectly natural here. Cp. Ant. 83, μὴ μου προτάρβει.

30. νύξ γὰρ . . πόνον] 'For if night bring him home, the same night sends him away, renewing the succession of his toil.' εἰσάγει, sc. αὐτόν, not πόνον, cp. infr. 34. 5. For the repetition of νύξ meaning one and the same night (which alone suits the context), cp. Aesch. Pers. 560, νᾶες μὲν ἀγαγον . . νᾶες δ' ἀπώλεσαν: Philoct. 1370, 1, διπλὴν μὲν . . διπλὴν δέ: and see Essay on L. § 40. p. 76. The same night that brings him home takes up the thread of his labours which had been dropped.

διαδεδεγμένη πόνον = διαδοχὴν ἔχουσα πόνον. Cp. 825, ἀναδοχὰν . . πόνον. Two other explanations of these words are deserving of mention; (1) 'For one night brings sorrow and another pushes out the sorrow, receiving a new sorrow in its room.' ὥστε διαδοχὴν μοι πόνον γενέσθαι, Schol. Rom. But εἰσάγει naturally refers to κείνου, and there is frigidity in such an expansion of ἐκ φόβου φόβον τρέφω. (2) 'For one night brings him home, and another night dismisses him, receiving sorrow in his room.' But Deianira is dwelling on the life of Heracles, not on her own feelings. And this is implied in the words κείνου προκηραίνουσα, with which γὰρ connects what follows. Besides, the personification of night is in this case very confused. For ἀπωθεῖ, in which the feeling of separation is vividly expressed, cp. Tennyson's Love and Duty:—  
 'Crying, "Who is this? behold thy bride,"

She pushed me from thee.'

κάφύσαμεν δὴ παῖδας] 'And so we became the parents of children.' ποτε, 'At some uncertain time.' The vagueness of this has a pathetic force, like Helen's εἶπορ' ἦν γε.

32. The family of Heracles is like a distant field; which the farmer never sees from sowing-time to harvest.



σπείρων μόνον προσεΐδε κάξαμῶν ἄπαξ.  
τοιούτος αἰὼν εἰς δόμους τε καὶ δόμων  
ἀεὶ τὸν ἄνδρ' ἔπεμπε λατρεύοντά τφ.

35

νῦν δ' ἡνίκ' ἄθλων τῶνδ' ὑπερτελῆς ἔφν,  
ἐνταῦθα δὴ μάλιστα ταρβήσας ἔχω.  
ἐξ οὗ γὰρ ἔκτα κείνος Ἰφίτου βίαν,  
ἡμεῖς μὲν ἐν Τραχίνι τῇδ' ἀνάστατοι  
ξένῳ παρ' ἀνδρὶ ναίομεν, κείνος δ' ὅπου  
βέβηκεν οὐδεὶς οἶδε· πλὴν ἐμοὶ πικρὰς  
ᾠδῖνας αὐτοῦ προσβαλὼν ἀποίχεται.

40

[65 b.

35. ἀεὶ] αἰεὶ L. αἰεὶ A. τφ] τ from π C<sup>2</sup> or <sup>3</sup>. τφ A. 37. ταρβήσας']  
ταρβήσας L. ταρβήσας' C<sup>2</sup>. 38. Ἰφίτου βίαν] Ἰφίτου (μ)ίαν L. 39. ἀνά-  
στατοι] ἀνάσταστοι L pr.

33. προσεΐδε] The thing compared is expressed in terms of the comparison (Essay on L. § 35. p 60; cp. § 42. p. 79). Cp Shak. As You Like It: —'Adversity, | Which, like the toad, ugly and venomous, | Still wears a precious jewel in his head.' Hence the meaning of ἐξαμῶν is not to be pressed. Heracles after begetting his children only saw them for a moment when they were grown.

35. ἔπεμπε] She has hitherto been speaking generally; she is now going to particularize. The one long service is past (hence the imperfect tense), but her troubles are not yet over.

36. ὑπερτελῆς ἔφν] 'He had surmounted these labours,' i.e. His life had passed beyond them. For ἔφν, cp. Ant. 575, 'Αἰδῆς . . ἔφν.

37. 'It is just now that he has got beyond these tasks that my chief fear is come.'

38. ἐξ οὗ, κ.τ.λ.] The name of Iphitus is more closely connected with the fable than those of Ceyx (l. 40) and Eurystheus, which are omitted. The removal of Deianira and Hyllus to Trachis took place immediately after the death of Iphitus, more than fifteen months before the opening of the play.

Ἰφίτου βίαν] An adaptation of such Homeric phrases as βίην Ἡρακλεΐην.

39. ἡμεῖς] Deianira and her sons.

40. ξένῳ . . ἀνδρὶ] According to the

legend this was Ceyx, the nephew of Amphitryon, whose name, like that of Eurystheus (supr. 35), is of no moment in relation to the plot.

40. 1. ὅπου | βέβηκεν] 'Where he is gone.' The perfect of βαίνω has often in Sophocles the meaning of the substantive verb or of rest, but here is rather equivalent to οἰχεται than to ναίει, infr. 99. Cp. infr. 134. ὅποι is not required, because the meaning is equivalent to ποῦ κυρεῖ οἰχόμενος. Cp. O. C. 118, ποῦ κυρεῖ ἐκτόπιος συθεῖς; — In confirmation of this interpretation, which suits best with the emphatic position of βέβηκεν, see esp. infr. 246, 7. ἡ κατὰ ταύτη τῇ πόλει τὸν ἄσκοπον | χρόνον βεβῶς ἦν ἡμερῶν ἀνῆριθμον, where βεβῶς is clearly equivalent to οἰχόμενος. See also ἀποίχεται, infr. 42, in which the notion of βέβηκεν is resumed.

42. αὐτοῦ has been changed to αὐτοῦ, which, though certainly more grammatical because referring to the main subject, does not improve the sense. For the pronoun is to be connected with the immediately preceding words, implying ἐγὼ πικρὰς ᾠδῖνας αὐτοῦ ἔχω. For the genitive of the object, see Essay on L. § 9. p. 12, 2.

προσβαλὼν ἀποίχεται] 'He has given me by going away.' The participle has the chief emphasis. Cp. O. C. 894, 5, οἰχεται . . ἀποσπάσας; Essay on L. § 36. p. 63.



σχεδὸν δ' ἐπίσταμαί τι πῆμ' ἔχοντά νιν·  
 χρόνον γὰρ οὐχὶ βαιόν, ἀλλ' ἤδη δέκα  
 μῆνας πρὸς ἄλλοις πέντ' ἀκήρυκτος μένει.  
 κᾶστιν τι δεινὸν πῆμα· τοιαύτην ἐμοὶ  
 δέλτον λιπὼν ἔστειχε, τὴν ἐγὼ θαμὰ  
 θεοῖς ἀρῶμαι πημονῆς ἄτερ λαβεῖν.

45

## ΘΕΡΑΠΑΙΝΑ.

δέσποινα Δηάνειρα, πολλὰ μὲν σ' ἐγὼ  
 κατεῖδον ἤδη πανδάκρυτ' ὀδύρματα  
 τὴν Ἡράκλειον ἔξοδον γοωμένην·  
 νῦν δ', εἰ δίκαιον τοὺς ἐλευθέρους φρενοῦν  
 γνῶμαισι δούλαις, κάμῃ χρὴ φράσαι τὸ σόν·

50

49. Δηάνειρα] δηιάνειρα LA.  
 AV<sup>3</sup>R. το σόν L<sup>2</sup>.

53. τὸ σόν] τό σον L. τὸ σόν C<sup>2</sup>\* Vat. τόσον

43. σχεδὸν . . ἐπίσταμαι] 'I am all but certain.'

44. βαιόν] Cp. O. C. 397, βαιού, κοῦχ'ι μυρίου χρόνου. She had been prepared for fifteen months' absence: infr. 164. But she knew that this must be followed by a crisis in the life of Heracles. And she has heard nothing.

45. ἀκήρυκτος] ὃν οὐδεὶς ἐλθὼν κηρύττει καὶ ἀπαγγέλλει, ποῦ πότ' ἐστί. Schol.

46. κᾶστιν . . δεινόν] (1) 'Is really to be feared.' Cp. Hdt. 7. 157, τοῦτο . . ἤδη δεινὸν γίγνεται, μὴ πέσῃ πᾶσα ἡ Ἑλλάς. Or (2), 'There is (i.e. must have been) some terrible misfortune.'

τοιαύτην . . ἔστειχε] 'Because of the nature of the tablet which he left with me at parting.' For this causal use of τοιοῦτος, see Essay on L. § 22. pp. 35, 3 a, and cp. Aj. 218, τοιαυτ' ἂν ἴδωις, κ.τ.λ.

47. δέλτον] See below, 157 foll.

λιπὼν ἔστειχε] He had given it to her in the house before setting forth. The participle has the chief stress. The imperfect ἔστειχε recalls the time of leave-taking. Cp. Phil. 1452, φέρε νυν στείχαν χώραν καλέσω. Some editors have changed ἔστειχε, τὴν το ἔστειχεν ἦν. But see Essay on L. § 45. p. 85, and cp. supr. l. 7, ἐνί, and note.

48. ἀρῶμαι . . λαβεῖν] i.e. 'I pray

that no ill may follow my having received it.' For a similar use of language, expressing a wish in connection with something in the past, cp. infr. 486, 7, καὶ βούλου λόγους, | οὓς εἶπας ἐς τήνδ', ἐμπέδως εἰρηκέναι.

49 foll. Whether the Θεράπεινα here is the same with the Τροφός in 871 ff., or different, is a question which is best left unanswered.

49, 50. πολλὰ . . πανδάκρυτ' ὀδύρματα] 'Often with tearful wailings.' The adverbial πολλὰ is expanded by the addition of πανδάκρυτ' ὀδύρματα.

53. γνῶμαισι δούλαις may be in one of two constructions: either (1) dative of reference after δίκαιον, or (2) dative of the instrument with φρενοῦν. In the former case (1) the abstract is put for the concrete, 'If the thoughts of a slave may be allowed to instruct one who is free.' Cp. Phil. 431, χαὶ σοφαὶ γνῶμαι: infr. 844, 5, ἀπ' ἀλλόθρον γνῶμας. In the latter case (2) the subject of φρενοῦν is implied in δούλαις, 'If it be permissible that one should instruct the free with thoughts coming from a slave.' And this is probably right, as the words nearest together are generally to be taken together.

53. κάμῃ χρὴ φράσαι τὸ σόν] 'Then is it right for me to suggest what you should do.' τὸ σόν is preferable to

πῶς παισὶ μὲν τοσοῖσδε πληθύνεις, ἀτὰρ  
 ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινά, 55  
 μάλιστα δ' ὄνπερ εἰκὸς Ὑλλον, εἰ πατρὸς  
 νέμοι τιν' ὦραν τοῦ καλῶς πράσσειν δοκεῖν;  
 ἐγγὺς δ' ὅδ' αὐτὸς ἀρτίπους θρώσκει δόμους,  
 ὥστ' εἴ τί σοι πρὸς καιρὸν ἐννέπειν δοκῶ,  
 πάρεστι χρῆσθαι τάνδρῃ τοῖς τ' ἐμοῖς λόγοις. 60

ΔΗ. ὦ τέκνον, ὦ παῖ, κάξ ἀγεννήτων ἄρα  
 μῦθοι καλῶς πίπτουσιν ἥδε γὰρ γυνή  
 δούλη μὲν, εἴρηκεν δ' ἐλεύθερον λόγον.

62. ἥδε] ἦδε (δ from γ) L. ἥδε A.

τόσον, (1) because the expression and the correspondence of the clauses is more complete and harmonious; (2) because, except in the phrase *dis τόσα* (Aj. 277), the form *τόσος* does not occur elsewhere in the senarii of Sophocles. See on O. T. 570, *τοσόνδε γ' ὀσθα*, κ.τ.λ.

Some who read *τόσον* would connect the words through *καί* with the protasis, 'If a slave may be permitted, etc., and I may hint so much,—how is it—?'

54. πῶς] For the asyndeton, see Essay on L. § 34. p. 58.

μὲν . . ἀτάρ] We have here an instance of the form of sentence which often meets us in a more complex form in Thucydides and Plato, e.g. Rep. B. 2. p. 367 E, where two coordinate or opposed clauses are included under the *vinculum* of a single interrogative or negative. Cp. infr. 229 foll.: Philoct. 519 foll., *ἔρα σὺ μὴ νῦν μὲν τις*, κ.τ.λ. See Essay on L. § 36. p. 68.

55. ἀνδρὸς κατὰ ζήτησιν] Cp. Hdt. 1. 94, *ἀποπλῶνιν κατὰ βίου ζήτησιν*.

56. εἰκὸς] *ἔναι* rather than *πέμπειν* is the 'word understood,' as required by the subsequent context. Cp. O. T. 190, *Ἀρέα τε τὸν μαλερόν*, κ.τ.λ.

57. νέμοι] The Scholiast seems to have read *νέμει*. But *νέμοι* agrees better with the indirect turn given by *ὄνπερ εἰκὸς*: 'The very one who might be expected to go, if he was at all careful to ascertain his father's welfare.' For the double genitive (on which see Essay on L. § 23. p. 37 a), Dindorf well quotes Alexis apud Athenaeum, 10. p. 431 E, *τῶν δ' ὀνομαζόμενων προνοούμενοι τοῦ τὰς κεφαλὰς ὑγίαις ἔχειν*. For the

periphrasis with *δοκεῖν*, pointing to the desire of good tidings, cp. O. T. 402, *εἰ δὲ μὴ δόκεις γέρων εἶναι*, and note: Thuc. 3. 10, *ἀρετῆς δοκούσης*. Here, as in similar expressions in Greek, seeming is not necessarily opposed to reality.

58. ἀρτίπους] (1) ὅ ἐστιν, ἀρτίως καὶ ἡρμουςμένως τῷ καιρῷ πορεύεται. Schol. And such an 'etymological' use = 'With timely approach,' is quite possible. (Essay on L. § 54 b, p. 99). The latter part of the compound is in this case less significant. Essay on L. § 55. p. 101. But (2) the simple Homeric meaning, 'Sound of foot,' is really more suited to the context. Hyllus, having out of doors heard news of his father, comes bounding home. The handmaid, seeing his agile movement, infers 'there can be no doubt of his ability to run this errand.'

δόμους = εἰς δόμους, accusative of motion towards. Essay on L. § 16. p. 22.

59. τί] Cp. O. C. 1034, *νοεῖς τι τούτων*.

61. ὦ τέκνον, ὦ παῖ] The affectionate repetition betrays excitement. Cp. Philoct. 260, *ὦ τέκνον, ὦ παῖ πατρός ἐξ Ἀχιλλέως*.

ἀγεννήτων] 'Of no birth,' i.e. low-born. ἀ priv., as in *ἀγεννής*, has the meaning of *δυσ*-. Cp. *ἀγλωσσος* for *βάρβαρος*, infr. 1060.

62. πίπτουσιν] 'Drop,' or 'Fall from the lips.' The notion is that of coming forth unexpectedly. Cp. *χρησμός ἐκπίπτει*, and the other expressions mentioned by L. and S. s. v. *ἐκπίπτω*, 5.

63. δούλη μὲν] Sc. *ἐστίν*. For this

## ΥΛΙΟΣ.

- ποῖον; δίδαξον, μῆτερ, εἰ διδακτά μοι.  
 ΔΗ. σὲ πατρὸς οὕτω δαρὸν ἐξενωμένου 65  
 τὸ μὴ πυθέσθαι ποῦ 'στιν αἰσχύνην φέρειν.  
 ΥΛ. ἀλλ' οἶδα, μύθοις εἴ τι πιστεύειν χρεῶν.  
 ΔΗ. καὶ ποῦ κλύεις νιν, τέκνον, ἰδρῦσθαι χθονός;  
 ΥΛ. τὸν μὲν παρελθόντ' ἄροτον ἐν μήκει χρόνου  
 Λυδῇ γυναικί φασί νιν λάτριν πονεῖν. 70  
 ΔΗ. πᾶν τοίνυν, εἰ καὶ τοῦτ' ἔτλη, κλύοι τις ἄν.  
 ΥΛ. ἀλλ' ἐξαφείτῃ τοῦδέ γ', ὥς ἐγὼ κλύω.  
 ΔΗ. ποῦ δῆτα νῦν ζῶν ἢ θανὼν ἀγγέλλεται;  
 ΥΛ. Εὐβοῖδα χώραν φασίν, Εὐρύτου πόλιν,  
 ἐπιστρατεύειν αὐτόν, ἢ μέλλειν ἔτι. 75  
 ΔΗ. ἄρ' οἶσθα δῆτ', ὦ τέκνον, ὥς ἔλειπέ μοι

66. ποῦ 'στιν] ποῦσιν L. ποῦ 'στιν A. φέρειν] φέρει(·) L. φέρει AL<sup>2</sup>V<sup>2</sup>R.  
 φέρειν Vat. Valckenaer. 68. ἰδρῦσθαι] ἰδρῦσθαι LA. 69. ἄροτον] ἄροτρον L.  
 ἄροτον A. 74. εὐβοῖδα] εὐβοῖδα L? εὐβοῖδα A.

form of the senarius, see on O. T. 1513. ἐλευθερον' ἐλευθέρῳ πρέποντα, Schol.

64. εἰ διδακτά μοι] Sc. ἐστίν. 'If I may be told.' The plural neuter of the verbal adjective has the force of an impersonal verb.

65. ἐξενωμένου] 'Estranged,' i.e. Remaining away from home. Compare the use of ξένος in El. 865-7, εἰ ξένος . . κέκευθεν.

66. αἰσχύνην φέρειν] The infinitive (depending on εἴρηκεν, l. 63) is necessary, although most MSS. have φέρει.

67-78. Hyllus has only just heard the rumour which he repeats; and Deianira is prompted by his mention of the new enterprise to communicate to him the special anxiety, over which she has hitherto brooded in solitude. The objection of Dobree, that she ought to have done so before, is like that made against the ignorance of Jocasta in the Oedipus Tyrannus. If such improbabilities in things external to the immediate action are not to be allowed, the composition of any drama becomes impossible.

67. μύθοις] Three MSS. read μύθοις γ', a plausible reading, but made less

likely by the recurrence of the same variant after θανών in line 73.

69. ἐν μήκει χρόνου] 'All this while,' is to be taken with πονεῖν. 'He has been labouring all this while for the past year.' Cp. infr. 824, 5, ὁπότε τελεόμηνος ἐκφέροι . . ἄροτος.

70. λάτριν πονεῖν] 'That he has been serving as a menial.' The tense is the imperfect.

73. ἢ θανών] 'If he be indeed alive.' Deianira is stung by the report of Heracles' servitude to a barbarian woman, and, as she herself says, is prepared for anything. She even imagines that the prophecy of liberation may have been fulfilled by his death. Hence ἢ θανών is added with despairing bitterness. On the passive ἀγγέλλεται, see Essay on L. § 31. p. 54 b. The reading ἢ θανών γ' (Par. B) is plausible, but see on l. 67.

74. Εὐρύτου πόλιν] Apposition of a part to the whole. Essay on L. § 33. p. 56.

75. ἢ μέλλειν ἔτι] 'Or is on the eve of doing so.' The second clause is a qualification of the first, and is added to avoid an absolute statement. Cp. infr. 460, ἀνὴρ εἰς, and note.

76. λειπεῖ] The imperfect (being



μαντεία πιστὰ τῇσδε τῆς χώρας πέρι;  
 ΥΛ. τὰ ποῖα, μήτερ; τὸν λόγον γὰρ ἀγνοῶ.  
 ΔΗ. ὥς ἡ τελευτὴν τοῦ βίου μέλλει τελεῖν,  
 ἡ τοῦτον ἄρας ἄθλον, εἰς τὸν ὕστερον 80  
 τὸ λοιπὸν ἤδη βίοτον εὐαίων' ἔχειν.  
 ἐν οὖν ῥοπήῃ τοιαῦδε κειμένῳ, τέκνον,  
 οὐκ εἰ ξυνέρξων, ἡνίκ' ἡ σεσώσμεθα  
 [ἡ πίπτομεν σοῦ πατρὸς ἐξολωλότος]  
 κείνου βίον σώσαντος, ἡ οἰχόμεσθ' ἅμα; 85  
 ΥΛ. ἀλλ' εἴμι, μήτερ· εἰ δὲ θεσφάτων ἐγὼ

79. ὥς ἡ] ὥς οἱ L. ὥς οἱ L<sup>2</sup>. ὥς ἡ AR. 80. ἄθλον] ἄθλον L. ἄθλον A.  
 81. τὸ λοιπὸν] τὸν λοιπὸν L<sup>2</sup>V<sup>3</sup>R. 82-84. om. A pr. add mg. 85. κείνου  
 .. ἅμα] Marked with : in L. ἡ] om. L<sup>2</sup>. 86. εἴμι] εἴμι L. εἴμι A.

more descriptive) refers more pointedly to the time of Heracles' departure (sc. ὅτε ἔσται, cp. supr. 47), than the aorist would have done.

77. τῇσδε τῆς χώρας πέρι] As Wunder observes, Oechalia was not mentioned in the oracle, but Deianira infers, from the coincidence of time, that the prophecy referred to what Heracles was doing now. Dobr. conj. πείρας, Dronke, ὥρας, Hense, κρίας.

78. τὰ ποῖα] More precise than ποῖα. 'What were they exactly?'

τὸν λόγον] 'The matter' to which you refer. Cp. Aj. 734, τοῖς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγον.

79. ὥς ἡ τελευτὴν . . τελεῖν] 'That he is either to accomplish the ending of his life.' Cp. 1255, 6, παῦλά τοι κακῶν αὐτῇ, τελευτῇ τοῦδε τάνδρῳ ὑστάτῃ. To which Hyllus replies, ἀλλ' οὐδὲν εἰργί σοι τελειοῦσθαι τάδε. The expression, though unusual, is not more so than O. C. 1551, 2, τὸν τελευταῖον βίον | κρύψων : ib. 1720, ὁλβίως γ' ἔλυσεν | τὸ τέλος . . βίου. For the pleonasm, cp. esp. infr. 1171, λύσιν τελείσθαι.

80, 81. These lines have been much suspected, but if τὸν δει=τὸν δει χρόνον, in El. 1076, O. C. 1701, which there is no good reason for doubting, εἰς τὸν ὕστερον=εἰς τὸν ὕστερον χρόνον, may be allowed.

ἄρας] 'When he has carried away,' i.e. Performed successfully. The notion is partly that of lifting a weight,

partly of removing an obstacle (between *emolitus* and *amolitus*).

82. ἐν . . κειμένῳ] 'When he is at such a critical point;' lit. such a turning of the scale. ῥοπή is commonly the preponderance or determination of the balance one way; here it is the moment or crisis of a determination which is still uncertain. For κειμένῳ, cp. Aj. 323, ἐν τοιαῦδε κείμενος . . τύχη, where, however, there is the additional notion of being 'laid prostrate.'

83. ἡνίκα] 'At a moment when.'

84, 85. Canter ingeniously defended 1. 84 by placing it after 85 and reading καί for ἡ. But the line is still unnecessary and falls flat. Some editors, with strange judgment, have rejected 85. 84 is most probably spurious. It looks like an attempt to fill up the lacuna, when 85 had been lost. The only other considerable interpolation to which we can point with any confidence is in lines 898, 899, which look like a players' addition. These three lines make but a slight foundation for the theory of two editions of the Trachiniae, even if we add ll. 88, 9, and the v. rr. in lines 12, 13, supr. See Introduction.

85. βίον is the safety of Heracles with all that depends on it, including the happiness of Deianira and her children. Cp. El. 768, εἰ τοῖς ἐμᾶντῃς τὸν βίον σώσω κακοῖς, where, as Ellendt remarks, Clytemnestra is not thinking only of her life, but of the prosperity attending it.





"Αλιον, "Αλιον αἰτῶ

τοῦτο καρῦξαι τὸν Ἀλκμήνας πόθι μοι πόθι \*παῖς

5 ναίει ποτ', ὦ λαμπρᾷ στεροπᾷ φλεγέθων,

ἣ ποντίας αὐλῶνας, ἣ δισσαῖσιν ἀπείροις κλιθεῖς 100

εἴπ', ὦ κρατιστεύων κατ' ὄμμα.

97. τοῦτο καρῦξαι] τούτωι καρῦξαι L.  
99. λαμπρᾷ στεροπᾷ] λαμπρὰ στεροπὰ L.

98. \*παῖς] μοι παῖς MSS. Pors. corr.  
100. ποντίας]

ποντίας L. ποντίους A.

101. ἀπείροις] ἀπείροισιν L. ἀπείροισι A.

β'.

— — — — — }  
— — — — — }  
— — — — — }  
— — — — — }  
— — — — — }

5 — — — — —  
— — — — —

εἴπ.

— — — — —  
— — — — —  
— — — — —  
5 — — — — —  
— — — — —  
— — — — —

94, 5. ἐναρξομένα τίκτει] 'Gives birth to, being despoiled.' The word αἰόλα (like ποικιλείμων in Aesch. Prom. 24) suggests the glories of the starry night. (See Buttmann, Lexil. § 12.) These perish with her as she vanishes, 'Shot through with orient beams.' Cp. El. 19, μέλαινά τ' ἄστρον ἐκλέλοιπεν εὐφρόνη: Aesch. Ag. 279, τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω. The mention of days succeeding night prepares for the suggestion of hope, infr. 131.

κατευνάζει τε φλογιζόμενον] 'And lays glowing to his rest.' φλογιζόμενον calls up the image of a red sunset.

96. "Αλιον αἰτῶ] The accusative or third person instead of the vocative, as in Aesch. Prom. 91, καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ· ἰδεσθέ μ'.

97. πόθι μοι πόθι] The repetition belongs to the later manner of Greek tragedy. The change of construction after πόθι (παῖς not παῖδα) is right. To avoid the hiatus after l. 4 of the antistrophe the second μοι rather than παῖς

(see v. rr.) should be omitted.

μοι is dative of indirect reference after πόθι ναίει (cp. O. C. 137, ποῦ μοί ποτε ναίει), and also supplies the remoter object of καρῦξαι.

99. ὦ . . φλεγέθων] Cp. O. T. 163, 4, καὶ Φοῖβον ἐκαβύλον, ἰὼ | . . προφάνητε. στεροπᾷ is used etymologically, like στέροψ in Ant. 1126 = 'Dazzling light.'

100. ἣ . . αὐλῶνας] Sc. ναίων. 'Either dwelling amongst winding seas:' i. e. in some island of the Aegean. αὐλῶν is said to be feminine in poetry, and the reading of 1st hand of L, ποντίας, may therefore be right. Cp. Fr. 503 (Ath. 5. p. 189 D). The change to the dative is occasioned by the addition of κλιθεῖς on which ἀπείροις is made to depend. The sea most familiar to the Trachinian maidens would be the strait between Euboea and the mainland, but their description might apply equally to any of the narrow seas intersecting the islands of the Aegean: *interfusa nitentes* . . *Cycladas* (Hor. Od. 1. 14, sub fin.).

κλιθεῖς with the dative is an expression borrowed from the Homeric κεκλιμένος (e. g. Il. 5. 709, λίμνη κεκλιμένος Κηφισίδι).

δισσαῖσιν ἀπείροις] 'On one of the two continents,' i. e. somewhere on the seaboard of Europe or of Asia, which are divided by the πόντιοι αὐλῶνες. Others have suggested Thessaly and Epirus, or even Euboea and Thessaly. But cp. Hdt. 4. 118, ἐπειδὴ οἱ τὰ ἐν τῇ ἡπείρῳ τῇ ἐτέρῃ πάντα κατέστραπται, . . διαβέβηκε ἐς τήνδε τὴν ἡπειρον, and Schol. in Aesch. Pers. 181, τῷ δὲ ἡπείρῳ. Mr. Paley strangely interprets, 'Resting between two mainlands,' as if Heracles were imagined to be on the Hellespont. But for the condensation, cp. El. 1320, οὐκ ἂν δυοῖν ἡμαρτον, i. e. δυοῖν θατέρων.

101. εἰπέ resumes the imperative implied in αἰτῶ . . καρῦξαι.

ὦ κρατιστεύων κατ' ὄμμα] 'O thou

ἀντ.α'. ποθουμένα γὰρ φρενὶ πυνθάνομαι

τὰν ἀμφινεικῇ Δηιάνειραν αἶί,

οἶά τιν' ἄθλιον ὄρνιν,

105

οὔποτ' εὐνάζειν ἀδακρύτων βλεφάρων πόθον, ἀλλ'

5 εὐμναστον ἀνδρὸς δεῖμα φέρουσιν ὁδοῦ

ἐνθυμίοις εὐναῖς ἀνανδρώτοισι τρύχεσθαι, κακὰν

110

δύστανον ἐλπίζουσιν αἶσαν.

στρ.β'. πολλὰ γὰρ ὥστ' ἀκάμαντος ἢ νότου ἢ βορέα τις

104. τάν] τὰν L. τὰν A.  
βορέσ' A.

110. κακὰν] κακὰν L. κακὰν A.

112. βορέα]

that bearest the palm for strength of sight!' For κατὰ, cp. O. T. 1087, κατὰ γνώμαν ἰδρῖς. And for ὄμμα, see Essay on L. § 54. p. 99, and cp. infr. 1018, σοί τε γὰρ ὄμμα | ἐμπλεον ἢ δι' ἐμοῦ σώζειν.

103. ποθουμένα . . φρενὶ ποθουμένα is either (1) middle, 'With longing soul:'—of such a use of ποθεῖσθαι in the middle voice we have no example, but see Essay on L. § 31. p. 52, and cp. O. T. 1487, νοούμενος,—or (2) passive, 'With heart oppressed by longings.' This gives a better meaning, but implies a causative sense of ποθεῖν not found elsewhere. Similarly in the Electra, 1065, ἀπόνητοι may be said to imply a causative sense of πονεῖν, 'To afflict with toil.' (Musgr. conjectures πονουμένα here.) See Essay on L. § 53. p. 98, and cp. Pind. Ol. 10 (11). 93, αἰδέτο δὲ πᾶν τέμενος τερπναῖσι θαλίαις | τὸν ἐγκάμιον ἀμφὶ τρόπον, where αἰδέτο means, 'Was occupied with song.' In either sense the phrase is applied to Deianira.

104. ἀμφινεικῇ] 'The bride of strife.' She whose hand was once the object of fierce contention is now forlorn. Cp. Aesch. Agam. 669, τὰν δορίγαμβρον ἀμφινεικῇ θ' Ἑλέναν: infr. 527, ἀμφινεικτὸν ὄμμα νύμφας. The word may also allude to the etymological meaning of Δηιάνειρα ('Object of contention among men').

αἶί looks forward to τρύχεσθαι.

105. ὄρνιν] The nightingale, poetically imagined as being wakeful for sorrow. Cp. Od. 19. 518 foll., ὡς δ' ὅτε Πανδάρου κούρη, χλωρῆς Ἀηδῶν, κ.τ.λ.

ἀδακρύτων] A familiar instance of prolepsis. 'Never allows to rest the longing in her eyes, nor dries her tears.'

106, 7. ἀλλ' . . ὁδοῦ] 'Bearing a trembling recollection of her husband and of his far journey.' ἀνδρὸς is to be taken as genitive of the object with εὐμναστον, 'Keenly mindful of,' as well as with δεῖμα. ὁδοῦ is added epexegetically, as a genitive of respect, ὁδός = 'A journey or expedition,' often includes the enterprise which is the object of the expedition, with its attendant circumstances.

φέρουσιν] Cp. O. T. 93, τῶνδε γὰρ πλέον φέρω | τὸ πένθος, κ.τ.λ.: 863, εἰ μοι ξυνεῖη φέροντι, κ.τ.λ.; Casaubon (Anim. in Athen. 549) ingeniously but unnecessarily conjectured τρέφουσιν.

110. ἐνθυμίοις . . ἀνανδρώτοισι] 'On a bed of care, to which no husband comes.' ἐνθυμίοις, 'Haunted by care or thought' (see Scholia), rather than 'Weighing on the mind' (although some good critics are satisfied with this). The dative is one of place or circumstance (= ἐν), not of cause or reason. Deianira is not worn out with thinking that she wants her husband, but pines with anxiety on her widowed bed. The Scholiast explains ἐνθυμίοις, ταῖς μεριμνηταῖς, ταῖς πολυφροντίστοις. This meaning of ἐνθυμίοις = ἐνθυμίας πλήρης, although singular, is not impossible. Cp. O. C. 240, and see Essay on L. § 50. p. 94, § 42. p. 80.

ἀνανδρώτοισι, 'Not visited by a husband.' The verbal notion is hard to render, but adds vividness to the idea of bereavement.

111. κακὰν . . αἶσαν] 'Unhappy one (δύστανον), forecasting an evil fortune.' For ἐλπίζουσιν, cp. Aj. 606, κακὰν ἐλπίδ' ἔχων, and note.

112. πολλὰ, expressing the primary notion of the sentences, belongs in the



κύματ' \*ἐν εὐρεῖ πόντῳ βάντ' ἐπιόντα τ' ἴδοι, 115

οὕτω δὲ τὸν Καδμογενῇ τρέφει, τὸ δ' αὔξει, βίβου

πολύπονον ὥσπερ πέλαγος Κρήσιον. ἀλλὰ τις θεῶν

5 αἰὲν ἀναμπλάκhton "Αἶδα σφε δόμων ἐρύκει. 120

114. \*ἐν] om. MSS. add Erfurd. ὥσπερ] ὥστε L. ὥσπερ A. from Schol. "Αἶδα] αἶδα L.A.

117. αὔξει] (ᾄ)ξει L. αὔξει C'A. 118. 120. ἀναμπλάκhton] ἀμπλάκhton MSS. corrected

first instance to the apodosis, in which βίβου πολύπονον is substituted for πάθη or whatever word was at first intended, whereupon πολλά falls into a secondary agreement with κύματα. 'As many as are the waves,' not, 'Like the many waves.'

114. ἀκάμαντος νότου, βορέα, are not simply genitives in regimen, like κύματα παντοῖαν ἀνέμων, II. 2. 396, but either (1) genitives of the cause, or (2) genitives absolute = νότου συνεχῶς πνέοντος. For the former (1), cp. Eur. Or. 497, πληγὴς θυγατρὸς τῆς ἑμῆς ὑπὲρ κάρα. And, for the latter (2), O. C. 1588, ὑψηγῆτος οὐδένος φίλων.

ἐν is required by the metre.

'For many as are the waves one sees passing and coming on anew over the wide sea, from the south or else the north wind blowing unweariedly, even so manifold in troubles is the life which, like a Cretan sea, sustains,—ay, and glorifies,—our hero of Cadmus' race.'

115. βάντ' ἐπιόντα τε] Not, 'Coming and going,' or, 'Falling and rising,' but, '(One) having gone and (another) coming on.' Cp. II. 4. 422, 3, ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυχεῖ κύμα θαλάσσης | ὄρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος: 13. 798, (κύματα) πρὸ μὲν τ' ἀλλ' αὐτὰρ ἐπ' ἄλλα. For the meaning given to βάντα, cp. Ant. 120, ἔβα, and note.

ἴδοι] The change to the subjunctive, in accordance with Homeric idiom, is unnecessary. Cp. O. C. 1172, ὅν γ' ἐγὼ ψέξαιμι τι: Hdt. 2. 93, ἵνα δὴ μὴ ἀμάρτοιεν τῆς ὁδοῦ. And see Essay on L. § 36. p. 61. Several editions read ἴδοις, with τὸν in 114. But for the ellipse of τις, see Essay on L. § 39. p. 72, 3.

οὕτω δέ] δέ 'in apodosis,' as in El. 27, ὡσαύτως δέ σύ, κ.τ.λ.

116. Καδμογενῇ] Heracles, having been born at Thebes, was claimed as a Theban hero, and therefore of the stock of Cadmus by adoption.

τρέφει τὸ δ' αὔξει] (1) 'Surrounds and also magnifies.' For a similar

idiomatic use of τὸ δέ, cp. Thuc. I. 107, τὸ δέ τι καὶ ἄνδρες τῶν Ἀθηναίων ἐπήγον αὐτοὺς, ib. 7. 48, τὸ δέ τι καὶ τὰ τῶν πολεμίων . . ἐλπίδος τι ἐτι παρέιχε. The words τὸ δ' αὔξει are διὰ μέσου. It has been thought that τρέφειν and αὔξει are too near one another in meaning to point an antithesis, and στρέφει for τρέφει has been proposed. For this, more recently, Hense has substituted στερεῖ. But the words are not an application of the simile, as though Heracles was now engulfed and now uplifted by the billow, but express a new thought: and both words have a different meaning in tragic poetry from that which belongs to them in prose. For τρέφειν of the circumstances or surroundings of a life, cp. O. T. 374, μῆς τρέφει πρὸς νυκτός. And, for αὔξειν, 'To magnify,' ib. 1090, 1, μὴ οὐ σέ γε καὶ πατριῶταν Οἰδίπουν καὶ τροφὸν καὶ ματέρ' αὔξειν. The words τὸ δ' αὔξει are added by the Chorus (though logically inconsistent with ἀλλά in what follows), because of their strong wish to suggest cheerful thoughts to Deianira.

In this case, the remaining words may be taken in one of two ways, either (a) supposing a slight inversion and alternation of clauses, the order may be πολύπονον πέλαγος βίβου, ὥσπερ Κρήσιον (πέλαγος), 'A troubled sea of life, as it were a Cretan sea.' Or (b) 'As it were a Cretan sea of troubles that constitutes his life.'

(2) Hermann joins τὸ δ' αὔξει βίβου πολύπονον, 'As it were a Cretan sea surrounds Heracles and increases this toilsomeness of his life.'

The Cretan sea was wider than the Aegean and no less subject to storms. Cp. Hor. Od. 1. 26. 1, 'tristitiam et metus | tradam protervis in mare Creticum | portare ventis.' For the concrete imagery, cp. O. T. 194, εἴτ' ἐς μέγαν θάλαμον Ἀμφιτρίτας | εἴτ' ἐς τὸν ἀπόξενον ὄρμον | Θρηκίον κλύδωνα.

120. ἀναμπλάκhton "Αἶδα δόμων] 'Some deity, never suffering him to fall,



ἀντ.β'. ὦν ἐπιμεμφομένα σ' ἀδεία μέν, ἀντία δ' οἶσω.  
 φαρὶ γὰρ οὐκ ἀποτρύνειν ἐλπίδα τὰν ἀγαθὰν 125  
 χρῆναί σ' ἀνάληγτα γὰρ οὐδ' ὁ πάντα κραίνων βασιλεὺς  
 ἐπέβαλε θνατοῖς Κρονίδας· ἀλλ' ἐπὶ πῆμα καὶ χαρὰ  
 πᾶσι κυκλοῦσιν, οἶον ἄρκτου στροφάδες κέλευθοι. 130  
 ἐπ. μένει γὰρ οὐτ' αἰόλα νύξ βροτοῖσιν οὔτε κῆρες  
 οὔτε πλοῦτος, ἀλλ' ἄφαρ  
 βέβακε, τῷ δ' ἐπέρχεται [66 b.  
 χαίρειν τε καὶ στέρεσθαι. 135  
 ἃ καὶ σὲ τὰν ἀνασσαν ἐλπίσιν λέγω

121. ἐπιμεμφομένα σ'] ἐπιμεμφομένας LAL<sup>2</sup>V<sup>3</sup>. ἐπιμεμφομένασ' Vat 126.  
 κραίνων βασιλεὺς] κραίνων βασιλεὺς A. 128. ἐπέβαλε] ἐπέβαλλε LA. θνα-  
 τοῖς] θ(α)νᾶτοῖς L. θνατοῖς A. 129. πῆμα καὶ χαρὰ] πῆματι καὶ χαρᾷ L.  
 πῆμα καὶ χαρὰ C<sup>3</sup> or <sup>4</sup>A. 135. βέβακε] βέβηκε L. βέβακε A.

keeps him away from the halls of Hades.' For gen. see E on L. § 8. p. 11.

121. ὦν] 'In respect whereof,' to be joined with ἐπιμεμφομένα and repeated with οἶσω. The genitive of respect is here assisted by ἐπὶ in composition. See Essay on L. § 54. pp. 99, 100.

ἀδεία μέν, ἀντία δ' οἶσω] 'I will offer counsel in a pleasant vein, albeit contrary counsel.' The transition from the subject to the object is hardly more violent than in l. 63. δούλη μέν, εἴρηκεν δ' ἐλείθερον λόγον. The only difference is that δούλη is full predicate (=δούλη ἐστί) and ἀδεία supplementary predicate (=ἀδεία οὔσα). And for ἡδὺς=φέρων ἡδέα, cp. O. T. 82, ἀλλ' εἰκάσαι μέν, ἡδὺς. Musgrave's correction, ἀλδοῖα, has since been modified by Blaydes and Hense to δέδοικα, ἔδεισα.

124. ἀποτρύνειν] 'Suffer to wear out,'=ἐᾶν ἀποτρέσθαι. Cp. such expressions as αἰρεῖν θυμόν='To allow passion to rise.' E. on L. § 30. p. 52 d.

125. ἐλπίδα τὰν ἀγαθὰν] 'Good hope' opposed to the expectation of evil, which might be called κακὴ ἐλπίς, as in Aj. 606.

126. ἀνάληγτα] Lit. 'Things without pain,' i.e. 'A tranquil existence.' For this use of the neuter adj. cp. Aj. 835, σχέτλια γάρ, κ.τ.λ., O. C. 537.

127. ἐπέβαλε] Gnomic aorist='Doth not send.' ἐπιβάλλειν is used as in ἐπιβάλλειν ζῆμιαν. 'The lot which Zeus imposes on mortals is never exempt

from grief.'

ἐπὶ . . κυκλοῦσιν] 'Grief and joy come circling round to all,' i.e. Grief succeeds to joy and joy to grief. For the tmesis, see Essay on L. § 18. p. 27. ἐπὶ marks succession in time, as in ἐπηλυθον ὦραι.

οἶον . . κέλευθοι] 'Like the circling course of the Bear,' i.e. As the constellation now is high in heaven, and now all but touches the horizon, so man's life is elevated and depressed. Others, without the comma, read χαράν, 'A circling course like that of the Bear brings round joy and grief to all.'

I. 133. αἰόλα] 'Glimmering,' or 'Palpitating,' rather than 'Spangled.' Cp. El. 106, ἀστρων βίπας. For the repetition of the same word with some difference of meaning, see Essay on L. § 44. pp. 83, 4.

135. βέβακε] Sc. ὁ πλοῦτος ἢ αἱ κῆρες.

τῷ δ'] (1) 'And to him,' viz. from whom the sorrow or the wealth has departed, 'comes in turn either rejoicing or loss.' Or (2) 'To another man.' In this case χαίρειν τε καὶ στέρεσθαι means, 'To be glad and again' (afterwards) 'to lose.' The point, however, is not that sorrow passes from one to another, but rather that sorrows and joys alternate in the same life.

136. ἃ (1) is resumed by apposition in τὰδε, cp. Eur. Andr. 1115, ὦν Κλυταιμνήστρας τόκος|εἰς ἣν ἀπάντων τῶνδε

τάδ' αἶν' ἰσχειν' ἐπεὶ τίς ᾧδε  
τέκνοισι Ζῆν' ἄβουλον εἶδεν;

140

ΔΗ. πεπυσμένη μέν, ὥς ἀπεικάσαι, πάρει  
πάθημα τοῦμόν' ὥς δ' ἐγὼ θυμοφθορῶ  
μήτ' ἐκμάθοις παθοῦσα; νῦν δ' ἄπειρος εἶ.  
τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται  
χώροισιν αὐτοῦ, καὶ νιν οὐ θάλλπος θεοῦ,  
οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ,

145

145. αὐτοῦ] αὐτοῦ LAL<sup>2</sup>V<sup>3</sup>. αὐτοῦ C<sup>2</sup>. αὐτοῦ Vat.  
οὐδὲν L. κλονεῖ] κλονεῖ(ν) L. κλονεῖ A.

146. οὐδέν] (οὐ. δ. ἐν)

μηχανογράφος. 'Which truths I bid thee also, who art a Queen, to hold fast in looking forward.' Or (2), with Hermann, 'In respect of which truths (ἀ) I bid thee ever be hopeful regarding this' (τάδε), viz. the fortune and return of Heracles. Cp. Ant. 897, *κάρτ' ἐν ἐλπίσιν τρέφω*, κ.τ.λ.

140. τέκνοισι . . ἄβουλον] 'Without providence for his children.' 'Filiis male consulentem.' For the vague plural, cp. 1268, *οἱ φύσαντες καὶ κληζόμενοι πατέρες*, κ.τ.λ.

Hermann has remarked that the images chosen in the beginning of this ode all harmonize with the mood of Deianira (the vanishing of beautiful night, the fiery death of day, etc.), just as all cheering topics are suggested towards the end.

141. ὥς ἀπεικάσαι] 'To hazard a conjecture.' Hermann lays down the rule that ἀπεικάω always implies comparison, and he therefore reads ἐπεικάσαι here. But ἀπο- in ἀπεικάω may have the same force as in ἀπομαντεύομαι, ἀποκινδυνεύω, ἀποδείκνυμαι, of something done (as we say 'right off') on the spur of the moment.

142. πάθημα . . θυμοφθορῶ] There is an opposition between the outward accident and the inward feeling. The one the maidens know,—but not the other.

143. μήτ' . . νῦν δ'] The antithesis is strengthened as the sentence grows. 'I would not have you learn by experience, but, as yet, you know nothing of it.' Hence δέ answering τε. Essay on L. § 36. p. 65f.

144. 5. τὸ γὰρ . . αὐτοῦ, κ.τ.λ.] 'For youth is nurtured in places of its own

where no experience of sorrow reaches.'

τοιοῖσδε] Hermann missed the correlative of τοιοῖσδε, and thought he had found it in the conjectural emendation *χώροις*, ἔν' αὐτοῦ. Of this and many other attempted changes of this passage, it may be said that they are either too abrupt or destroy simplicity. τοιοῖσδε, like ᾧδε, often in Sophocles refers to what has preceded, and may here be easily referred to ἄπειρος εἶ, 'Such,' i.e. as I see in you. 'You are ignorant of my sorrow, for youth is so placed' (as to be ignorant of sorrow). Essay on L. § 22. pp. 35, 6, and for the emphasis on αὐτοῦ, see Essay on L. § 9. p. 12 b, and cp. O. C. 659, 60, *ὁ νοῦς ὅταν αὐτοῦ γένηται*. For the possessive following a descriptive adjective, cp. O. T. 1462, *ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθένων ἐμαῖν*.

βόσκεται] The image is that of a young plant, as in Aj. 558, *τέως δὲ κούφοις πνεύμασιν βόσκον*.

145. θεοῦ] 'Of the sun.' Cp. Eur. Alc. 722, *φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ*, φίλον: Med. 352, *εἰ σ' ἡ' ποῦσα λαμπὰς ὕφαται θεοῦ*.

The whole passage recalls Od. 4. 566, 5. 478 foll., 6. 43.

146. πνευμάτων οὐδέν] The emphatic repetition of the negative immediately before the verb is idiomatic. Cp. infr. 1013, *οὐ πῦρ, οὐκ ἔγχος τις δῆσσιμον οὐκ ἀποτρέφει*.

κλονεῖ] The verb is attached to the nearest subject. 'No heat offends, no rain disturbs, no wind ruffles it.' οὐδέν is substantive, i.e. πνεῦμα is not to be supplied. 'No breath of winds,' *νοί*, 'No wind of all the winds.' Cp. Ant. 499, 500, *τῶν σῶν λόγων . . οὐδέν*.

ἀλλ' ἡδοναῖς ἄμοχθον ἐξαίρει βίον  
 ἐς τοῦθ', ἕως τις ἀντὶ παρθένου γυνή  
 κληθῇ, λάβῃ τ' ἐν νυκτὶ φροντίδων μέρος  
 ἦτοι πρὸς ἀνδρὸς ἢ τέκνων φοβουμένη.  
 τότε ἂν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν  
 πρᾶξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.

150

πάθῃ μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλαυσάμην·  
 ἐν δ', οἶον οὐπω πρόσθεν, αὐτίκ' ἔξερω.  
 ὁδὸν γὰρ ἦμος τὴν τελευταίαν ἀναξ  
 ὠρμάτ' ἀπ' οἴκων Ἡρακλῆς, τότε ἐν δόμοις  
 λείπει παλαιὰν δέλτον ἐγγεγραμμένην

155

151. τότε] τότε A. αὐτοῦ] αὐτοῦ L.  
 ἐξερῶ C<sup>2</sup>. 156. ὠρμάτ' ὦ from ὁ L.

αὐτοῦ A.

154. ἐξερῶ] ἐξερῶ L.

147, 8. ἡδοναῖς ἄμοχθον ἐξαίρει βίον] ἐς τοῦθ'] 'But it grows up' (lit. rears its life) 'amid delights, knowing not pain,—even (ἐξ) to that point.' For ἐξαίρει = ἔχει ἐξαιρόμενον, cp. ἀποτρύνει supr. 125 and note. The word suits with the simile from a young plant, for which, cp. Il. 18. 56, ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος.

148. γυνή] 'A woman.' The word refers less here to the marriage-relationship than to the position of a matron.

149. ἐν νυκτὶ] 'In a night,' i. e. the night of marriage. Cp. Fr. 521. 11, ἐπειδὴν εὐφρόνῃ ζεύξη μία: Eur. Fr. 660, λέγουσιν ὥς μί' εὐφρόνῃ χαλᾶ | τὸ δυσ-μενὲς γυναικὸς εἰς ἀνδρὸς λέχος. Musgrave and Hermann join ἐν νυκτὶ φροντίδων, 'Anxiety by night.'

150. ἦτοι . . φοβουμένη] 'Being in fear either on her husband's account or for her children.' This verse has been unnecessarily suspected. The language is not quite accurate, but the meaning is clear, the sentence being continued as if λάβῃ were ἀρξῇται ἔχειν.

151. τις] The indefinite pronoun here in the apodosis refers more pointedly to the persons addressed than supr. 148. See Essay on L. § 22. p. 36. 4.

εἰσίδοιτο] The middle has some such force as 'might see of himself.'

αὐτοῦ] The masculine is often used where women are spoken of in a general way. Essay on L. § 20. p. 30.

152. κακοῖσιν οἷς] i. e. τὰ κακὰ οἷς.

For the attraction, see Essay on L. § 35. p. 59, and cp. O. C. 1150, 1, λόγος δ' ὅς ἐμπέπτακεν ἀρτίως ἐμοὶ . . συμβαλοῦ γνώμην.

153. δῆ] 'As you well know.'

154. οἶον οὐπω πρόσθεν] Sc. εἶπον, implied in ἐκλαυσάμην.

157. The δέλτος mentioned above (l. 47) contained Heracles' memorandum of the oracle received at Dodona, infr. 1165. In giving this to Deianira before leaving home, he also told her by word of mouth what disposition of his property he desired in case of his death.

ἐγγεγραμμένην ξυνθήμαθ'] Having notes inscribed on it. The word ξυνθήμα occurs in two places of the O. C., (1) in the singular, of a sign, l. 46, (2) of the record of an agreement, l. 1594. Neither of these meanings exactly suits the context here. A closer parallel is the expression ξυνθήματα κρυπτά χαράξας, which appears on an altar in the Museum at Athens, on which certain hierophantic symbols are inscribed. Here it clearly refers to the oracular indication of the doom of Heracles as inscribed on the tablet. The testamentary instructions which are further mentioned were given orally. For the construction of the accusative with the passive verb, see Essay on L. § 16. p. 23 b. Heracles might be said ἐγγράφαι τὴν δέλτον (or τῇ δέλτῳ) ξυνθήματα.



ξυνθήμαθ', ἀμοὶ πρόσθεν οὐκ ἔτλη ποτέ,  
 πολλοὺς ἀγῶνας ἐξίων, οὐπω φράσαι,  
 ἀλλ' ὥς τι δράσων εἶρπε κού θανούμενος. 160  
 νῦν δ' ὥς ἔτ' οὐκ ὦν εἶπε μὲν λέχους ὃ τι  
 χρεῖη μ' ἐλέσθαι κτῆσιν, εἶπε δ' ἦν τέκνοις  
 μοῖραν πατρώας γῆς διαιρετὸν νέμοι,  
 χρόνον προτάξας ὥς τρίμηνον \*ἡνίκα  
 χώρας ἀπείη κἀνιαύσιος βεβώς, 165

158. ἀμοί] ἄμοι LA. 159. οὐπω] οὐπω L. οὐπω A. 161. ἔτ' οὐκ]  
 ἔτ' οὐκ A. ὃ τι] ὃτι LAV<sup>3</sup>. ὃ τι Vat. Musgrave corr. 162. χρεῖη] χρεῖη ἢ L.

χρεῖη ἢ C<sup>2</sup>AV<sup>3</sup>. χρεῖη Vat. Brunck corr. 163. διαιρετὸν νέμοι] διαιρετὸν μένειν  
 A. 164. \*ἡνίκα] ἡνίκα ἂν LA. Dawes corr. (See on l. 3.) 165. ἀπείη] ἀπείη  
 L. ἀπείη C<sup>2</sup>. ἀπείη A. κἀνιαύσιος] κἀνιαύσιος (γενῶς?) L. κἀνιαύσιος Cett.

159. πολλοὺς ἀγῶνας ἐξίων] 'Though he had gone forth on many labours,' ἀγῶνας is in a similar construction with ὁδόν in l. 155: the labour and the journey to meet the labour being included in one conception.

The resumption of πρόσθεν οὐ . . ποτέ in οὐπω, after the intermediate clause, helps to point the antithesis in the following line. Cp. the emphatic repetition in Shaks. Jul. Caesar, i. 3, 'But never till to-night, never till now, Did I go through a tempest dropping fire.'

φράσαι in what follows is (1) 'To show,' (2) 'To explain.'

160. ὥς . . εἶρπε] 'He went with the mien of one.' εἶρω is a picturesque word, calling up the act of motion to the eye.

161. ἔτ' οὐκ ὦν] 'Already doomed.' Cp. Phil. 1217, ἔτ' οὐδὲν εἰμι (where there is the same inversion of οὐκέτι).

161, 2. ὃ τι . . κτῆσιν] 'What I must appropriate as my marriage portion;' lit. 'Possession having to do with my marriage.' The MSS. read ὃτι, which may be right, implying that Deianira (knowing the amount of her marriage portion) was to select from the property of Heracles to that amount before dividing the remainder. But ὃ τι agrees better with ἦν in the next clause, and with the situation.

ἦν τέκνοις] This may refer, as Schn dw. supposes, to the partition of the Peloponnese among the Heracleidae. Cp. the

anonymous mention of Eurystheus and Ceyx above, ll. 35, 40, and see Eur. H. F. 462 foll., σοὶ μὲν γὰρ Ἄργος ἐνεμ' ὃ κατθανὼν πατήρ, κ.τ.λ.

ἦν . . νέμοι] What share of their father's land he assigned for distribution to his children (severally). τέκνοις is short for ἐκάστῳ τέκνων.

The scribe who wrote μένειν seems to have understood, 'The part that remained after the marriage portion was taken out.'

164. χρόνον] Viz. a time when it would be known whether the will was to be at once executed or not.

τρίμηνον] Sc. χρόνον, to be repeated as accus. of duration with ἀπείη.

165. The nom. ἐνιαύσιος, if right, is occasioned by the addition of βεβώς, and is to be explained, after the analogy of χρόνιος, τριταῖος, etc., like Aj. 217, νύκτερος ἀπελωβήθη: ib. 602, μηνῶν . . ἀνῆριθμος . . τρυχόμενος. E. on L. § 23, p. 39 ε. Deianira quotes Heracles as telling her what conclusion to draw, if he were absent more than fifteen months. These lines have been suspected, chiefly on account of their tautology, which may be excused by the all-importance of the time to Deianira, and the difficulty which the Greeks felt in defining notions of time. Essay on L. § 48. p. 91. τότε belongs to the whole sentence, τῷδε τῷ χρόνῳ to θανεῖν only. 'Then the decree of fate should take effect either for him to die within that time,' etc.



τότ' ἢ θανεῖν χρεῖη σφε τῷδε τῷ χρόνῳ,  
 ἢ τοῦθ' ὑπεκδραμόντα τοῦ χρόνου τέλος  
 τὸ λοιπὸν ἤδη ζῆν ἀλυπτήτῳ βίῳ.  
 τοιαῦτ' ἔφραζε πρὸς θεῶν εἰμαρμένα  
 τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων,  
 ὡς τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε  
 Δωδῶνι δισσων ἐκ πελειάδων ἔφη.  
 καὶ τῶνδε ναμέρτεια συμβαίνει χρόνον  
 τοῦ νῦν παρόντος, ὡς τελεσθῆναι χρεών.  
 ὥσθ' ἡδέως εὐδουσαν ἐκπηδᾶν ἐμὲ  
 φόβῳ, φίλαι, ταρβοῦσαν, εἴ με χρὴ μένειν

170

175

166. χρεῖη σφε] χρεῖ' ἦσφε L. χρεῖ' ἦσφε A. Brunck corr. 171. αὐδῆσαι ποτέ]  
 αἰδῆσαι ποτέ L. αὐδῆσαι ποτε A. 173. ναμέρτεια] ναμερτεῖα L. ναμέρτεια A.

167. τοῦτο . . τοῦ χρόνου τέλος] 'This appointed period of time;' lit. 'This completion in respect of the time.' The conjecture *τοῦδε* for *τοῦτο* rather weakens the expression.

*ὑπεκδραμόντα*] 'Having escaped from,' i.e. 'Having passed the danger of.' Burges conj. *ὑπερδραμόντα*. But the text is more expressive, dimly suggesting the image of a danger to be escaped.

169. *τοιαῦτα . . πόνων*] 'Such he said was the Heaven-appointed issue of the labours of Heracles.' *τοιαῦτα*, to which *εἰμαρμένα* adheres, is the 'cognate subject' of *ἐκτελευτᾶσθαι* (Essay on L. § 17. p. 25 c); i.e. if the expression were turned actively, it would stand thus, τὸν Ἡρακλῆ τελευτᾶν τοιαῦτα (= *τοιαύτην τελευτὴν*) τῶν πόνων, 'That Heracles should find such an end of his labours.' Cp. Thuc. 2. 13, τὰ δὲ πολλὰ τοῦ πολέμου γνώμῃ καὶ χρημάτων περιουσίᾳ κρατεῖσθαι. The genitive may be taken as one of respect, but is assisted by *ἐκ* in *ἐκτελευτᾶσθαι* ('Such issue from his labours'). The present tense is often used in prophecies. Aesch. Prom. 848, ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἐμφρονα. The wording of the oracle may have been *τοιαύτην τελευτὴν ἐκτελευτᾶ Ἡρακλῆς τῶν ἑαυτοῦ πόνων*. This is another example of Sophocles' fondness for the passive voice. See Essay on L. § 31. p. 54. There is no reason for doubting the genuineness of these two lines, which is confirmed by the Sophoclean character of the construction.

ἔφραζε . . ἔφασκε] Sc. ὁ Ἡρακλῆς.

172. *δισσων ἐκ πελειάδων*] Sophocles does not explain the manner in which the oracle at Dodona had been given: but vaguely combines the talking oak (Aesch. Prom. 832) with the prophetic pigeons (Hdt. 2. 55, where, however, of the two birds only one comes to Dodona).

173. *ναμέρτεια*] 'The true fulfilment of these words as predestined (*ὡς . . χρεών*) comes to pass about this time.' *τῶνδε ναμέρτεια* almost = *τάδε ναμερτῆ ὄντα*, with some thought of the etymological meaning (*νη, ἀμαρτάνω*). For *τάδε* of the prophecy and event in one, cp. O. T. 901, εἰ μὴ τάδε χειρόδεικτα πᾶσιν ἀρμόσει βροτοῖς.

*συμβαίνει*] For *συμβαίνειν* of the issue or fulfilment of an oracle, cp. Thuc. 2. 17, καὶ μοι δοκεῖ τὸ μαντεῖον τοῦναντίον συμβῆναι ἢ προσεδέχοντο.

173, 4. χρόνου | τοῦ νῦν παρόντος] The date of time would be too precise and matter-of-fact to express Deianira's meaning, with reference to an emergency, which had not actually arisen. But in using the genitive she does not mean to be indefinite. 'The fulfilment belongs to the hour that now is here.'

175. 'So that in the midst of a sweet slumber, I start up in fear and dread.' Cp. Plat. Rep. 1. 330 E. καὶ ἐκ τῶν ὕπνων, ὥσπερ οἱ παῖδες, θανά ἐγειρόμενος, δειμαίνει. φόβῳ is a causal dative (with *ἐκπηδᾶν*). *ταρβοῦσαν* is added in explanation of φόβῳ.

εἰ] 'To think that it is possible,'

πάντων ἀρίστου φωτὸς ἐστερημένην.

ΧΟ. εὐφημίαν νῦν ἴσχ'· ἐπεὶ καταστεφῇ [67 a.  
στείχονθ' ὁρῶ τιν' ἄνδρα πρὸς χαρὰν λόγων.

ΑΓΓΕΛΟΣ.

δέσποινα Διάνειρα, πρῶτος ἀγγέλων 180

ὅκνου σε λύσω τὸν γὰρ Ἀλκμήνης τόκον  
καὶ ζῶντ' ἐπίστω καὶ κρατοῦντα κακὴ μάχης  
ἄγοντ' ἀπαρχὰς θεοῖσι τοῖς ἐγχωρίοις.

ΔΗ. τίν' εἶπας, ὦ γεραιέ, τόνδε μοι λόγον;

ΑΓ. τάχ' ἐς δόμους σοὺς τὸν πολύζηλον πόσιν 185  
ἦξειν, φανέντα σὺν κράτει νικηφόρῳ.

ΔΗ. καὶ τοῦ τόδ' ἀστῶν ἢ ξένων μαθὼν λέγεις;

ΑΓ. ἐν βουθερεῖ λειμῶνι πρὸς πολλοὺς θροεῖ

177. om. L. add C<sup>2</sup>.

182. κρατοῦντα κακὴ] κρατοῦντακ ακ L. κρατοῦντα .

κακ C<sup>2</sup>.

186. ἦξειν, φανέντα] ἦξειν φανέντα, L. σὺν κράτει] συγκράτει L.  
σὺν κράτει A. 187. τοῦ τόδ'] τοῦτο δ' LA. 188. πρὸς πολλοῖς] πρόσπολος LA.

cp. infr. 666, ἀθυμῶ δ' εἰ φανήσομαι. For this ethical use of εἰ, which is frequent in Greek (Od. 21. 253) see Essay on L. § 28. p. 46 ζ.

176. εἰ με χρῆ μένειν] 'That I may have to live on.' μένειν has a pathetic force, i. e. to endure, when he is gone. Cp. Phil. 1368, καὶ τὸς ἐν Σκύρῳ μένων | ἔα κακῶς αὐτοῖς ἀπόλλυσθαι κακοῖς.

177. φωτός] φῶς appears for the most part to have two senses in Sophocles, (1) rather depreciatory, 'An inconsiderable person,' e.g. O. C. 1018, ἀμαυρῶ φωτί: (2) here and in Aj. 807, ἔγνωκα γὰρ δὴ φωτὸς ἠπατημένη, 'A husband.'

178. εὐφημίαν νῦν ἴσχε] 'Say now no more.' Deianira's last words were not auspicious, and the Chorus warn her not to continue them for fear of crossing with an evil omen one who seemed to be a messenger of good tidings. εὐφήμει is an injunction to silence, but generally with reference to some unlucky word that has been or is likely to be said. For the form of expression, cp. Phil. 807, ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχ', κ. τ. λ.

Others would explain, 'Speak no

more sadly,' for you will now have cause for joy.

καταστεφῇ] O. T. 83, Aesch. Ag. 493.

179. πρὸς χαρὰν λόγων] To be joined with καταστεφῇ στείχοντα in one phrase. 'Coming garlanded, like a messenger of joy.' πρὸς χάριν λόγων would merely mean, 'To do the office of a messenger.'

180. πρῶτος ἀγγέλων] This busybody, who is somewhat like the Φύλαξ in the Antigone, though not quite so mean, has rushed in before Lichas in the hope of getting some reward (infr. 191).

183. ἀπαρχὰς] Including the captives, see below, l. 245.

184. Deianira is too much overcome by the announcement to realise it at once. Cp. Phil. 917-19, ib. 1380, where an unwelcome statement is received in the same vacant way: O. T. 359, λέγ' αἰθις, ὥς μᾶλλον μάθω: Aesch. Ag. 268, πῶς φῆς; πέφενγε τοῦπος ἐξ ἀπιστίας.

186. σὺν κράτει νικηφόρῳ] 'Bringing with him triumphant conquest.'

188. βουθερεῖ] 'Where the oxen in summer feed.' The summer grass is the

Λίχας ὁ κήρυξ ταῦτα· τοῦ δ' ἐγὼ κλύων  
ἀπῆξ', ὅπως τοι πρῶτος ἀγγείλας τάδε  
πρὸς σοῦ τι κερδάναιμι καὶ κτόμην χάριν.

190

ΔΗ. αὐτὸς δὲ πῶς ἄπεστιν, εἶπερ εὐτυχεῖ;

ΑΓ. οὐκ εὐμαρεῖα χρώμενος πολλῇ, γύναι.  
κύκλω γὰρ αὐτὸν Μηλιεὺς ἅπας λεῶς  
κρίνει παραστάς, οὐδ' ἔχει βῆναι πρόσω.  
τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων  
οὐκ ἂν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύειν.  
οὕτως ἐκείνος οὐχ ἐκῶν, ἐκοῦσι δὲ  
ξύνεστιν· ὅψει δ' αὐτὸν αὐτίκ' ἐμφανῇ.

195

ΔΗ. ὦ Ζεῦ, τὸν Οἴτης ἄτομον ὅς λειμῶν' ἔχεις,

200

189. κήρυξ] κήρυξ LA. τοῦ δ'] τὸν δ' L. τοῦ δ' C<sup>a</sup>A. 200. ὅς] ὡς L. ὅς A.

harvest (θέρος) of the cattle. This is more picturesque (esp. with ἄτομον λειμῶνα following, *infr.* 200) than βου-θόρυ, 'Where the oxen leap.'

189. τοῦ] (a) With κλύων, (b) with ἀπῆξα.

190. τοι] 'To say sooth.' The particle introduces the avowal of his motive. Cp. esp. *El.* 1468, 9. ὅπως | τὸ συγγενές τοι κάπ' ἐμοῦ θρήνων τύχη. The candour of the messenger here resembles that of the Corinthian in *O. T.* 1005, καὶ μὴν μάλιστα τοῦτ' ἀφικόμεν, ὅπως | σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμι τι. Cp. also the Old Man in the *Electra*, when assuming a similar character, 772, μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἡκομεν.

192. αὐτός] 'Lichas himself.' εἶπερ εὐτυχεῖ] Sc. ὁ Λίχας. 'If all is well with him.'

193. οὐκ εὐμαρεῖα χρώμενος πολλῇ] 'Being not altogether his own master'; i.e. he is detained, not quite of his own free will.

194. Μηλιεὺς . . λεῶς] The Melian people and the Trachinians are the same in the mind of Sophocles. Cp. his indifference about Calydon and Pleuron in *l.* 7. The gentile substantive is used for the adjective, as often elsewhere. 'All the Melian folk press round and question him (*cp. infr.* 314), nor can he advance a step.'

195. κρίνει . . ἔχει] There is no dif-

ficulty in the change of subject. See *Essay on L.* § 36. p. 65.

196. τὸ . . ποθοῦν . . ἐκμαθεῖν] 'To satisfy his longing with full information.' For this use of the active neuter participle, see *Essay on L.* § 30. p. 51. The abstract notion is here put for the object,—the desire of knowledge, for the knowledge desired. Cp. *Shak. Temp.* 1. 2. 176, 'For still 'tis beating in my mind.'

197. οὐκ ἂν μεθεῖτο] (1) 'Refuse to let him go.' The third person is used as the first might have been, οὐκ ἂν μεθείμην σε, 'I will not let thee go.' See *Aristophanes, Ran.* 830, οὐκ ἂν μεθείμην τοῦ θρόνου: *Aj.* 313, εἰ μὴ φανοίην, and note.

Or (2), 'He is not likely to be let go.' καθ' ἡδονήν] 'To their heart's content.' κατὰ, as in κατὰ νοῦν.

198. οὐχ ἐκῶν, ἐκοῦσι δέ] 'Not of his will, but by theirs.' Cp. *Odys.* 5. 155, παρ' οὐκ ἐθέλων ἐτελούσῃ.

200 foll. The mention of the precinct on Mount Oeta, which was sacred to Zeus (*infr.* 436, 1191), is preparatory to the death of Heracles on that spot.

ἄτομον, 'Inviolable.' Cp. *Hymn Merc.* 72, where the oxen of the gods are in λειμῶνες ἀκηράσιοι, a Cretan inscription (*Corp. Inscr.* 2. 1103), ἵνα μηθεὶς ἐν τῷ ἱερῷ τοῦ Διὸς τοῦ Δικταίου μήτε ἐννέμῃ μήτε ἐναυλοστατῇ μήτε σπείρῃ μήτε ξυλεύῃ: *Eur. Hipp.* 73, σοὶ τόνδε πλεκτόν

ἔδωκας ἡμῖν ἀλλὰ σὺν χρόνῳ χαράν.  
φωνήσατ', ὦ γυναικες, αἶ τ' εἴσω στέγης  
αἶ τ' ἐκτὸς αὐλῆς, ὥς ἄελπτον ὄμμ' ἐμοὶ  
φήμης ἀνασχὼν τῆσδε νῦν καρπούμεθα.

ΧΟ. ἀνολολύξατε δόμοις  
ἐφεστίοις ἀλαλαγαῖς

205

204. ἀνασχὼν] ἀνασχών L. ἀνασχὼν A.  
ξετε δόμοις L<sup>A</sup>. ἀνολολύξατε, δόμοις L<sup>2</sup>  
ἀλαλαῖς LAL<sup>2</sup>V<sup>3</sup>. ἀλαλαγαῖς Vat.

205. ἀνολολύξατε δόμοις] ἀνολολύ-  
ἀνολολύξετε δόμοις Vat. ἀλαλαγαῖς]

στέφανον ἐξ ἀκράτου, κ.τ.λ.: Hom. H. Ven. 269, 70, ἐστᾶσ' ἡλίβατοι τεμένη δέ ἐκικλήσκουσιν | ἀθανάτων τὰς δ' οὔτι βροτοὶ κείρουσι σιδήρῳ.

201. ἀλλὰ σὺν χρόνῳ] 'At length, though late.' Cp. Ant. 552, τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ;

202, 3. αἶ τ' εἴσω στέγης . . αἶ τ' ἐκτὸς αὐλῆς] The variety of expression has little or no significance. Deianira addresses herself to the women who belong to the house, as well as to the Chorus who have come to visit her, and are standing before the gates.

203, 4. 'We now reap the gladness of a vision of hope that has arisen unexpectedly on me in the utterance of this auspicious word.' On the mixed metaphor, see Essay on L. § 58. p. 105.

ὄμμα] The notions of an act and of an object of vision, as well as of the instrument, are contained in this word. See Essay on L. § 54. p. 99. Hence it comes to mean anything which suddenly affects (1) the eye, or (2) (metaphorically) the mind. Cp. esp. El. 902, 3, ἐμπαίει τί μοι | ψυχῇ ξύνηθες ὄμμα. ἐμοὶ is in construction with ἀνασχὼν, and also with ἄελπτον.

204. φήμης is genitive of origin. The news is regarded as a star or sun from which the new light proceeds. For ἀνασχεῖν of a sudden event, cp. Hdt. 7. 14, τάδε τοι ἐξ αὐτῶν ἀνασχήσειν.

205-224. The Chorus in response to Deianira raise this strain, accompanied, at least in the latter part of it (216 foll.), with dancing, or some rapid motion to and fro. Cp. Aj. 693-717, O. T. 1086-1109, Ant. 1115-1152, for similar expressions of hope before some catastrophe. See also O. C. 1044 foll., El. 1384-1397.

The maidens who are come to visit Deianira (1) challenge the maidens within the house to shout for joy, and

(2) invite the young men to accompany them; (3) they encourage each other to raise the hymn to Artemis, (4) they dance under the excitement of the flute and the thyrsus, (5) they call attention to the coming of Lichas with the captives. These quick changes mark the feeling of trepidation which the situation is calculated to produce.

205-215. 'Cry aloud in the house, ye brides that are to be, and let the young men hymn Apollo our protector with his full quiver. And, maidens, raise the hymn with them, the hymn to Artemis, of one birth with him, Ortygian huntress, bearing fire in either hand, and the neighbouring nymphs.'

The metres are as follows:—

1 1 1 1 1 1 1 1  
 1 1 1 1 1 1 1 1  
 1 1 1 1 1 1 1 1  
 1 1 1 1 1 1 1 1  
 5 1 1 1 1 1 1 1  
 1 1 1 1 1 1 1 1  
 1 1 1 1 1 1 1 1  
 1 1 1 1 1 1 1 1  
 1 1 1 1 1 1 1 1  
 10 1 1 1 1 1 1 1 1  
 1 1 1 1 1 1 1 1  
 1 1 1 1 1 1 1 1  
 1 1 1 1 1 1 1 1  
 15 1 1 1 1 1 1 1 1  
 1 1 1 1 1 1 1 1  
 1 1 1 1 1 1 1 1  
 1 1 1 1 1 1 1 1

205. ἀνολολύξατε δόμοις] There is no cause for changing the MS. reading



ὁ μελλόνυμφος, ἐν δὲ κοινὸς ἀρσένων  
ἵτω κλαγγὰ τὸν εὐφάρετραν

5 Ἀπόλλωνα προστάταν

ομοῦ δὲ παιᾶνα παιᾶν' ἀνάγεται, ᾧ παρθένοι,  
βοᾶτε τὰν ὁμόσπορον

210

Ἄρτεμιν Ὀρτυγίαν ἐλαφάβολον, ἀμφίπυρον,  
γείτονας τε Νύμφας.

215

10 ἀείρομ' οὐδ' ἀπόσομαι

210. παιᾶν'] παιᾶνα L.A.

of this line, which, as Hermann pointed out, has the same metre as El. 1384, *ἴδεθ' ὅπου προνέμεται*. The plur. imperative is addressed to all within the house (young men and maidens), who are mentioned separately afterwards.

206. *ὁ μελλόνυμφος* is either (1) used collectively—the indefinite singular for the indefinite plural (Essay on L. § 20. p. 31)—or (2) there is an ellipse of *χῶρος* (κατὰ σύνεσιν). The former (1) is more probable, and the gender is to be accounted for, as in l. 151 *supr.*, *τὴν αὐτοῦ σκοπῶν πράξιν*.

The word *μελλόνυμφος* may be suggested by Deianira's description in ll. 144-150. 'Those to whom marriage is in futurity.' Such echoes of the dialogue are frequent in the choric songs.

ἐν δέ] 'And therewith.' Essay on L. § 18. p. 26.

κοινός] 'Mingling' with the voices of the maidens. Cp. O. C. 1500, *τίς αὖ παρ' ὑμῶν κοινὸς ἤχεται κτύπος; κοινὸς* feminine occurs only here.

207. ἵτω] Nauck well quotes Fr. 435, *ἵτω δὲ Πυθίᾳ βοὰ θεῶν*: Eur. Fr. Phaeth. 775, l. 52, *ἵτω τελεία γάμων ἀοιδά*.

τὸν . . προστάταν] The accusative is governed by the general notion of 'celebrating' implied in the preceding words. See E. on L. § 16. p. 23.

εὐφάρετραν] 'Lord of the quiver,' an epithet which either (1) simply brings the figure of the god vividly before the eye, cp. *ἀργυρότοξος*, or (2) implies his propitiatory power.

προστάταν] 'The protector,' Apollo *προστάτης* or *προστατήριος*, is rightly invoked by those within the house, as having his altar at the gate. El. 637.

210. παιᾶνα παιᾶν] The repetition

imitates the hymn itself, in which the same sounds would be often renewed.

ἀνάγεται] Cp. Eur. Phoen. 1350, *ἀνάγετε κωκυτόν*.

ᾧ παρθένοι] The Chorus now address themselves, as below l. 821, *ἴδ' οἶον, ᾧ παῖδες, προσέμμεν ἄφαρ, κ.τ.λ.*

211. βοᾶτε τὰν . . Ἄρτεμιν] 'Call aloud the name of Artemis.' Cp. *supr.* 207.

ὁμόσπορον] 'His sister.' See the Homeric Hymn to Apollo, ll. 14 foll., and the Hymn to Artemis, l. 2.

212. Ὀρτυγίαν] Two accounts are given of the use of this epithet: (1) that as, according to the Scholiast of Apollonius Rhodius, the name Ortygia primarily belonged to Artemis as worshipped in Aetolia, she is so named here in compliment to Deianira: (2) that Artemis Ortygia was believed to haunt some place in the neighbourhood of Trachis. The latter is confirmed by l. 637, and by the most natural meaning of *γείτονας* in this passage, viz. 'in our neighbourhood.' The comparison of the Syracusan Ortygia (Pind. Pyth. 2. 10, 11, *Ὀρτυγίαν . . ποταμίᾳ ἔδος Ἀρτέμιδος*) may suggest that the goddess was imagined to haunt wooded promontories or peninsulas, which had been left wild from being difficult of access. The quail (*ὄρτυξ*) may have been peculiarly abundant in such places. For *γείτονας*, i.e. *Μηλιάδας*, cp. Phil. 725, *Μηλιάδων νυμφῶν, κ.τ.λ.*

214. ἀμφίπυρον] Artemis is commonly represented with a torch in either hand. Cp. O. T. 207, 8, *τάς τε πυρφόρους* | *Ἀρτέμιδος αἴγλας ξὺν αἰς* | *Λύκι' ὄρεα διάσσει*.

216. This line seems to mark the point where the dance, or the rapid

τὸν αὐλόν, ὦ τύραννε τὰς ἐμὰς φρενός.

ἰδοῦ μ' ἀναταράσσει

εὐοῖ μ' ὁ κισσὸς ἄρτι \*βακχίαν

220

ὑποστρέφων ἄμιλλαν.

15 ἰὼ ἰὼ Παιάν.—

[67 b.

\*ἴδ', ὦ φίλα γύναι,

τάδ' ἀντίπρῳρα δὴ σοι

βλέπειν πάρεστ' ἐναργῇ.

ΔΗ. ὀρῶ, φίλαι γυναῖκες, οὐδέ μ' ὄμματος

225

\*φρουρὰν παρήλθε τόνδε μὴ λεύσσειν στόλον·

χαίρειν δὲ τὸν κήρυκα προϋννέπω, χρόνῳ

πολλῷ φανέντα, χαρτὸν εἴ τι καὶ φέρεϊς.

220. εὐοῖ μ' | εὔ οἱ μ' LA. \*βακχίαν] βακχείαν LA. Brunck corr. 222.  
 \*ἴδ', ὦ | ἴδε ἴδ' ὦ, MSS. Dind. corr. 226. \*φρουρὰν] φρουρὰ LA Vat V<sup>3</sup>.  
 φρουρὰν V Musgrave. λεύσσειν] λεύσειν L. λεύσσειν C<sup>2</sup> or <sup>3</sup>A. στόλον]  
 στόλον C<sup>2</sup>. στόλον A. 227. φέρεϊς] φέρει A Vat.

movement of the Chorus, begins. The elision of the termination in ἀείρομαι is very unusual.

ἀείρομ' οὐδ' ἀπώσομαι τὸν αὐλόν] 'I am uplifted, and will not repel the flute;' i.e. I will yield to its power. The following words are not addressed to Deianira, but are an apostrophe to the power of the flute, 'The sovran of the willing soul' (as Gray calls the lyre, in summing up the first Pythian), which is compelling them to the dance. Cp. Aj. 693, περιχαρὴς δ' ἀνεπτάμαν.

219, 20. ἰδοῦ .. ἄμιλλαν] 'Behold even now (glory to Iacchos), the ivy stirs up my soul, and makes me quick to turn in' (or 'into') 'the Bacchic course!' The ivy upon their brows, or wound about the thyrsus, with which they incite each other to the dance.

βακχίαν .. ἄμιλλαν is probably acc. in app. with the action of ὑποστρέφων. 'Turning me' either 'in,' or 'into the Bacchic course.' Others, with the Scholiast, would render, 'Converting my soul (from sorrow) to the Bacchic dance.'

222. ἰὼ, ἰὼ Παιάν] The Chorus are just leading up the Paean, which from its monotony could not have been continued with dramatic effect, when Lichas arrives, and they break off. The correction of the text is due to Dindorf, who also reads γυναῖκων. But there is no reason to assume that the

three lines must be alike. The iambic tripod with a pause — — — — — makes a good transition to the other form, — — — — — (Qy. ἴδέ' | ἴδ' ὦ φ. γ.?)

223, 4. τάδ' .. ἐναργῇ] 'Here is the thing face to face, present and palpable to sight.'

ἐναργῇ] 'Beyond the possibility of mistake.'

225, 6. ὄμματος .. στόλον] The subject of παρήλθε is the vague τάδε (l. 223) resumed with more distinctness in τόνδε .. στόλον: i.e. οὐ παρήλθε μ' ὅδε ὁ στόλος, μὴ λεύσσειν αὐτόν. παρήλθε, 'Escaped,' as in Dem. 550. 26, τοῦτ' .. μικροῦ παρήλθε με εἰπεῖν, 'I see it, dear friends, nor hath this escaped the vigilance of my eye.' τόνδε, sc. ὅντα τοιόνδε. For the second acc. (με governed by ὄμμ. φ. π. = ἔλαθε) see Essay on L. § 16. p. 23, and cp. O. C. 113, καὶ σύ μ' ἐξ ὁδοῦ πόδα | κρύψον. While Musgrave's correction is adopted in the text, as having a high degree of probability, the MS. reading may be defended as meaning, 'Vigilance has not (so) passed from my eye.' But such a meaning of παρήλθε is questionable.

226. μὴ λεύσσειν] Although μὴ οὐ would be in place here, we are not in a position to say that μὴ by itself is wrong.

227, 8. χρόνῳ | πολλῷ] Cp. Phil.

## ΛΙΧΑΣ.

- ἀλλ' εὖ μὲν ἔγμεθ', εὖ δὲ προσφωνούμεθα,  
γύναι, κατ' ἔργου κτήσιν· ἄνδρα γὰρ καλῶς 230  
πράσσουντ' ἀνάγκη χρηστὰ κερδαίνειν ἔπη.  
ΔΗ. ὦ φίλτατ' ἀνδρῶν, πρῶθ' ἂ πρῶτα βούλομαι  
δίδαξον, εἰ ζῶνθ' Ἡρακλέα προσδέξομαι.  
ΛΙ. ἔγωγέ τοι σφ' ἔλειπον ἰσχύοντά τε  
καὶ ζῶντα καὶ θάλλοντα κοῦ νόσφ βαρύν. 235  
ΔΗ. ποῦ γῆς, πατρώας, εἴτε βαρβάρου; λέγε.  
ΛΙ. ἀκτὴ τις ἔστ' Εὐβοίς, ἐνθ' ὀρίζεται  
βωμοὺς τέλη τ' ἔγκαρπα Κηναίῳ Διί.

230. ἔργου] ἔργου A.  
εὐβοίς LA pr. εὐβοὺς A<sup>o</sup>.

235. νόσφ] ο from ω L. νόσω A pr.  
238. τέλη] τελεῖ A.

237. Εὐβοίς]

715, δεκέτει χρόνῳ: Aesch. Ag. 521,  
δέξασθε κόσμῳ βασιλέα πολλῶ χρόνῳ.

χαρτὸν . . φέρεῖς] For the direct  
address following the third person, cp.  
O. T. 162, καὶ Φοῖβον ἑκαβύλον . . προ-  
φάνητε. There is an obvious play of  
words, to which καὶ gives emphasis,  
'Joy to thee, herald, if thou bringest  
joyful news.' For the order of words,  
cp. O. C. 665, Φοῖβος εἰ προὔπεμψέ σε.

229. ἀλλ' εὖ μὲν ἔγμεθ'] ἀλλά sets  
aside the doubt expressed in εἰ . . φέρεῖς.  
Cp. Phil. 232, ἀλλ' ὦ ξέν', ἴσθι τοῦτο  
πρῶτον, κ.τ.λ., 'Our coming is happy,  
be assured, and happily are we ad-  
dressed, lady, as the deed which has  
been achieved is happy.'

230. κατ' ἔργου κτήσιν = ὥσπερ ἔργῳ  
ἐκτησάμεθα, sc. ἀγαθὰ implied in εὖ.

ἄνδρα . . ἔπη] 'He who is fortunate  
cannot fail to win good words.' For  
ἀνάγκη, which may seem rather abrupt,  
cp. 295, πολλή 'στ' ἀνάγκη τῇδε τοῦτο  
συντρέχειν, where, as here, the expression  
is stronger than the thought, 'It cannot  
be otherwise,' meaning only, 'It is but  
natural.'

332. φίλτατ' ἀνδρῶν] For the affec-  
tionate address arising simply from the  
effusion of joy, cp. El. 1227, ὦ φίλταται  
γυναικες, ὦ πολίτιδες, κ.τ.λ. Lichas  
has also, of course, a claim on Deia-  
nira's gratitude for having brought the  
news.

βούλομαι] Sc. διδάσκειν.

233. προσδέξομαι] Deianira, in her

eager questioning, goes beyond what  
Lichas could possibly tell.

234. ἔλειπον] For the tense, see on  
1. 47. 'When I took leave of him he  
was,' etc.

ἰσχύοντά τε | καὶ ζῶντα] i.e. 'Not  
only alive but strong.' See Essay on  
L. § 41. p. 78 b.

235. θάλλοντα] 'Flourishing,' as one  
who has lately done great things.

236. 'Where in the world either of his  
own land or of lands beyond?' Cp.  
supr. 73 for a similar condensed ques-  
tion. Like the Chorus, Deianira is all  
uncertainty as to Heracles' whereabouts,  
and her imagination wanders far. In  
supr. 163 the words πατρώας γῆς denoted  
the Peloponnese, as the inheritance of  
the sons of Heracles. Here (γῆς)  
πατρώας refers to Hellas generally,  
either (1) simply as the native land of  
Heracles, or (2) as the land which was  
under the especial protection of his  
father Zeus. Cp. Aesch. Fr. 157.

237. ἀκτὴ τις ἔστ' Εὐβοίς, ἐνθ'] The  
usual formula in describing the place  
where anything occurred (l. 752, Ant.  
966, Homer passim).

ὀρίζεται] 'He consecrates.' The  
word is literally applicable to the τέμε-  
νος, whose bounds were marked out, but  
is extended to the altar and what is  
placed on it.

238. τέλη τ' ἔγκαρπα] The 'tribute  
of fruitful things' is (1) that proportion  
of the produce of the τέμενος which



ΔΗ. εὐκταῖα φαίνων, ἧ 'πὸ μαντείας τινός;

ΛΙ. εὐχαῖς, ὅθ' ἤρει τῶνδ' ἀνάστατον δορὶ  
χώραν γυναικῶν ὧν ὄρας ἐν ὕμμασιν. 240

ΔΗ. αὐται δέ, πρὸς θεῶν, τοῦ ποτ' εἰσὶ καὶ τίνες;  
οἰκτραὶ γάρ, εἰ μὴ ξυμφορᾷ κλέπτουσί με.

ΛΙ. ταύτας ἐκείνος Εὐρύτου πέρσας πόλιν  
ἐξεῖλεθ' αὐτῷ κτῆμα καὶ θεοῖς κριτόν. 245

ΔΗ. ἧ καπὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον  
χρόνον βεβῶς ἦν ἡμερῶν ἀνήριθμον;

ΛΙ. οὐκ, ἀλλὰ τὸν μὲν πλείστον ἐν Λυδοῖς χρόνον  
κατέχειθ', ὥς φησ' αὐτός, οὐκ ἐλεύθερος,  
ἀλλ' ἐμποληθείς. τοῦ λόγου δ' οὐ χρή φθόνον, 250

240. εὐχαῖς] εὐκταῖ' AV<sup>3</sup> εὐχαῖς LL<sup>2</sup>V Vat. ἀνάστατον] ἀνάστατον A.  
243. ξυμφορᾷ] ξυμφορὰ: L. ξυμφορᾷ. C<sup>2</sup>. συμφορᾷ Vat. ξυμφορᾷ V. ξυμφοραὶ  
AV<sup>3</sup>. 245. ἐξεῖλεθ'] ἐξηλεθ' L. ἐξεῖλεθ' A. αὐτῷ] αὐτῶι L. 247. ἀνή-  
ριθμον] ἀρίθμειον L. ἀρίθμιον C<sup>2</sup>I<sup>2</sup>. ἀνήριθμον A. 248. οὐκ] from οὐκί A.  
249. ὥς φησ'] ὡς φησ' L. ὥς φησ' A.

was to be devoted to the immediate service of the god. Or (2) more generally, 'Offerings of the fruits of the earth.'

239. εὐκταῖα φαίνων] 'To fulfil a vow.' For φαίνειν of the practical manifestation of an intention, cp. O. C. 721, νῦν σοὶ τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη: Hdt. 3. 36, εὐνοίαν φαίνων.

240. εὐχαῖς] 'By reason of the vow he vowed.' For the dative of the reason, cp. infr. 1127, τοῖς γε πρόσθεν ἡμαρτημένοις. This is the reading of L supported by the lemma of the Scholiast, and is also the harder reading. On these accounts it is preferred to εὐκταῖ', the reading of Par. A, although the latter is equally good in point of sense.

ἀνάστατον] Proleptic. 'He conquered and made homeless.'

243. ξυμφορᾷ] 'Unless they deceive me by their misfortune,' i.e. Unless I am led by their unhappy looks to pity them more than they deserve. This, the reading of the diorthotes of L, which Schndw. adopted, is better than ξυμφοραί, which is found in other MSS., because Deianira's feeling is better expressed by making the maidens the subject of the sentence, than if ξυμφοραί=αἱ ξυμφοραὶ αὐτῶν were the nominative.

245. καὶ θεοῖς] Cp. Eur. Ion 309, 10, τοῦ θεοῦ καλοῦμαι δοῦλος, εἰμί τ',

ὃ γύναι. KP. ἀνάθημα πόλεως, ἧ, κ.τ.λ.: Phoen. 220, 1, ἴσα δ' ἀγάλμασι χρυσο-  
τεύκτοις Φοῖβῳ λάτρει γενόμεν.

κριτόν] 'Choice.' Cp. Pind. Pyth. 4. 89, κριτὸν εὐρήσει . . γένος, but the word here retains more of the verbal meaning=ἐκκριτον.

246. 'And was it by that city that he was absent during the vast time of which the days could not be numbered?'

ἄσκοπον] That cannot be taken into the eye (or the mind). Essay on L. § 51. p. 96.

247. For βεβῶς here, see on l. 41.

ἡμερῶν ἀνήριθμον] For the gen., cp. O. T. 178, ὧν πόλις ἀνάρητος ὄλλυνται, and note.

248 foll. The falsehood of Lichas consists, not in the story of the servitude of Heracles to Omphale, which, whether true or false, was matter of common rumour (ll. 67 foll.), but in his assigning this as the reason for the conquest of Oechalia.

248. τὸν . . πλείστον] Viz. twelve months out of the fifteen (l. 253).

249. ὥς φησ' αὐτός . . 253. ὥς αὐτὸς λέγει] The word of Heracles himself is required to confirm a statement so degrading to him.

250, 1. τοῦ λόγου δ' οὐ χρή φθόνον



γύναι, προσεῖναι, Ζεὺς ὅτου πράκτωρ φανῇ.

κεῖνος δὲ πραθεὶς Ὀμφάλη τῇ βαρβάρῳ

ἐνιαυτὸν ἐξέπλησεν, ὡς αὐτὸς λέγει.

χοῦτως ἐδήχθη τοῦτο τοῦνειδος λαβὼν

ὥσθ' ὅρκον αὐτῷ προσβαλὼν διώμοσεν,

ἧ μὴν τὸν ἀγχιστήρα τοῦδε τοῦ πάθους

ξὺν παιδὶ καὶ γυναικὶ δουλώσειν ἔτι.

κούχ ἠλίωσε τοῦπος, ἀλλ' ὅθ' ἀγνὸς ἦν,

στρατὸν λαβὼν ἐπακτὸν ἔρχεται πόλιν

τὴν Εὐρυτείαν. τόνδε γὰρ μεταίτιον

255

260

253. ἐξέπλησεν] ἐξέπλησεν L. ἐξέπλησεν A.  
ἐδήχθη C'A. τοῦνειδος] τ' ὄνειδος L. τοῦνειδος A.

254. ἐδήχθη] ἐδείχθη L.

255. αὐτῷ] αὐτῷ L.A.

257. καί] om. A.

αἴτιον L. μεταίτιον A.

258. κούχ] <sup>χ</sup>κουκ L. κούχ A.

260. μεταίτιον] μέτ'

.. προσεῖναι] 'And, lady, this must be heard without offence, as all things must in which the hand of Zeus is seen.' The expression is generalized in the relative clause. Hence the subjunctive.

τοῦ λόγου is an objective genitive, — 'Envy at the word' or 'tale.'

Ζεὺς, κ.τ.λ.] Infr. 275.

252. πραθεὶς repeats ἐμποληθεὶς with less attempt at softening the harsh fact. Cp. 276. Lichas purposely enlarges on the trouble that is past in order to lighten by contrast the effect of the discovery which must soon be made.

254. 'He was so stung by incurring this dishonour.' For ὄνειδος = 'Disgrace,' cp. O. C. 967, 984, O. T. 1035, 1494.

255. Cp. with ὅρκον .. προσβαλὼν the expressions ὅρκον ἐπελαύνειν and προσάγειν τινί in Hdt. 1. 146, 6. 62.

256. τὸν ἀγχιστήρα] 'The causer.' This being a verbal form cannot be the equivalent of ἀγχιστεύς, which is from ἀγχιστος, as ἀριστεύς from ἀριστος. Whether a verb ἀγχίζω existed or not, it is presupposed in the formation of ἀγχιστήρ, which can only mean, 'Him who brought on' (Seidler). 'He expressly swore that he would reduce to slavery the man who brought this trouble.' αὐτόχειρα has been conjectured, but this word could hardly be applied to Eurytus with reference to the bond-

age of Heracles. There Eurytus was only μεταίτιος, an accomplice before the fact, which was the work of Zeus.

257. ξὺν παιδί] In Odys. 9. 199, οὐνεκά μιν σὺν παιδί περισχόμεθ' ἡδὲ γυναικί, there is a various reading παισί, but there is nothing improbable in the collective use of the singular here. Essay on L. § 20. p. 31, 2.

258. οὐχ ἠλίωσε] 'He made not void;' i.e. amply fulfilled.

ἀγνός] 'Clean,' i.e. free. The bondage was a pollution incurred by the murder of Iphitus and at the same time an expiation of it. There may also have been some formal expiation not expressly mentioned. When this was over, he was pure, and might therefore look for success.

259. 'στρατὸν .. ἐπακτόν, quem dicit Sophocles, Arcades fuisse et Malienses et Locros Epinemidios perhibet Apollodorus, 2. 7, 7; solos Arcades nominat Diodorus, 4. 37.' Herm. The point is one of no importance to the action.

πόλιν] Accusative of motion to. Essay on L. § 16. p. 22.

260. τόνδε] Sc. τὸν Εὐρυτον. A simple instance of the construction κατὰ σύνεσιν. Essay on L. § 36. p. 64.

μεταίτιον] 'Alone partner with Zeus in the blame of this calamity.' Cp. Aesch. Eum. 199, 200, αὐτὸς σὺ τούτων οὐ μεταίτιος πέλει, | ἀλλ' εἰς τὸ πᾶν ἐπράξας ὦν παλαιός.

μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους·  
 ὃς αὐτὸν ἐλθόντ' ἐς δόμους ἐφέστιον,  
 ξένον παλαιὸν ὄντα, πολλὰ μὲν λόγοις  
 ἐπερρόθησε, πολλὰ δ' ἀτηρᾷ φρενί,  
 λέγων, χεροῖν μὲν ὡς ἄφυκτ' ἔχων βέλη 265  
 τῶν ὧν τέκνων λείποιτο πρὸς τόξου κρίσιν,  
 φωνεῖ δέ, δοῦλος ἀνδρὸς ὡς ἐλευθέρου [68 a.  
 ραίοιτο· δείπνοις δ' ἡνίκ' ἦν οἰνωμένος;  
 ἔρριψεν ἐκτὸς αὐτόν. ὧν ἔχων χόλον,  
 ὡς ἴκετ' αὖθις Ἰφίτος Τιρυνθίαν 270  
 πρὸς κλιτύν, ἵππους νομάδας ἐξιχνοσκοπῶν,  
 τότ' ἄλλοσ' αὐτὸν ὄμμα, θάτέρα δὲ νοῦν  
 ἔχοντ', ἀπ' ἄκρας ἦκε πυργώδους πλακός.

261. βροτῶν] βροτὸν L. βροτῶν C<sup>2</sup>A.

266. λείποιτο] λίποιτο LL<sup>2</sup>. λείποιτο A.

φωνεῖ δέ Vat.

270. ἴκετ'] ἴκετ' L. ἴκετ' C<sup>2</sup>.

265. βέλη] om. L. add C<sup>2</sup>A.

267. φωνεῖ δέ] φάνει δὲ LAVV<sup>3</sup>.

272. θάτέρα] θητέρα LA.

261. μόνον βροτῶν] Cp. 355, μόνος θεῶν.

262. ἐφέστιον, | ξένον παλαιὸν ὄντα.] 'Coming to be received at his hearth, having been a friend of old.'

263, 4. πολλὰ μὲν . . . πολλὰ δέ] 'Brake forth against him with rude words and with evil intent.' The antithetical repetition adds emphasis. Eurystus not only spoke badly, but meant badly. See Essay on L. § 40. p. 76.

ἀτηρᾷ φρενί] 'With mischief-meaning mind.' Cp. Phil. 1272, πιστός, ἀτηρὸς λάθρα.

265. ἀφυκτα . . βέλη] The bow and arrows afterwards bequeathed to Philoctetes. Cp. Phil. 105.

266. τῶν ὧν . . κρίσιν] 'He came behind his (Eurystus') sons in fitness to compete with the bow;' (i.e. πρὸς τὸ τόξον κρίνεσθαι.)

267. φωνεῖ δέ] 'And he utters the word.' This emphatic resumption of λέγων may be justified by the extraordinary nature of the reproach. Such a use of φωνεῖν is rare, but cp. O. T. 780, καλεῖ παρ' οἴνω, κ.τ.λ.: Aj. 1047, οὔτος, σὲ φωνῶ, κ.τ.λ., and see above, λόγοις ἐπερρόθησε. The word suggests the loud tones in which the reproach was uttered. For the 'return to the indicative,' see Essay on L. § 36. p. 64 b.

Most MSS. have φώνει, the imperfect without augment. Brunck substituted for this the vivid present. Hermann suspected the word, and conjectured φανείς. I formerly suggested φύσει (Il. 19. 95 foll., O. C. 1295).

268. ραίοιτο] 'Was being crushed,' viz. by Eurystheus. Cp. Aesch. Prom. 189, ὅταν ταύτην ραισθῇ.

δείπνοις] 'At a feast.' O. T. 779 and note.

ἦν οἰνωμένος] Sc. ὁ Ἡρακλῆς. As Epic and Ionic forms are sometimes employed in narration, it is not worth while to alter the MS. reading to οἰνωμένος here. Cp. μῦθον, l. 277.

270. αὖθις] 'Again,' on another occasion.

Τιρυνθίαν πρὸς κλιτύν] 'To the Tirynthian height.'

271. ἵππους νομάδας] 'His horses, which had been loose at pasture.'

272. His mind was following the horses, wondering where they were. This gave Heracles the opportunity for his single act of guile.

273. 'Hurled him from the towering cliff.' ἀπ' ἄκρας . . πυργώδους πλακός, 'From the tower-like crown of the cliff,' is an expression which recalls the appearance of Tiryns as seen from below.

ἔργου δ' ἑκατι τοῦδε μηνίσας ἀναξ,  
 ὁ τῶν ἀπάντων Ζεὺς πατὴρ Ὀλύμπιος,  
 πρατόν νιν ἐξέπεμψεν, οὐδ' ἠνέσχετο,  
 ὀθούνεκ' αὐτὸν μῶνον ἀνθρώπων δόλῳ  
 ἔκτεινεν. εἰ γὰρ ἐμφανῶς ἡμύνατο,  
 Ζεὺς τὰν συνέγνω ξὺν δίκη χειρουμένῳ.  
 ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες.

275

280

κεῖνοι δ' ὑπερχλίοντες ἐκ γλώσσης κακῆς,  
 αὐτοὶ μὲν Ἀίδου πάντες εἶς οἰκήτορες,  
 πόλις δὲ δούλη· τάσδε δ' ἄσπερ εἰσορᾶς,  
 ἐξ ὀλβίων ἄζηλον εὐρούσαι βίον  
 χωροῦσι πρὸς σέ· ταῦτα γὰρ πόσις τε σὸς  
 ἐφέιτ', ἐγὼ δέ, πιστὸς ὦν κείνῳ, τελῶ.  
 αὐτὸν δ' ἐκείνον, εὖτ' ἂν ἀγνὰ θύματα

285

275. ἀπάντων] ἀπάντων L.  
 τ' ἂν LA.

277. μῶνον] μόνον L. μῶνον A.  
 281. ὑπερχλίοντες] ὑπερχλιδῶντες C<sup>2</sup> or <sup>3</sup>AV<sup>3</sup>.

279. τῶν]

275. τῶν ἀπάντων] Of all, and not only of Heracles, to whom therefore he could not forgive this wrong.

276, 7. οὐδ' ἠνέσχετο, [ὀθούνεκ'] 'And would not endure it, that—.'

μῶνον ἀνθρώπων] Unlike the rest of those whom he had slain. See the story of Iphitus told in Od. 21. 14-41.

278. εἰ . . ἡμύνατο] 'If he had made requital openly.'

279. 'Zeus manifestly would have consented' either (1) 'to his being justly punished,' or (2) 'to his justly punishing him.' In the former case, (1) χειρουμένῳ used passively involves a change of subject. In the latter, (2) the same word used actively is without an object. τοι gives a note of preparation for what follows, in which the connection, though not fully expressed, is obvious; viz. 'Zeus punished Heracles for his guile, certainly not out of any love for Eurytus' proud race, who for their over-weening insolence have now been destroyed.' So Lichas returns from the digression, with which he laboured to assign a motive for the siege of Oechalia. His prolixity in doing this (which has brought the passage under suspicion), is really a stroke of art, by which the poet reminds the

spectators of the simplicity of the real motive.

280. 'It is not to be supposed that the gods any more than men favour the proud.' Of this the ruin of Oechalia is a proof.

281. κείνοι] 'And they too'—Eurytus and his sons, who must be supposed to have joined with him in his transgression.

ἐκ γλώσσης κακῆς] 'With reviling words.' ἐκ here denotes rather the manner than the origin of the offence.

ὑπερχλίοντες is in the *imperfect* tense. See Essay on L. § 32. p. 54, and cp. Thuc. 3. 9. § 3, ἐν τῇ εἰρήνῃ τιμώμενοι.

282. Ἀίδου οἰκήτορες] Cp. infr. 1161, ὅστις Ἀίδου φθίμενος οἰκῆτορ πέλοι.

283. τάσδε] For this attraction of the antecedent, see Essay on L. § 35. p. 59, and cp. supr. 152.

284. ἐξ ὀλβίων] Sc. οὐσῶν. As if the sentence were ἐξ ὀλβίων ἀζηλοὶ γενόμενοι.

286. πιστὸς ὦν κείνῳ] Deianira remembers this afterwards, ll. 617-20.

287. αὐτὸν . . ἐκείνον] Resumed in νιν, l. 289, where Hense unnecessarily conjectures φρόνησον.

ἀγνὰ θύματα] 'Pure sacrifices,' con-



ρέξῃ πατρώῳ Ζηνὶ τῆς ἀλώσεως,  
φρόνει νιν ὡς ἥξοντα· τοῦτο γὰρ λόγου  
πολλοῦ καλῶς λεχθέντος ἡδιστον κλύειν.

290

ΧΟ. ἄνασσα, νῦν σοι τέρψις ἐμφανῆς κυρεῖ,  
τῶν μὲν παρόντων, \*τὰ δὲ πεπυσμένη λόγῳ.

ΔΗ. πῶς δ' οὐκ ἐγὼ χαίροίμ' ἄν, ἀνδρὸς εὐτυχῇ  
κλύουσα πράξιν τήνδε, πανδίκῳ φρενί;  
πολλή 'στ' ἀνάγκη τῇδε τοῦτο συντρέχειν.

295

ὅμως δ' ἔνεστι τοῖσιν εὖ σκοποῦμένοις  
ταρβεῖν τὸν εὖ πράσσοντα, μὴ σφαλῇ ποτε.  
ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη, φίλαι,  
ταύτας ὁρώσῃ δυσπότους ἐπὶ ξένης  
χώρας ἀοίκους ἀπάτοράς τ' ἀλωμένας,

300

289. φρόνει] φρονεῖν L. φρόνει C<sup>1</sup>. φρόνει A. 292. τὰ δέ] τῶν δὲ L.A.  
Scaliger corr. 295. πολλή 'στ' ἀνάγκη] πολλήστ' ἀνάγκη L. πολλήστ' ἀνάγκη  
C<sup>2</sup>. πολλή 'στ' ἀνάγκη A. πολλή δ' ἀνάγκη Vat. πολλή τ' ἀνάγκη V. 299.  
ὁρώσῃ] ὁρώσῃ C<sup>1</sup>. 4 dots . . . in mg. C<sup>1</sup>. 300. ἀλωμένας] as from ous A.

secrating the victory by acknowledging the help of the gods.

288. τῆς ἀλώσεως] 'For the capture,' as a thank-offering. To be joined with *θύματα*. Essay on L. § 10. p. 15 d. πατρώῳ Ζηνί] Schn dw. says that although Zeus was the father of Heracles he was here worshipped by him as the god of the whole race (of Amphitryon?). But Zeus was πατρῶς to Heracles in a peculiar sense—'The Zeus of fatherhood,' i.e. 'The author of being.' Cp. infr. 753. Qy. φρονεῖν (see v. rr.)?

290. καλῶς λεχθέντος] 'Of many words fair to hear this is the fairest.' πολλοῦ has been questioned and ὅλου conjectured by Otto Hense. But ὅλου is inexact. For the account of Heracles' bondage to Omphale (ll. 248-53) was not 'fair to hear.'

292. i.e. You have not only the words of Lichas, but the presence of the captives, to vouch for the coming of Heracles. That which assures the joy of Deianira is to be the cause of her misery. So little does the 'coming event cast its shadow before.' Cp. 862.

294. πανδίκῳ φρενί] 'With a heart that has every reason to rejoice':—πανδίκως τῇ φρενί.

295. 'This cannot fail' either (1) 'to coincide with that' (the joy with the news), or (2) 'to coincide in this way.' In (1) τῇδε = τῇ πράξει. In (2) τῇδε is adverbial and τοῦτο is the news and the rejoicing in one. The former (1) is best. 'Such news must needs be met by such rejoicing.' This line, with many others that could be dropped without ruining the connection, has been needlessly suspected as an interpolation.

296. ἔνεστι τοῖσιν εὖ σκοποῦμένοις] Either (1) 'There is occasion in the eyes of those who consider well' (the middle word occurs in O. T. 964, τί δῆτ' ἄν, ᾧ γύναι, σκοποῖτό τις, κ.τ.λ.):—the dative, as in O. T. 616, καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν:—or (2), 'There is room, when things are well considered.' In this case the dative is governed by ἐν in ἔνεστι.

298. For οἶκτος of pity mixed with apprehension, cp. Eur. Med. 931, εἰσῆλθε μ' οἶκτος εἰ γενήσεται τάδε.

δεινός] 'Overpowering,' of strong feeling. Cp. infr. 476, ταύτης δ' δεινὸς ἔμερος; Plat. Theat. 169 B, οὕτως τις ἔρως δεινὸς ἐνδέδυκε τῆς περὶ ταῦτα γυμνασίας.

300. 'Homeless,' because Oechalia



αἱ πρὶν μὲν ἦσαν ἐξ ἐλευθέρων ἴσως  
 ἀνδρῶν, τανῦν δὲ δοῦλον ἴσχουσιν βίον.  
 ὦ Ζεῦ τροπαῖε, μήποτ' εἰσίδοιμί σε  
 πρὸς τοῦμὸν οὔτω σπέρμα χωρήσαντά ποι,  
 μηδ', εἴ τι δράσεις, τῆσδέ γε ζώσης ἔτι. 305  
 οὕτως ἐγὼ δέδοικα τάσδ' ὀρωμένη.

ὦ δυστάλαινα, τίς ποτ' εἴ νεανίδων;  
 ἀνανδρος, ἣ τεκνοῦσσα; πρὸς μὲν γὰρ φύσιν  
 πάντων ἀπειρος τῶνδε, γενναία δέ τις.

Λίχα, τίνος ποτ' ἐστὶν ἡ ξένη βροτῶν;  
 τίς ἡ τεκούσα, τίς δ' ὁ φυτύσας πατήρ;  
 ἔξειπ' ἐπεὶ νιν τῶνδε πλείστον ἔκτισα  
 βλέπουσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνη. 310

ΛΙ. τί δ' οἶδ' ἐγώ; τί δ' ἂν με καὶ κρίνοις; ἴσως

306. τάσδ'] τᾱσδ' L. τᾱσδ' A. 308. τεκνοῖσσα] τεκούσα L.A. τεκούσα  
 Vat. V<sup>3</sup>R. τεκνοῦσα V. γρ. τεκνοῦσα A mg. R. 309. τῶνδε] τῶνδε(ν) L.  
 τῶνδε A. 311. τεκούσα] τεκούσα A. τεκούσα Vat. γρ. τεκνοῦσσα ἢ τεκνα  
 ἔχουσα V<sup>3</sup>. 312. πλείστον] πλείστων L. πλείστον A. 313. καί] om. L<sup>2</sup>.  
 314. καὶ κρίνοις] κεκρίνοις L. καὶ κρίνοις A.

was destroyed; 'Fatherless,' because its chief men had been slain in battle.

301. πρὶν] In their former life, when they had a home.

302. δοῦλον] The adjectival use of δοῦλος, which occurs here and supr. l. 53, is not found in earlier Greek.

303. τροπαῖε] 'Giver of victory.' Deianira has been commonly understood to address Zeus thus as the averter of evil (ἀποτρόπαιος). But elsewhere τροπαῖος means the god who turns armies in battle. On this occasion Zeus has driven the army of Oechalia before Heracles and his allies. Deianira apprehends the possibility of some descendant of the Heracleidae being similarly defeated and made captive through the same god favouring another race.

304. ποι after the verb of motion = πον.

305. τῆσδέ γε ζώσης ἔτι] Sc. δράσεις.

306. ὀρωμένη] The middle adds a touch of feeling, like the ethical dative, i.e. Looking at them with reflection.

Cp. O. T. 1487, νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου.

307. Iole is naturally silent and downcast in the presence of Deianira, who in her quick sympathy interprets this as an expression of sorrow. The foremost captive, she observes, shows more feeling than the rest (312).

308. τεκνοῦσσα (see v. rr.) is obtained from the lemma of the Scholiast.

φύσιν] 'Appearance.' Cp. O. T. 740, 1, φύσιν | τίν' εἶχε, φράζε.

309. πάντων . . τῶνδε] Sc. τοῦ ἀνδρα τε καὶ τέκνα σχεῖν.

313. φρονεῖν οἶδεν] 'Has the sense to feel her position.' See note on 307.

For this pleonastic use of οἶδεν = ἐπίσταται, cp. Hom. Il. 7. 238, οἶδ' ἐπὶ δεξιά, οἶδ' ἐπ' ἀριστερὰ νομήσαι βῶν: Phil. 1010, ὅς οὐδὲν ἤδη πλὴν τὸ προ-ταχθὲν ποιεῖν: Arist. Vesp. 376, ἵν' εἰδῇ | μὴ πατεῖν τὰ | τῶν θεῶν ψηφίσματα.

314. τί δ' ἂν με καὶ κρίνοις;] καὶ opposes the question to the reply. 'I cannot answer, and why should you ask?'

γέννημα τῶν ἐκείθεν οὐκ ἐν ὑστάτοις.

[68 b.

ΔΗ. μὴ τῶν τυράννων; Εὐρύτου σπορά τις ἦν;

316

ΛΙ. οὐκ οἶδα· καὶ γὰρ οὐδ' ἀνιστόρουν μακράν.

ΔΗ. οὐδ' ὄνομα πρὸς τοῦ τῶν ξυνεμπόρων ἔχεις;

ΛΙ. ἥκιστα· σιγῇ τοῦμὸν ἔργον ἦνυτον.

ΔΗ. εἶπ', ὦ τάλαιν', ἀλλ' ἡμὶν ἐκ σαυτῆς· ἐπεὶ

320

καὶ ξυμφορά τοι μὴ εἰδέναι σέ γ' ἦτις εἶ.

ΛΙ. οὐ τάρᾳ τῷ γε πρόσθεν οὐδὲν ἐξ ἴσου

χρόνῳ διοίσει γλῶσσαν, ἦτις οὐδαμὰ

315. ὑστάτοις] υστάτοις L. 316. τυράννων; Εὐρύτου] τυράννων Εὐρύτου; LA. σπορά τις] σπορά τίς L. σπορά τις A. 319. τοῦμὸν] v from ν L. ἦνυτον] om. L pr. add A. 320. ἡμὶν] ἡμιν L. ἡμὶν A. 321. μὴ εἰδέναι] μῆδέναι L. μὴ εἰδέναι A. σέ] σε A. 322. οὐ τάρᾳ] οὐτ' ἄρα LA. 323. χρόνῳ] χρόνῳ A. οὐδαμὰ] οὐδαμαί L. οὐδαμὰ A Vat. Herm. corr.

315. τῶν ἐκείθεν] Sc. γεννημάτων. Cp. O. T. 1167, τῶν Λαῖου τοίνυν τις ἦν γεννημάτων.

οὐκ ἐν ὑστάτοις] 'Not far down.' The phrase is equivalent to an attributive adjective agreeing with γέννημα.

316. μὴ τῶν τυράννων] Sc. γέννημα. 'Can she have been of the royal stock?' Εὐρύτου σπορά τις ἦν] Either (1) 'Is it possible she is Eurytus' offspring?' τις = πᾶς. See Essay on L. § 22. p. 36, sub fin., and cp. O. T. 1167, quoted above. Or (2) 'Had Eurytus any offspring?' So Hermann.

317. οὐδ' ἀνιστόρουν μακράν] 'I did not carry my inquiries far.'

318. τῶν ξυνεμπόρων] 'Of those travelling with her and you,' viz. the other captives.

ἔχεις = πέπυσαι. Cp. Phil. 789, ἔχετε τὸ πρᾶγμα.

319. τοῦμὸν ἔργον] The herald's task of bringing the captives home.

320. Deianira, baffled in her compassionate eagerness, now turns to Iole herself in a tone of entreaty.

ἀλλά belongs to ἐκ σαυτῆς or to the whole sentence, not to ἡμίν. (Cp. O. C. 238, ὦ ξένοι, . . ἀλλ' ἐπεὶ, κ.τ.λ.)

321. καὶ ξυμφορά τοι] These words express Deianira's strong sympathy. 'Verily, I am distressed not to know who thou art.' A narrator might say of her in the language of Herodotus, καὶ συμφορὴν ἐποιέετο, τὸ μὴ εἰδέναι τὴν ξένην ἢ τις εἴη. It has been observed that the particles ἐπεὶ καὶ τοι are not found together elsewhere. But each of

the three words has a distinct and apposite meaning. 'For' (ἐπεὶ) 'I tell you' (τοι) 'I am even' (καί) 'distressed.' γε simply emphasizes σέ, i.e. 'You, who have awakened such an interest in me.'

322 foll. Lichas hurriedly interposes to prevent disclosure with a significant warning to Iole to hold her peace. The first Scholiast's explanation of these words gives a rational meaning: ἐὰν αἰδουμένη σε φθέγγεται, κατ' οὐδὲν ἄρα ἐξίσου τῷ πρόσθεν χρόνῳ προκομίσειν (ἂν ?) αὐτῆς τὴν γλῶτταν· τὸν γὰρ πρὸ τοῦ χρόνου ἐσιώπα: i.e. he understands the stress of the sentence to be on the words οὐδὲν ἐξ ἴσου τῷ γε πρόσθεν χρόνῳ (Essay on L. § 24. p. 40). 'It will not be in accordance with (her demeanour in) the previous time that she will bring out her tongue (if she does so).' The doubt is whether διαφέρειν can mean, 'To bring between the lips,' and so answer the προκομίζειν of the Scholiast. Wakefield's conjecture διήσει, 'Will let pass through her lips,' is supported by O. C. 963 (ὅστις φόνους . .) τοῦ σοῦ διήκας στόματος. Hermann explained the words to mean, 'Just as hitherto (τῷ γε πρόσθεν ἐξ ἴσου χρόνῳ) she will maintain an even tenour (οὐδὲν διοίσει) as to her tongue.' Dindorf (agreeing with the second Scholiast), 'She will not employ her tongue' (οὐ . . διοίσει or διήσει γλῶσσαν) 'inconsistently with what she has done hitherto.'

323. 4. οὐδαμὰ | προῦφηνεν] 'Made no sign.'

προῦφηνεν οὔτε μείζον' οὔτ' ἐλάσσονα,  
 ἀλλ' αἰὲν ὠδίνουσα συμφορᾶς βάρος  
 δακρυρροεῖ δύστηνος, ἐξ ὅτου πάτραν  
 διήνεμον λέλοιπεν. ἡ δέ τοι τύχη  
 κακὴ μὲν αὐτῇ γ', ἀλλὰ συγγνώμην ἔχει.

325

ΔΗ. ἦδ' οὖν ἐάσθω, καὶ πορευέσθω στέγας  
 οὔτως ὅπως ἥδιστα, μηδὲ πρὸς κακοῖς  
 τοῖς οὖσιν ἄλλην πρὸς γ' ἐμοῦ λύπην λάβοι·  
 ἄλλis γὰρ ἡ παροῦσα. πρὸς δὲ δώματα  
 χωρῶμεν ἤδη πάντες, ὡς σύ θ' οἶ θέλεις  
 σπεύδης, ἐγὼ δὲ τᾶνδον ἐξαρκῇ τιθῶ.

330

ΑΓ. αὐτοῦ γε πρῶτον βαιὸν ἀμμείνας', ὅπως  
 μάθης, ἄνευ τῶνδ', οὔστινᾶς τ' ἄγεις ἔσω,

335

326. δακρυρροεῖ] δακρυρροεῖ C<sup>2</sup>AV<sup>3</sup>R.  
 ἄλλην Vat. V<sup>1</sup>. Tricl. λύπην] λύπης AV<sup>3</sup>.  
 332. πρὸς δέ] προσδε L. 336. τ'] om. L. add Erfurdt. γ' A.

331. ἄλλην] λύπην LAL<sup>3</sup>VV<sup>3</sup>R.  
 λύπην V Vat. γρ. λοιπὴν λύπην V<sup>3</sup> mg.

325. 'But travailing with the weight of her calamity she has wept over it ever since.' The accusative is to be joined both with ὠδίνουσα and δακρυρροεῖ. Cp. Shak. Pericles, 5. 1, 'I am great with woe and shall deliver weeping.'

327. διήνεμον] It is difficult to determine whether this is (1) a mere epithet, 'Wind-swept,' like the Homeric ἡνεμέσσα, descriptive of a city on a hill, or (2) a supplem. pred. = διήνεμον οὔσαν, 'Desolate,' 'Open to the winds.' The first (1) may be supported by comparing several picturesque touches in this play, but the other (2) is more dramatic. Both are given in the scholia, ἔρημον (2), ὑψηλον (1).

ἡ δέ τοι] This is better than ἦδε τοι, which leaves an unmeaning asyndeton. 'Her case is unfortunate, I mean for herself, but suggests a reason for indulgence' (on our part); i.e. 'Her misfortune may excuse her silence.'

328. For ἔχει, cp. Thuc. 2. 41. § 3, ἀγανάκτησιν ἔχει ('Gives cause for complaint'): Eur. Phoen. 995, τοῦμὲν δ' οὐχὶ συγγνώμην ἔχει.

329. ἦδ' οὖν] ἡ δ' οὖν is sometimes read here, as in O. T. 669. But while δέ is unnecessary, the opposition of πάντες in what follows is enough to justify the use of the demonstrative ἦδε.

στέγας] For the accus. cp. 58, δόμους.

330. ἥδιστα] For this sense of ἥδus, cp. O. C. 639, 40, εἰ δ' ἐμοῦ στείχειν μέτα | τόδ' ἥδus.

331. This line in LA (see v. rr.) has manifestly suffered from corruption, some other word being replaced either by the first or the second λύπην. The Triclinian reading which is adopted in the text, although possibly due to conjecture, is more probable than any other of the various changes which have been proposed.

It is not necessary to change λάβοι to λάβῃ. The optative slightly varies the expression, 'I would not have her,' etc.

333. For γε . . δέ, see Essay on L. § 36. p. 65 f, and cp. supr. 143. The antithesis is introduced after the sentence is begun.

οἶ θέλεις] Viz. to rejoin Heracles.

334. ἐξαρκῇ] 'As they should be.' Cp. infr. 625.

335. ἀμμείναςα] Sc. χωροῖς ἄν. Cp. Phil. 645, χωρῶμεν. ἐνδοθεν λαβάν. For the use of the participle with γε = 'Not until,' cp. Plat. Phaedr. 228 D, δείξας γε πρῶτον. ὃ φιλότης, κ τ. λ. The Ἄγγελος is rude, and something of a busy-body, but honest and well-meaning.

336. ἄνευ τῶνδε] 'When Lichas and the captives are not present.'



ἂν τ' οὐδὲν εἰσήκουσας, ἐκμάθης θ' ἂ δει.

τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ.

ΔΗ. τί δ' ἐστί; τοῦ με τήνδ' ἐφίστασαι βάσιν;

ΑΓ. σταθεῖς ἄκουσον· καὶ γὰρ οὐδὲ τὸν πάρος  
μῦθον μάτην ἤκουσας, οὐδὲ νῦν δοκῶ. 340

ΔΗ. πότερον ἐκείνους δῆτα δεῦρ' αὐθις πάλιν

καλῶμεν, ἢ 'μοὶ ταῖσδέ τ' ἐξειπεῖν θέλεις;

ΑΓ. σοὶ ταῖσδέ τ' οὐδὲν εἴργεται, τούτους δ' ἔα.

ΔΗ. καὶ δὴ βεβᾶσι, χῶ λόγος σημαίνεται. 345

337. θ') γ' AV<sup>3</sup>R. θ' Vat. V.  
Vat. V<sup>3</sup>. 343. ἢ 'μοῖ] ἤμοι LAV<sup>3</sup>.

339. ἐφίστασαι] φ from π LA. ἐπίστασαι  
οἶμοι Vat. Groddeck corr.

337. ἐκμάθης θ' ἂ δει] The change from τε to γε in AV<sup>3</sup>R is an attempt to simplify the sentence, but still leaves an awkward resumption. The Ἀγγελος, full of the importance of his message, and yet afraid to speak it too soon, hurries over the latter part of the sentence, 'That you may learn, first who they are whom you are taking within, and then what else is hidden from you, and (in short) that you may learn fully what you ought to know.'

l. 338 is characteristic of the man's self-importance. There is a certain ὄγκος in the postponement of γάρ (Aj. 522, El. 492); and the expression πάντ' ἐπιστήμη, 'Knowledge as to all things,' 'Absolute knowledge,' has also a mockheroic (almost 'Pistol'-like) air.

339. τί δ' ἐστί] 'What is the matter? Why do you stay my footsteps here with your interruption?' τοῦ for τίνος = τίνος ἔνεκα. See Essay on L. § 10. p. 15 d. The punctuation (that of L) is rendered probable by comparing O. T. 938, τί δ' ἐστί; ποίαν δύναμιν ὧδ' ἔχει διπλῆν;

ἐφίστασαι] The present middle of ἵστημι is used transitively in Hdt. 7. 9, πολέμους ἵστανται, 'They set up wars amongst themselves.' παρίστασθαι is so used by Sophocles, O. C. 916, ἄγεις θ' ἂ χρεῖς καὶ παρίστασαι βία, and by other writers: καθίσταμαι by Eur. Suppl. 522, πόλεμον οὐ καθίσταμαι; προϊστασθαι by Plato and Demosthenes: διδιστασθαι by Plato, Tim. 63 C. It is therefore possible that ἐφίστασθαι here and in Aj. 869 (ἐπίσταται MSS.) may mean, 'To arrest.'

τήνδε . . βάσιν] The second accusative expresses the respect in which Deianira was stopped: 'In this going,' i.e. in going, as I have just begun to do.

The above interpretation, which is that of the Scholiast, agrees better with the context than if ἐφίστασαι were taken intransitively: 'Why do you stand before me in this your coming?' See esp. l. 335, αὐτοῦ . . ἀμείνασα, and 340, σταθείσα.

341. μάτην] 'Without result,' i.e. without the event proving the truth of my words.

δοκῶ] Sc. τὸν μῦθον μάτην ἀκούσεσθαι σε.

342. ἐκείνους] Those other people, who were here a little while ago.

It may be remarked, as exemplifying the dramatic manner of Sophocles, that the words ἀνεν τῶνδε in l. 336 are unobserved by Deianira. Cp. O. T. 360, and note.

344. οὐδὲν εἴργεται] Sc. τάδε λεχθῆναι. For the passive, cp. Thuc. 8. 54, ὥστε μηκέτι διαμέλλεσθαι.

τούτους] Though further off than the Chorus, Lichas and the captives are still imagined as within sight through the open door, and within call.

345. χῶ λόγος σημαίνεται] 'Now then let your speech declare your meaning.' Deianira is impatient of the air of mystery which the man has hitherto assumed. For λόγος personified, cp. O. C. 574, χῶ λόγος διέρχεται: Fr. inc. 782, διχοστατῶν λόγος. σημαίνειν, without an expressed object, occurs several times in Sophocles and Thucydides; and in Xenophon, Mem. 1. 1. § 4, τὸ δαιμόνιον γὰρ ἐφη σημαίνειν.



ΑΓ. ἀνὴρ ὃδ' οὐδὲν ὦν ἔλεξεν ἀρτίως  
 φωνεῖ δίκης ἐς ὀρθόν, ἀλλ' ἡ νῦν κακός,  
 ἡ πρόσθεν οὐ δίκαιος ἄγγελος παρῆν.

ΔΗ. τί φῆς; σαφῶς μοι φράζε πᾶν ὅσον νοεῖς·  
 ἃ μὲν γὰρ ἐξείρηκας ἀγνοία μ' ἔχει.

350

ΑΓ. τούτου λέγοντος τάνδρὸς εἰσήκουσ' ἐγώ,  
 πολλῶν παρόντων μαρτύρων, ὥς τῆς κόρης  
 ταύτης ἑκατι κεῖνος Εὐρυτόν θ' ἔλοι  
 τήν θ' ὑψίπυργον Οἰχαλίαν, Ἐρως δέ νιν  
 μόνος θεῶν θέλξειεν αἰχμάσαι τάδε,  
 —οὐ τὰπὶ Λυδοῖς οὐδ' ἐπ' Ὀμφάλη πόνων  
 λατρεύματ', οὐδ' ὁ ρίπτὸς Ἰφίτου μόρος·  
 —ὃν νῦν παρώσας οὗτος ἔμπαλιν λέγει.

355

ἀλλ' ἡνίκ' οὐκ ἔπειθε τὸν φυτοσπύρον

346. ἀνὴρ] ἀνὴρ MSS.

347. φωνεῖ] φώνει C<sup>2</sup>.

350. ἀγνοία] ἀγνοια L.

ἀγνοια A. Herm. corr.  
 A Vat.

353. Εὐρυτόν] εὐροτόν L. εὐροτόν C<sup>2</sup>. εὐρυτόν  
 οὐδ' A. ἐπ'] ε from a C<sup>1</sup> or <sup>2</sup>.

346. ἀνὴρ ὃδ' 'Lichas here' (pointing indoors). Cp. *τούτους*, *supr.* 344.

347. δίκης ἐς ὀρθόν] 'Truly and uprightly.' For *δίκη* in this sense, cp. *Ant.* 538, *οὐκ ἔασει τοῦτό σ' ἡ δίκη*.

κακός] Sc. *ἐστί*. 'He is behaving badly.'

348. δίκαιος] 'Honest.'

349. πᾶν ὅσον νοεῖς] 'All that thou knowest.'

353. ἔλοι] 'Subdued,' viz. killed Eurytus and destroyed Oechalia. For a similar double use of *εἶλον*, cp. *Pind.* *Ol.* 1. 142, *ἔλεν δ' Οἰνομάου βίαν | παρθένον τε σύνευνον*.

354. 5. Ἐρως . . μόνος θεῶν, κ.τ.λ.] 'The god of love, and no other, had moved him to this feat of arms.'

αἰχμάσαι τάδε] 'To enter on this warlike enterprise.' *τάδε*, cognate accusative.

356. 7. τὰπὶ . . λατρεύματα] (1) 'Not the toilsome service at the bidding of the Lydians or of Omphale.' Or (2) the preposition may have the merely locative sense in the first instance, and the different meaning, 'In the power of,' with the second word. 'The labours which he performed among the Lydians and in the service of Omphale.'

ἐπί = 'In the power of.' Cp. *O. C.* 66, *ἄρχει τις αὐτῶν, ἡ 'πὶ τῷ πλήθει λόγος*;

357. ὁ ρίπτὸς . . μόρος] 'The death by hurling from the rock.' For a use of the passive of *ρίπτω* (with cognate subject) corresponding to this use of the verbal adj., cp. the oracle in *Hdt.* 1. 62, *ἐρριπται δ' ὁ βόλος* ('Now the cast is made'), *τὸ δὲ δίκτυον ἐκπεπέτασται*. Cp. also *Eur. Or.* 990, 1, *Μυρτίλου φόνον | δικάν*, and see *Essay on L.* § 53. p. 98.

358. ὦν] Referring to Ἐρως, the most important subject in the preceding lines. Cp. *O. C.* 86, 7, *Φοίβη τε κάμοι, κ.τ.λ.*, *ὧς, κ.τ.λ.* The conjectures *α* and *δ* are quite unnecessary.

παρώσας] 'Having thrust aside,' cp. *Eur. El.* 1037, *τάνδον παρώσας λέκτρα*: *Plat. Rep.* 5. p. 471 C, *δ . . παρωσάμενος . . πάντα ταῦτα εἴρηκας*.

ἐμπαλιν λέγει] 'Tells a different (lit. opposite) tale.'

359. οὐκ ἔπειθε] 'He could not persuade.' The imperfect implies that his suit was continued for some time.

φυτοσπύρος is originally *ὁ σπείρας τὸ φυτόν*.

τὴν παῖδα δοῦναι, κρύφιον ὥς ἔχοι λέχος, 360

ἔγκλημα μικρὸν αἰτίαν θ' ἑτοιμάσας [69 a.

ἐπιστρατεύει πατρίδα τὴν ταύτης, ἐν ᾗ

τὸν Εὐρυτον τόνδ' εἶπε δεσπόζειν θρόνων,

κτείνει τ' ἀνακτα πατέρα τῆσδε καὶ πόλιν

ἔπερσε. καὶ νῦν, ὥς ὀρᾷς, ἦκει δόμους 365

ὥς τούσδε πέμπων οὐκ ἀφροντίστως, γύναι,

οὐδ' ὥστε δούλην· μηδὲ προσδόκα τόδε·

οὐδ' εἰκός, εἴπερ ἐντεθέρμανται πόθῳ.

ἔδοξεν οὖν μοι πρὸς σὲ δηλῶσαι τὸ πᾶν,

δέσποιν', ὃ τοῦδε τυγχάνω μαθὼν πάρα. 370

καὶ ταῦτα πολλοὶ πρὸς μέση Τραχινίῳ

360. ἔχοι] ἔχη (η from εἰ) L. ἔχοι A. 363. τόνδ' τῶνδ' LA. 364. πατέρα]

πα. τέρα A. πατέρα A. πάλιν] παλιν L. πόλιν A. 366. τούσδε] τοῦσδε L. τοῦσδε A. 367. τόδε] τόνδε (not τάδε?) L. τόδε CA. 370. τυγχάνω]

360. κρύφιον . . λέχος] 'In secret marriage,'—accusative in apposition with the action.

362-3. These lines have been censured for their tautology, and justly enough; but they are in character with the speaker, who, like the Φύλαξ in the Antigone, has already shown a fondness for false emphasis and superfluous words. The words ἀνακτα πατέρα τῆσδε in l. 364 are in the same manner.

ἐν ᾗ | τὸν Εὐρυτον τόνδ' εἶπε δεσπόζειν θρόνων] 'The same wherein he told us that Eurytus of whom he spake was master of the throne.' The Messenger wants to impress on Deianira that this part of what she has heard need not be unsaid. The reading τῶνδε (see v. rr.) involves a still more superfluous use of the demonstrative.

365. ὥς] Hermann's note in defence of ὥς shows a wise caution. He thinks that the rule of grammarians that ὥς for πρὸς can only be used with persons may be extended so as to cover a case of this kind where the house includes the inmates of the house. It is certainly better to retain a reading which, for anything we know, may be specially suited to express an authorized mission, such as that of Iole under charge of Lichas.

ἦκει] 'Heracles is come.' After the

words of Lichas in supr. 289, the arrival of Heracles is regarded as an accomplished fact.

366. ἀφροντίστως] 'Without special care,' as he would have done, if she had merely fallen to his lot as part of the spoil. Cp. supr. 283-6.

367. μηδὲ προσδόκα τόδε] 'Nay, do not look for that.' μηδὲ is rather ad- versative to Deianira's previous impres- sion than to the preceding words. Others have taken it to mean, 'As it is not the fact, so neither must you think it.' Cp. Aesch. Ag. 879, μηδὲ θαυμάσῃς τόδε, where there is a similar doubt.

368. ἐντεθέρμανται] ἐνθερμαίνειν may surely mean ἐντὸς θερμαίνειν, as ἐπιμ- πλάναι means ἐντὸς πιμπλάναι, and un- less we are to get rid of all ἀπαξ λε- γόμενα, there is no good reason for exchanging this, at some one's sugges- tion, for ἐκτεθέρμανται, because the Scholiast explains the word by ἐκκέκασ- ται and ἐκθερμαίνειν means somewhere, 'To chafe the limbs.' The addition of this line is suited to the character of the Messenger, whose garrulity uncon- sciously rubs the sore.

371. πρὸς μέση . . ἀγορᾷ] 'Near the midst of the Trachinians' public place.' Lichas was standing in the midst of the ἀγορά, his audience were standing near. The expression is varied infr. 423. The

ἀγορᾶ συνεξήκουν ὡσαύτως ἐμοί,  
ὥστ' ἐξελέγχειν· εἰ δὲ μὴ λέγω φίλα,  
οὐχ ἥδομαι, τὸ δ' ὀρθὸν ἐξείρηχ' ὅμως.

ΔΗ. οἴμοι τάλαινα, ποῦ ποτ' εἰμὶ πράγματος; 375

τίν' εἰσδέδεγμαι πημονὴν ὑπόστεγον  
λαθραῖον; ὦ δύστηνος, ἄρ' ἀνώνυμος  
πέφυκεν, ὥσπερ οὐπάγων διώμνυτο;

ΑΓ. ἦ \*κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν, 380  
πατὴρ δὲ μὲν οὔσα γένεσιν Εὐρύτου ποτὲ

ἰόλη' καλεῖτο, τῆς ἐκείνος οὐδαμὰ  
βλάστας ἐφώνει, δῆθεν οὐδὲν ἱστορῶν.

ΧΟ. ὄλονται μὴ τι πάντες οἱ κακοί, τὰ δὲ

372. ὡσαύτως] ὡς αὐτῶς L. ὡσαύτως A. 374. ὅμως] ὅμως L. 378.  
οὐπάγων] οὐπάγων A. 379. ΑΓ.] Written opposite 380, but with the mark τ  
above it opposite 379, L. A corrector has transposed the note of interrogation  
from διώμνυτο; to φύσιν; \*κάρτα] κά(ρ)τα(?) L. (The erasure of an acute  
accent and of a prolongation beneath the line of what is now ι, are distinguishable,  
but not the loop of ρ.) καὶ τα C<sup>1</sup>. καὶ τὰ A Vat. VV<sup>2</sup>. κατὰ R. Canter corr.

380. οὔσα γένεσιν] οὔσα ἐνεσιν L. οὔσα γένεσιν A. οὔσα <sup>γ</sup>ἐνεσιν C<sup>2</sup>. 381.  
καλεῖτο] καλεῖτο LA Vat. Brunck corr. οὐδαμὰ] οὐδαμαῖ L. οὐδαμὰ A. Herm.  
corr. 383. ΧΟ.] om. L. add A,

word μέση marks the publicity of Lichas' statement. See note on O. T. 808.

373. ἐξελέγχειν] Sc. αὐτόν. 'Clearly to convict him.'

εἰ δὲ μὴ λέγω φίλα] From the signs of emotion which she shows, and perhaps instructed by the gestures of the Chorus, the man perceives at last how Deianira is wounded. Cp. O. T. 746, and note. For φίλα, cp. Phil. 1178, φίλα μοι, φίλα ταῦτα παρήγγειλας.

374. οὐχ ἥδομαι] 'I am sorry.' Cp. Eur. Med. 136, οὐδὲ συνήδομαι, ὦ γύναι, ἄλγεσι δώματος, ἐπεὶ μοι φίλον κέκρανται.

375. ποῦ . . πράγματος] 'Where am I?' Cp. Aj. 314, κἀνῆρετ', ἐν τῷ πράγματος κυροὶ ποτέ.

376-7. 'What undermining trouble have I welcomed in beneath my roof?' Cp. Ant. 531, σὺ δ', ἦ κατ' οἴκου ὡς ἐχιδν' ὑφειμένη | λήθουσά μ' ἐξέπινες.

ὦ δύστηνος] Sc. ἐγώ. Cp. 375, 1143, 1243. O. T. 1155. O. C. 318.

ἄρ' ἀνώνυμος] Deianira thus dwells bitterly on the deceit of Lichas, whereupon the literal Messenger proclaims Iole's name.

379. καὶ κατ' ὄμμα καὶ φύσιν] 'In birth, as in appearance.'

380. πατὴρ δὲ μὲν Εὐρύτου] 'Taking lineage from Eurytus for her sire.' Cp. Phil. 260, ὦ παῖ πατὴρ ἐξ Ἀχιλλεύου: El. 365, νῦν δ' ἐξδ' πατὴρ δὲ μὲν Εὐρύτου: O. C. 215, τίνος εἰ σπέρματος, ὃ ξένη, φώνει, πατὴρ δὲ μὲν Εὐρύτου.

ποτέ] 'Once.' Cp. supr. 301, and the Homeric εἰ ποτ' ἔην γε (Il. 3. 180).

380, 1. 'Of whose origin he had not a word to say, pretending forsooth to have made no inquiry.' Cp. supr. 317.

382. οὐδὲν ἱστορῶν] 'Because he did not inquire' at that former time. ὅτι (τότε) οὐδὲν ἱστέρι. Cp. supr. 281, ὑπερχλίνοντες, and note.

383. ὄλονται μὴ τι πάντες οἱ κακοί] The Chorus in a sort of *aside*, which Deianira is too absorbed to perceive (see infr. 386, ἐκπεπληγμένη), thus covertly direct their indignation at some one. Is this Lichas or Heracles? The prevarication of Lichas is hardly a sufficient cause for such an outburst, and the phrase 'unbecoming to himself' has no significance in relation to him. It

λαθραῖ' ὅς ἀσκέῃ μὴ πρέποντ' αὐτῷ κακά.

ΔΗ. τί χρὴ ποιεῖν, γυναῖκες; ὥς ἐγὼ λόγοις 385  
τοῖς νῦν παροῦσιν ἐκπεπληγμένη κυρῶ.

ΧΟ. πεύθου μολοῦσα τάνδρός, ὥς τάχ' ἂν σαφῇ  
λέξειεν, εἴ νιν πρὸς βίαν κρίνειν θέλοις.

ΔΗ. ἀλλ' εἴμι· καὶ γὰρ οὐκ ἄπο γνώμης λέγεις.

ΧΟ. ἡμεῖς δὲ προσμένωμεν; ἢ τί χρὴ ποιεῖν; 390

ΔΗ. μίμν', ὥς ὅδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων,  
ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται.

ΛΙ. τί χρὴ, γύναι, μολόντα μ' Ἡρακλεῖ λέγειν;  
δίδαξον, ὥς ἔρποντος εἰσορᾶς ἐμοῦ.

ΔΗ. ὥς ἐκ ταχείας σὺν χρόνῳ βραδεῖ μολῶν 395

385, 90. ποιεῖν] ποεῖν L. ποιεῖν A. 387. ΧΟ.] om. L. add C<sup>5</sup>. 388. νιν]  
μιν LA. Brunck corr. ἀνὴρ] ἀνὴρ LA. 393. ΛΙ.] — L. ΛΙ A. Ἡρακλεῖ]  
εἰ from ηι C<sup>2</sup>. Ἡρακλεῖ A. 395. σὺν χρόνῳ] συγχρόνῳ L. σὺν χρόνῳ A.

is more probable that the Trachinian women, unheard by Deianira, thus breathe a curse on the unfaithfulness of Heracles. It should be remembered that he is not their master, so that the analogy of Medea, 83, 4, ὅλοιτο μὲν μή, δεσπότης γὰρ ἐστ' ἐμός, | ἀτὰρ κακός γ' ὦν ἐς φίλους ἀλίσκεται, is rather in favour of this interpretation than against it. Cp. Phil. 451, 2, ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν | τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὖρω κακοὺς;

386. (I ask you because) 'I am struck dumb by what is now reported.'

387. σαφῇ] 'Clear truth.'

388. εἰ . . . θέλοις] 'If you chose to press him hard with questioning.'

389. καὶ γὰρ . . . λέγεις] 'For your words are not unwise.'

οὐκ ἄπο γνώμης = πρὸς γνώμης. 'Thought' in such expressions = 'Wise thought,' or 'Wisdom.'

390. This line, which in the Laurentian MS. is expressly given to the Chorus, has been transferred by Hermann and recent editors to the Messenger (cp. El. 772, μάτην ἄρ' ἡμεῖς, ὥς εἰκεν, ἤκομεν), on the ground that the Chorus were bound in any case to stay where they were, and moreover were helpless in this matter. But (a) τί χρὴ ποιεῖν; does not mean, 'How shall we help you?' but, 'What shall we do

about staying where we are?' (b) The Ajax and Eumenides show that the Chorus sometimes left the scene, and the objection is irrelevant, for the illusion of the theatre may be carried so far as to ignore stage necessities in imagination. Cp. Aesch. Prom. 1058 foll., where Hermes advises the ocean-nymphs to fly, and El. 1399, ἀλλὰ σίγα πρόσμνε. (c) The answer of Deianira is perfectly consistent with the coryphaeus having asked, 'Shall we some of us accompany you, or all wait till you come back?' but is unmeaning as a reply to the question, 'Shall I wait here while you go in, or shall I go away?' which is the only sense the line will bear if given to the Messenger.

391. οὐκ . . . ἀγγέλων] Sc. κλητός, which is suggested by αὐτόκλητος following.

394. εἰσορᾶς] Wunder conjectures ὥς ὁρᾶς. Dindorf, on the other hand, suggests that Sophocles may have used εἰσορᾶς here for the parenthetical ὁρᾶς to avoid the repetition of ὥς. But the parenthetical ὁρᾶς is interrogative, and that is unsuitable here. The best explanation of the words as they stand is to suppose that they are a confusion of two constructions, (1) ὥς εἰσορᾶς ἐμὲ ἔρποντα, (2) ὥς ἔρποντος ἐμοῦ.

395. ἐκ ταχείας] For this adverbial expression, cp. infr. 727, ἐξ ἐκουσίας:



ἄσσεις, πρὶν ἡμᾶς καὶ νεώσασθαι λόγους.

ΛΙ. ἀλλ' εἴ τι χρεῖς ἱστορεῖν, πάρειμ' ἐγώ.

ΔΗ. ἧ καὶ τὸ πιστὸν τῆς ἀληθείας νέμεις;

ΛΙ. ἴστω μέγας Ζεύς, ὦν γ' ἂν ἐξειδὼς κυρῶ.

ΔΗ. τίς ἡ γυνὴ δῆτ' ἐστὶν ἣν ἤκεις ἄγων;

400

ΛΙ. Εὐβοίης· ὦν δ' ἔβλασται οὐκ ἔχω λέγειν.

\*ΑΓ. οὗτος, βλέφ' ὧδε. πρὸς τίν' ἐννέπειν δοκεῖς;

ΛΙ. σὺ δ' εἰς τί δή με τοῦτ' ἐρωτήσας ἔχεις;

ΑΓ. τόλμησον εἰπεῖν, εἰ φρονεῖς, ὃ σ' ἱστορῶ.

ΛΙ. πρὸς τὴν κρατοῦσαν Δηάνειραν, Οἰνέως

405

κόρην, δάμαρτά θ' Ἡρακλέους, εἰ μὴ κυρῶ

397, 399. ΛΙ.] ἀγγ L. ΛΙ. A.

indicated merely by a line.

403. ΛΙ.] ἀγγ L. ΛΙ. A.

404. ΑΓ.] ΔΗ. A. ὃ σ' δσ L. ὃ σ' A.

400 foll. The persons hereabouts are often

402. ΑΓ.] ΔΗ L. (with a cross x) A. Brunn

ἐρωτήσας] ἐρωτήσας L.A. Tyrwhitt corr.

Plat. Soph. p. 231 C, τὰς ἀπάσας μὴ  
μάδιον εἶναι διαφεύγειν. ὁρμῆς, or some  
such word, can easily be supplied.  
But the ellipse has become idiomatic.

σὺν χρόνῳ βραδεῖ] 'So tardily.' Cp.  
O. C. 1602, ταχεῖ ξὺν χρόνῳ. For the  
meaning, cp. supr. 44, 5, χρόνον γὰρ  
οὐχὶ βαίον, ἀλλ' ἤδη δέκα | μῆνας πρὸς  
ἄλλοις πέντ' ἀκίρηκτος μένει

396. καὶ νεώσασθαι] 'Before I have  
conversed again with you.' Hermann  
conjectures κἀνεώσασθαι,—i. e. καὶ ἀνα-  
νεώσασθαι, cp. Od. 10. 192, ἀννέεται. But  
he was hardly justified in condemning  
νεώσασθαι. See Essay on L. § 55. p.  
101, 4. The meaning is, 'Before we  
can have fresh interchange of talk,'  
rather than, 'Before we have renewed  
the talk we had with you just now.'

398. ἧ καὶ . . νέμεις] 'And dost thou  
maintain the faithful spirit of truth?'  
For νέμεις, 'Dost possess, wield, use,'  
cp. Aesch. Ag. 685, γλῶσσαν ἐν τύχῃ  
νέμων. For τὸ πιστὸν τῆς ἀληθείας, cp.  
Thuc. 2. 40, ἐλευθερίας τῷ πιστῷ: ib. 6.  
72, τὸ πιστὸν τῆς ἐπιστήμης.

399. ὦν γε = (νέμων ἀληθειαν) τούτων ἄ.

402. Cp. O. T. 1121, δεῦρό μοι  
φάνει βλέπων. The Messenger rudely  
calls Lichas' attention to himself. Here  
and elsewhere in this scene (see v. rr.)  
the traditional reading confuses the per-  
sons of Lichas and the Messenger.

403. The reading ἐρωτήσας (cp. 412)

has suggested to some editors a trans-  
position of the lines, which is quite un-  
necessary. Thus Dindorf (Oxford, 1869)  
reads ΔΗ. 400, ΛΙ. 403, ΔΗ. 404, ΛΙ. 401,  
ΑΓ. 402. But Lichas is too courteous to  
Deianira and too self-possessed to have  
addressed so rude a question to her,  
instead of answering at once, and if he  
had done so would not have emphasized  
the pronoun σύ: whereas it is quite  
natural that he should turn abruptly  
on the Messenger without giving him a  
direct answer. And 404 suits better  
with the peremptoriness of the Ἀγγελος  
than with the character of Deianira.

404. τόλμησον εἰπεῖν] 'Say frankly,'  
τολμᾶν is one of those words which,  
like ἐπιχειρεῖν, are not to be pressed  
too closely when used as auxiliaries.  
Cp. O. C. 184, τόλμα . . ἀποστεινέειν: El.  
1051, οὔτε γὰρ σὺ τὰμ' ἐπητολμᾶς  
ἐπαινεῖν, κ.τ.λ.: Aesch. Prom. 999, 1000,  
τόλμησον . . ὁρθῶς φρονεῖν.

εἰ φρονεῖς] 'If you have the sense  
to know it;' i. e. If your lie has not  
'made such a sinner of your memory'  
as to make you forget to whom you  
spoke. Hermann strangely understands  
the Ἀγγελος to speak ironically, as if  
the Messenger thought that Lichas  
would not dare to answer the question  
if he were in his right mind.

406. δάμαρτά θ' Ἡρακλέους] Several  
editors propose to read δ' for θ'.

λεύσσων μάταια, δεσπότιν τε τὴν ἐμήν.

4Γ. τοῦτ' αὐτ' ἔχρηξον, τοῦτό σου μαθεῖν. λέγεις  
δέσποιναν εἶναι τήνδε σήν;

[69 b.

ΛΙ. δίκαια γάρ.

4Γ. τί δῆτα; ποίαν ἀξιοῖς δοῦναι δίκην, 410  
ἣν εὐρεθῆς ἐς τήνδε μὴ δίκαιος ὢν;

ΛΙ. πῶς μὴ δίκαιος; τί ποτε ποικίλας ἔχεις;

4Γ. οὐδέν. σὺ μέντοι κάρτα τοῦτο δρῶν κυρεῖς.

ΛΙ. ἅπειμι. μῶρος δ' ἦ πάλαι κλύων σέθεν.

4Γ. οὐ, πρίν γ' ἂν εἴπῃς ἱστορούμενος βραχύ. 415

ΛΙ. λέγ' εἴ τι χρήσεις· καὶ γὰρ οὐ σιγηλὸς εἶ.

4Γ. τὴν αἰχμάλωτον, ἣν ἔπεμψας ἐς δόμους,  
κάτοισθα δῆπον;

ΛΙ. φημί· πρὸς τί δ' ἱστορεῖς;

4Γ. οὐκ οὖν σὺ ταύτην, ἣν ὑπ' ἀγνοίας ὄρας,

407. λεύσσω] λεύσων L. λεύσσω C<sup>3</sup> or <sup>4</sup>A. 408. 4Γ.] ΔΗΙ. ΛΑ. αὐτ']  
αὐτ' L. αὐτ' A. 409. ΛΙ.] ἀγγ L. ΛΙ. A. 410. 4Γ.] ΔΗ. A. 411.  
ἣν] ἣν . . L. 412. ποικίλας] ποικίλας' ΛΑ. ποικίλλας Vat. V<sup>3</sup>R. ποικίλας V.  
413. 4Γ.] ΔΗΙ. ΛΑ. μέντοι] μέντο A pr. 414. ΛΙ.] ἀγγ L. ΛΙ. A. ἦ]  
ἣν ΛΑ. 415. 4Γ.] ΔΗ. A. 417. 4Γ.] ΔΗΙ. ΛΑ. δόμους] δόμο . . L.  
δόμουσ C<sup>2</sup>. 418. ΛΙ.] ἀγγ L. ΛΙ. A. 419. 4Γ.] ΔΗ. A. ἀγνοίας]  
ἀγνοίας(α) L. ἀγνοίας AV<sup>3</sup>.

407. λεύσσων μάταια] 'If I have not lost the sight of my eyes.' Cp. infr. 863, πότερον ἐγὼ μάταιος. Lichas professes to be shaken by the rudeness of the question, so as for the moment almost to doubt his eyesight. For the adverbial use of the accusative plural, cp. Eur. Alc. 413, ἀνόναν' ἐνύμφευσας.

408. For the repetition of τοῦτο, see on supr. 362, and cp. O. T. 1013, τοῦτ' αὐτό . . τοῦτό μ' εἰσαεῖ φοβεῖ.

σου μαθεῖν] 'To understand from you.' Cp. O. T. 575, ἐγὼ δέ σου | μαθεῖν δικαίῳ ταῦθ' ἅπερ κάμου σὺ νῦν.

409. δίκαια γάρ] 'Yes, for it is right,' that I should acknowledge this. δίκαιος only means 'true' in this indirect way, viz. because it is right to speak the truth. Cp. supr. 347.

410. 'What punishment would you accept?' i.e. 'do you allow that you deserve?' Cp. O. T. 944, εἰ μὴ λέγω τάλῃθές, ἀξίῳ θανεῖν.

412. τί ποτε ποικίλας ἔχεις;] 'What

riddle have you devised?' Cp. infr. 1121, οὐδὲν ξυνήμ' ὦν σὺ ποικίλλεις πάλαι.

413. τοῦτο δρῶν] Sc. ποικίλλων, 'Keeping up a mystery.'

414. μῶρος . . σέθεν] 'I have been a fool in listening to you for so long.'

415. οὐ] Sc. οὐκ ἄπει. 'Not until being asked you have answered one little word.' See note on O. T. 360.

416. 'Speak what you will—indeed you have enough to say.'

418. κάτοισθα δῆπον;] 'You know, I presume?' Cp. infr. 1219, τὴν Εὐρυτείαν οἶσθα δῆτα παρθένον;

419. ἣν ὑπ' ἀγνοίας ὄρας] 'Whom you regard with strangeness.' For ὑπό with the genitive, where (as in some uses of the dative, Essay on L. § 14. p. 20, 1) the notion of cause passes into that of manner, or accompaniment, cp. El. 630, ὑπ' εὐφύμου βοῆς: Eur. Hipp. 1299, ὑπ' εὐκλείας θανεῖν.

Iole is not present; therefore ὄρας

- ἴολην ἔφασκες Εὐρύτου σπορὰν ἄγειν; 420
- ΛΙ. ποίοις ἐν ἀνθρώποισι; τίς πόθεν μολὼν  
σοὶ μαρτυρήσει ταῦτ' ἐμοῦ κλύειν παρών;
- ΑΓ. πολλοῖσιν ἀστῶν· ἐν μέσῃ Τραχινίῳν  
ἀγορᾷ πολὺς σου ταῦτά γ' εἰσήκουσ' ὄχλος.
- ΛΙ. ναί.  
κλύειν γ' ἔφασκον. ταῦτ' οὐχὶ γίγνεται 425  
δόκησιν εἰπεῖν κάξακριβῶσαι λόγον.
- ΑΓ. ποίαν δόκησιν; οὐκ ἐπώμοτος λέγων  
δάμαρτ' ἔφασκες Ἑρακλεῖ ταύτην ἄγειν;
- ΛΙ. ἐγὼ δάμαρτα; πρὸς θεῶν, φράσον, φίλη  
δέσποινα, τόνδε τίς ποτ' ἐστὶν ὁ ξένος. 430
- ΑΓ. ὅς σοῦ παρὼν ἤκουσεν ὡς ταύτης πόθῳ  
πόλις δαμείῃ πᾶσα, κοῦχ ἡ Λυδία  
πέρσειεν αὐτήν, ἀλλ' ὁ τῆσδ' ἔρωσ φανείς.
- ΛΙ. ἄνθρωπος, ὃ δέσποινα, ἀποστήτω. τὸ γὰρ  
νοσοῦντι ληρεῖν ἀνδρὸς οὐχὶ σῶφρονος. 435

423. ΑΓ.] ΔΗΙ. ΛΑ. 424. ταῦτά γ'] ταῦτ' L. ταῦτά γ' A. 425. ΛΙ.]  
ἀγγ. L. ΛΙ. A. γίγνεται] γίνεται LA. 428. Ἑρακλεῖ] Ἑρακλεῖ C<sup>2</sup>. Ἑρα-  
κλεῖ A. 430. τόνδε] ο from ω L. τύνδε A. 431. ΑΓ.] ΔΗΙ. ΛΑ. ἤκου-  
σεν] ἤκουσεν L. ἤκουσεν A. 432. κοῦχ ἡ] κοῦχί LL<sup>2</sup> Vat. V. κοῦχ ἡ AV<sup>2</sup>R.  
434. ἄνθρωπος] ἄνθρωπος LA.

must refer to the behaviour of Lichas in the former scene. Schnw. conjectured ἥς σύ γ' ἀγνοεῖς γονάς.

423. πολλοῖσιν ἀστῶν] The dative answers ποίοις ἐν ἀνθρώποισι in l. 421, so that ἐν is easily supplied. Essay on L. § 35. p. 60.

424. ταῦτά γ'] 'This, ay, this!' γε adds emphasis to ταῦτα, but also qualifies the whole sentence as affirming what Lichas denies.

425. ναί has sometimes been omitted, as a gloss on γε in this line. But the pause, with the interjection extra metrum, expresses very naturally the momentary confusion of Lichas.

ταῦτ' οὐχί] The negative is emphasized by being postponed. Essay on L. § 41. p. 78, γ.

426. δόκησιν εἰπεῖν] 'To state an impression and to speak with exactness.'

427. ποίαν δόκησιν] 'Impression quotha!' The only example of this

idiom in tragedy. Cp. ᾧ τάν in the mouth of the Corinthian messenger in O. T. 1145, where see note.

430. τόνδε . . ξένος] Cp. supr. 98, and note.

432. πόλις . . πᾶσα] (1) i. e. πᾶσα ἡ πόλις, i. e. Oechalia. πᾶσα marks that the whole city was ruined for one maid. Cp. infr. 466. Or (2) the expression is at first general, 'A whole city,' and passes on to the particular (433, αὐτήν). as often happens in Thucydides.

κοῦχ ἡ Λυδία] The sense is here improved by adopting the reading of Paris A. and other MSS., involving a very slight and probable change from κοῦχί, the reading of L.

433. φανείς] 'Having arisen;' i. e. 'Having proved to be a fact in the life of Heracles. (Not, 'Having been disclosed.')

435. νοσοῦντι . . σῶφρονος] 'To talk idly to a madman is unworthy of a man in his senses.'

ΔΗ. μή, πρὸς σε τοῦ κατ' ἄκρον Οἰταῖον νάπος

Διὸς καταστράπτουτος, ἐκκλέψῃς λόγον.

οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῇ,

οὐδ' ἦτις οὐ κάτοιδε τάνθρώπων, ὅτι

χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς ἀεί.

440

Ἔρωτι μὲν νυν ὅστις ἀντανίσταται

πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ.

οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει,

κάμου γε· πῶς δ' οὐ χάτέρας, οἷας γ' ἐμοῦ;

ᾧστ' εἴ τι τῷμῳ τ' ἀνδρὶ τῇδε τῇ νόσφω

445

ληφθέντι μεμπτός εἰμι, κάρτα μαίνομαι,

436. πρὸς σε] πρὸς σέ L. πρὸς σὺ A. Herm. corr. 440. τοῖς] τοι L. τοῖς C<sup>3</sup>A. 441. μὲν νυν] μὲν . . ὅν L. μὲν νῦν C<sup>2</sup>. μὲν νῦν A. 445. om. L. add C<sup>3</sup>mg. τ' ἀνδρὶ] τάνδρῳ C<sup>2</sup>V<sup>3</sup>. τ' ἀνδρὶ A Vat. Seidler corr. 446. μεμπτός εἰμι] μεμπτός εἰμι L. μεμπτός εἰμι A.

436 foll. In this speech of Deianira, although she dissembles her jealousy in order to draw the truth from Lichas, yet the real gentleness of her character is also expressed. Cp. l. 445 with infr. 543-4.

436. πρὸς σε τοῦ, κ.τ.λ.] This peculiar inversion seems to belong to the later manner of Sophocles. Cp. O. C. 250, 1333, Phil. 468.

437. ἐκκλέψῃς λόγον] 'Cheat me of the truth.' ἐκκλέπειν here is to deprive by falsehood. λόγον, 'The true account.' Cp. Aesch. Prom. 783, μηδ' ἀτιμάσῃς λόγους.

439. Either (1) 'To be always glad is not granted by Nature to the same person,' or (2) 'He' (man, ἄνθρωπος, implied in τὰ ἀνθρώπων) 'is not of a nature to delight always in the same things.' For (1) cp. Thuc. 2. 64, πάντα γὰρ πέφυκε καὶ ἐλασσούσθαι: El. 859, πᾶσι θνατοῖς ἔφν μῶρος. And, for (2), Phil. 88, ἔφν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς.

The first meaning is more pathetic, and on the whole preferable, although the second may be thought to suit better with Deianira's present purpose (see especially l. 448). For the indefinite or collective singular alternating with the plural in (2), see Essay on L. § 20. p. 31, 3.

441. μὲν has no distinct antithesis,

but prepares for ἀλλὰ . . ἀλλὰ in ll. 449, 453. Cp. with εἰς χεῖρας ἵέναι the old English expression, 'To go to buffets.' 443, 4. καὶ θεῶν . . κάμου γε] 'Even over the gods, and certainly over me.'

444 foll. The following quotation from La Fameuse Comédienne is believed to record the personal experience of Molière:—'My passion has risen to such a height that it goes the length of entering with sympathy into her concerns; and when I consider how impossible it is for me to overcome my love for her, I say to myself that she may have the same difficulty in subduing her inclinations, and I feel accordingly more disposed to pity her than to blame her.'—See Molière, in Blackwood's Foreign Classics, p. 106.

οἷας γ' ἐμοῦ] 'I mean one who is a woman as I am.' Cp. infr. 447. For the attraction (= οἷα ἐγὼ εἰμι), see Essay on L. § 35. p. 59, and cp. Plato, Soph. 237 C, χαλεπὸν ἦρον καὶ . . οἷφ γε ἐμοὶ παντάπασιν ἀπορον.

445. τε . . 447. ἤ] ἡ is substituted for the second τε as the disjunctive nature of the sentence becomes more prominent. See Essay on L. § 36. p. 65 f, and cp. Plat. Theæt. 143 C, περὶ αὐτοῦ τε . . ἡ αὖ περὶ τοῦ ἀποκρινόμενον . .

446. μεμπτός εἰμι] 'Feel reproachfully.' For this use of the verbal adjective, cp. supr. 357, δὲ βίπτὸς Ἰφίτου



ἢ τῇδε τῇ γυναικί, τῇ μεταιτίᾳ  
 τοῦ μηδὲν αἰσχροῦ μηδ' ἐμοὶ κακοῦ τινος.  
 οὐκ ἔστι ταῦτ'. ἀλλ' εἰ μὲν ἐκ κείνου μαθὼν  
 ψεύδει, μάθησιν οὐ καλὴν ἐκμανθάνεις· 450  
 εἰ δ' αὐτὸς αὐτὸν ᾧδε παιδεύεις, ὅταν  
 θέλῃς γενέσθαι χρηστός, ὀφθήσῃ κακός.

ἀλλ' εἰπὲ πᾶν τάληθές· ὥς ἐλευθέρῳ  
 ψευδεὶ καλεῖσθαι κῆρ πρόσσεστιν οὐ καλή.  
 ὅπως δὲ λήσεις, οὐδὲ τοῦτο γίγνεται· 455  
 πολλοὶ γὰρ οἷς εἴρηκας, οἱ φράσουσ' ἐμοί. [70 a.  
 κεῖ μὲν δέδοικας, οὐ καλῶς ταρβεῖς, ἐπεὶ  
 τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν.  
 τὸ δ' εἰδέναι τί δεινόν; οὐχὶ χᾶτέρας

447. μεταιτία] μετ' αἰτιαί L. μετ' αἰτιαί C<sup>5</sup>. μεταιτία A. 449. οὐκ ἔστι]  
 οὐκ ἐστὶ? L. οὐκ ἔστι A. 451. αὐτόν] αὐτὸν L. αὐτὸν A. 453. πᾶν  
 τάληθές] πάντ' ἀληθὲς L. πᾶν τάληθές A. 455. λήσεις] λήσης L. λήσεις A.  
 γίγνεται] γίνεται L. γίγνεται A. 456. φράσουσ' φρασσ' A. 459. οὐχὶ]  
 οὐχι L.

μόρος, and note. The force of the verbal here is, 'Touched with a feeling of blame,' 'Affected with displeasure' = μομφὴν ἔχων (Aj. 180).

μαίνομαι] Cp. Aj. 1330, ἥ γὰρ εἶην οὐκ ἂν εὖ φρονῶν: Aesch. Ag. 1064, ἥ μαίνεται γε καὶ κακῶν κλύει φρενῶν, κ.τ.λ.

448. τοῦ μηδὲν αἰσχροῦ] 'Of that which is in no way disgraceful'—because shared by so many. ἐρῆς τί τοῦτο θαῦμα; σὺν πολλοῖς βροτῶν, Eur. Hipp. 439.

μηδ' ἐμοὶ κακοῦ τινος] 'Nor at all involving mischief to me.' The indefinite pronoun has an adverbial force. Essay on L. § 22. p. 36, sub fin. From the point of view which she is trying to put before Eichas, Deianira still holds her position as the wife of Heracles. See below, l. 550.

449. οὐκ ἔστι ταῦτα] 'There is no such thing,' as this jealous feeling you are afraid to wound.

450. ἐκμανθάνεις] ἐκ is repeated from ἐκ κείνου, without adding to the meaning. Essay on L. § 55. p. 101.

451. 'If you are your own instructor in this,' i.e. if you are not acting on instructions from another.

452. γενέσθαι χρηστός] 'To prove yourself good.' Cp. Thuc. 3. 14. § 2, γίγνεσθε. ἄνδρες οἴουσι περὶ ὑμᾶς οἷ τε Ἑλλήνες ἀξιοῦσι, κ.τ.λ.

ὀφθήσῃ] Cp. Ant. 709, ὥφθησαν κενοί.

453. ἐλευθέρῳ . . καλή] i.e. εἰ ἐλεύθερός τις ὢν ψευδὴς καλεῖται, πρόσσεστιν αὐτῷ οὐ καλὴ αὕτη ἡ κῆρ. For προσεῖναι of a moral attribute, cp. Isocr. Panathen. p. 250, ἦν περὶ ἀνδρὸς τοιοῦτου διαλεγόμενος παραλίπω τι τῶν ἐκείνῳ τε προσόντων ἀγαθῶν κάμοι προσηκόντων εἰπεῖν: ib. 256 C.

455. The same inverted style, occasioned by Deianira's earnestness, is continued in ll. 458, 9. 'As to any way of eluding detection, neither is that feasible for you.'

457. κεῖ μὲν δέδοικας] A suppressed antithesis is slightly hinted in μέν: viz. 'And if you are not afraid, why not have told me?' Cp. O. T. 227, κεῖ μὲν φοβεῖται, κ.τ.λ.

οὐ καλῶς] 'Unworthily,' because groundlessly. For the variation in δέδοικας . . ταρβεῖς cp. O. T. 54.

458. τὸ μὴ πυθέσθαι] i.e. To remain in suspense, when the doubt has once been suggested.

πλείστας ἀνὴρ εἰς Ἡρακλῆς ἔγῃμε δῆ; 460

κοῦπω τις αὐτῶν ἔκ γ' ἐμοῦ λόγον κακὸν  
ἡνέγκατ' οὐδ' ὄνειδος· ἦδε τ' οὐδ' ἂν εἰ  
κάρτ' ἐντακίῃ τῷ φιλεῖν, ἐπεὶ σφ' ἐγὼ  
ῥκτειρα δὴ μάλιστα προσβλέψασ', ὅτι  
τὸ κάλλος αὐτῆς τὸν βίον διώλεσεν, 465

καὶ γῆν πατρώαν οὐχ ἐκοῦσα δῦσμορος  
ἔπερσε κάδούλωσεν. ἀλλὰ ταῦτα μὲν  
ρεῖτω κατ' οὖρον, σοὶ δ' ἐγὼ φράζω κακὸν  
πρὸς ἄλλον εἶναι, πρὸς δ' ἔμ' ἀψευδεῖν αἰεί.

ΧΟ. πείθου λεγούσῃ χρηστά, κοῦ μέμψει χρόνῳ 470

γυναικὶ τῇδε, κάπ' ἐμοῦ κτήσῃ χάριν.

ΛΙ. ἀλλ', ὦ φίλῃ δέσποιν', ἐπεὶ σε μανθάνω  
θνητὴν φρονούσαν θνητὰ κοῦκ ἀγνώμονα,

463. ἐντακίῃ] ἐντακειῃ(τὸ) L. ἐντακίῃ A Vat. 464. ῥκτειρα] ῥικτειραι L.  
ῥκτειρα A. 470. λεγούσῃ] λέγουσι L pr. λεγούσῃ A. 471. τῇδε] τῇδε  
from αι? L. τῇδε A.

460. For ἀνὴρ εἰς, cp. O. T. 1380, and note.

462. ἡνέγκατο] 'Has obtained.' φέρεσθαι is to carry away with oneself either good or evil. Cp Plat. Legg. 6. 762 A, ὀνειδὴ φερέσθωσαν: Rep. 3. 406 B, καλὸν (ironical) . . τὸ γέρας . . ἡνέγκατο.

ἦδε τ' ] We should rather have expected δέ, but τε may have been preferred for the sake of euphony. There are already four δ's in the line.

463. ἐντακίῃ τῷ φιλεῖν] The subject may be (1) Iole. Hermann defends this by referring to l. 444. But, taking into account the whole connection, and also the meaning of φιλεῖν, which implies active rather than passive affection (cp. O. C. 1617 foll., τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον, κ.τ.λ.), it is better to suppose (2) a change of subject, or rather a reversion to the main subject, with the Scholiast and Mr. Blaydes. 'And she shall not, though he were irrevocably steeped in his affection' (for her). ἐντακῆναι is used of that which adheres indissolubly. Cp. El. 1311, μῖσός τε γὰρ παλαιὸν ἐντέτῃκέ μοι, and especially Plat. Symp. 183 E, ὁ δὲ τοῦ ἡθους χρηστοῦ ὄντος ἐραστὴς διὰ βίον μένει, ἅτε μονίμῳ συντακείς.

468. ρεῖτω κατ' οὖρον] 'Drift down

the wind.' Nauck and Blaydes conjecture ἵτω, which is the more ordinary expression (Aesch. S. c. T. 690, ἵτω κατ' οὖρον κύμα Κωκυτοῦ λάχον . . πᾶν τὸ Λαῖον γένος. Cp. O. T. 1458, ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅποιπερ εἶσ', ἵτω). But it may be urged that ταῦτα suggests not the image of a vessel, but rather of things drifting along a surface-current made by the wind. The expression is thus more suggestive of a passive and insensible motion.

469. 'Though you may be false to others yet be ever true to me.' The structure is paratactic. Essay on L. § 36. p. 68. Blaydes conjectures εἶναι πρὸς ἄλλους, which removes the emphatic word from the first place in the line. Essay on L. § 41. p. 77.

470, 1. 'Yield to her good persuasion, so hereafter you will find no fault with her, while you will have gained our gratitude.' For οὐ μέμψει, cp. Aesch. S. c. T. 560, ἡ ἔωθεν εἶσω τῷ φέροντι μέμψεται. γυναικὶ τῇδε is governed by μέμψει and is opposed to ἐμοῦ.

473. θνητὴν φρονούσαν θνητὰ] 'Having mortal thoughts, as becomes a mortal.' Cp. esp. Fr. 320, καλὸν φρονεῖν τὸν θνητὸν ἀνθρώπῳ ἴσα.

πάν σοι φράσω τάληθες οὐδὲ κρύψομαι.  
 ἔστιν γὰρ οὕτως ὥσπερ οὗτος ἐννέπει.  
 ταύτης ὁ δεινὸς ἔμερός ποθ' Ἑρακλῆ  
 διήλθε, καὶ τῆσδ' οὐνεχ' ἡ πολύφθορος  
 καθηρέθη πατρῶος Οἰχαλία δορί.

475

καὶ ταῦτα, δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν,  
 οὐτ' εἶπε κρύπτειν οὐτ' ἀπηρνήθη ποτέ,  
 ἀλλ' αὐτός, ὦ δέσποινα, δειμαίνων τὸ σὸν  
 μὴ στέρνον ἀλγύνοιμι τοῖσδε τοῖς λόγοις,  
 ἥμαρτον, εἴ τι τήνδ' ἀμαρτίαν νέμεις.

480

ἐπεὶ γε μὲν δὴ πάντ' ἐπίστασαι λόγον,  
 κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν  
 καὶ στέργε τὴν γυναικα καὶ βούλου λόγους  
 οὓς εἶπας ἐς τήνδ' ἐμπέδως εἰρηκέναι.  
 ὥς τᾶλλ' ἐκείνος πάντ' ἀριστεύων χεροῖν

485

475. οὕτως] οὗτος L. οὔτως C<sup>2</sup>A.  
 477. οὐνεχ'] οὐχ' A.

476. Ἑρακλῆ] Ἑρακλεῖ L. Ἑρακλῆ A.  
 485. χάριν] χάριν L. χάριν A.

κοῦκ ἀγνώμονα] (1) 'And not perverse' (thoughts). Neuter plural. Cp. Aj. 1236, ποῖον κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα. Or (2) sc. οὐσαν, 'And not perversely disposed.'

474. οὐδὲ κρύψομαι] 'And will not hide what I know.' οὐ κρίψω τὸ ἐμόν. Cp. the use of the middle voice in ἀγγέλλομαι, Aj. 1376. Essay on L. § 31. p. 53 d.

476. ταύτης] What follows is epexegetic of οὕτως, κ.τ.λ. Hence the asyndeton.

ὁ δεινὸς ἔμερος] The article is not to be explained by mere emphasis (Schndw.), but by reference to that which is already before the mind, viz. the strange fit of passion which led Heracles to destroy Oechalia. Hence ταύτης is the real predicate. 'The strong feeling which moved him was the desire for her.'

477. διήλθε, καί] Cp. supr. 469, and note.

ἡ πολύφθορος] 'That ill-starred city,' whose fate is known to us. πολύφθορος, 'Abounding in ruin,' hints comprehensively at the condition of a conquered town.

478. πατρῶος] 'Of her sires.'  
 479. δεῖ γάρ, κ.τ.λ.] Cp. supr. 449. i. e. While telling the truth, I must also (καί) clear him as far as I can.

480. εἶπε] i. e. ἐκέλευσε.  
 481, 2. τὸ σὸν . . στέρνον is to be taken after δειμαίνων, as well as after ἀλγύνοιμι.

483. εἴ τι τήνδ' ἀμαρτίαν νέμεις] 'If at all you reckon this a sin.'

τήνδε = τόδε, attracted to the predicate ἀμαρτίαν.

484. ἐπεὶ γε μὲν δὴ] 'However, since you are now made acquainted with all.' For the collocation of particles, cp. Eur. Hel. 1259, διδοὺς γε μὲν δὴ δυσγενὲς μηδὲν δίδου.

485. 'Alike for his sake and your own.'

For κοινήν, cp. Pind. Ol. 2. 89, Πυθῶνι . . Ἰσθμοὶ τε κοινὰί χάριτες: Pyth. 5. 137, σφὺν ὄλβον νῖφ τε κοινὰν χάριν.

486. στέργε τὴν γυναικα] 'Take kindly to the woman.'

487. ἐμπέδως] Nauck's correction, ἐμπέδους, is not necessary.

488, 9. It is strange that these lines should have been suspected by some modern critics. A ῥῆσις often ends

τοῦ τῆσδ' ἔρωτος εἰς ἅπανθ' ἦσσαν ἔφν.

ΔΗ. ἀλλ' ὦδε καὶ φρονούμεν ὥστε ταῦτα δρᾶν, 490  
 κοῦτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα,  
 θεοῖσι δυσμαχοῦντες. ἀλλ' εἴσω στέγης  
 χωρῶμεν, ὡς λόγων τ' ἐπιστολὰς φέρης,  
 ἃ τ' ἀντὶ δῶρων δῶρα χρη̃ προσαρμόσαι,  
 καὶ ταῦτ' ἄγῃς. κενὸν γὰρ οὐ δίκαιά σε 495  
 χωρεῖν, προσελθόνθ' ὦδε σὺν πολλῷ στόλῳ.

ΧΟ. στρ. μέγα τι σθένος ἃ Κύπρις ἐκφέρεται νίκας ἀεί.

491. γ'] om. LL<sup>2</sup>. add A Vat. V. ἐξαρούμεθα] ἐξαιρούμεθα LAVV<sup>3</sup>R. ἐξαρού-  
 μεθα Vat. 494. ἃ τ' ἀντὶ] ἀτάντ' L. ἀντ' ἀντὶ A. 495. κενόν] κείνον L.

κεῖνον A. κείνον C<sup>5</sup>. κοινόν R. 497. μέγα τι σθένος] γρ. μέγα τι σθένουσα C<sup>2\*</sup>.

with a couplet not much in point. Cp. Aj. 1038, 9, 1089, 90, 1262, 3, Ant. 506, 7, 679, 80, O. C. 798, 9, 935, 6, 1153. But these lines are not point-  
 less, for it is the complete and ir-  
 resistible strength of the passion for  
 Iole, which, as Lichas views the mat-  
 ter, clinches the necessity for Deianira's  
 prudent acquiescence.

489. εἰς ἅπαντα] 'Utterly.'  
 ἔφν] Cp. Phil. 1052, νικᾶν γε μέντοι  
 πανταχοῦ χρήζων ἔφν. The word here  
 implies the argument, 'It was in his na-  
 ture,' and therefore not to be avoided.

490. καὶ marks the correspondence  
 between Lichas' advice and Deianira's  
 state of mind. 'So am I minded.' Cp.  
 Plat. Theaet. 166 D, ἀλλ' αὐτὸν τοῦτον  
 καὶ λέγω σοφόν.

491. κοῦτοι .. γε] 'Yea, and I cer-  
 tainly will not.'

νόσον .. ἐπακτὸν ἐξαρούμεθα] This  
 may be taken in one of three ways: (1)  
 'I will not cause to arise for myself a  
 self-sought mischief,' (2) 'I will not  
 aggravate the trouble, which then would  
 be (in so far) of my own seeking'  
 (ἐπακτόν, proleptic = ὥστε ἐπακτὸν ἔχειν  
 αὐτήν), (3) 'I will not aggravate the  
 mischief thus brought in from without.'  
 For (3), cp. infr. 536 foll., Eur. Phoen.  
 343, γάμων ἐπακτὸν ἄταν. But (2) agrees  
 better with the intention of Deianira's  
 present speech.

493, 4. 'And that thou mayest also  
 carry gifts, wherewith it is meet to  
 make return for what is given.' For

ταῦτα supplying the antecedent, see  
 Essay on L. § 40. p. 75, 2. προσαρμόσαι  
 contains no allusion to the dress fitting  
 the frame of Heracles (Blaydes, cp. infr.  
 768, ἀρτίκολλος), but to the imagined  
 adaptation of the love-charm to its pur-  
 pose. To Lichas the phrase only means,  
 'To make a suitable return.' And  
 possibly no more is intended by the  
 poet. Cp. infr. 687, and note.

The irony of ll. 495, 6 is brought  
 out by comparing infr. ll. 540-2, τοιάδ'  
 'Ηρακλῆς . . οἰκούρι' ἀντέπεμψε τοῦ μικ-  
 ροῦ χρόνου.

498-530. The power of Aphrodite  
 here, as in Ant. 781 foll., is regarded  
 more with awe than with delight. It  
 has been now exemplified in Iole's con-  
 quest of Heracles, so cruel to Deianira,  
 and destined to be so calamitous to all  
 concerned (infr. l. 872). The maidens  
 in their sympathy with Deianira recall  
 the time when the same power had  
 driven heroes to do battle for her, and  
 when she was carried triumphantly from  
 her mother's side. There is a close  
 correspondence, as elsewhere, between  
 this lyric strain and passages in the  
 preceding senarii. Cp. esp. ll. 4-40,  
 142-150, 441-3, 465-7. The ode con-  
 sists of a strophe, antistrophe, and  
 epode, in which logaoedic rhythms are  
 varied with anapaestic and iambic me-  
 tres. The anapaests (cp. O. T. 469,  
 470, 479, 480) indicate the coming on  
 of the combatants; the interrupted  
 rhythms of the epode help to express



καὶ τὰ μὲν θεῶν

παρέβαν, καὶ ὅπως Κρονίδαν ἀπάτασεν οὐ λέγω, 500

οὐδὲ τὸν ἔννυχον Ἄιδαν,

ἢ Ποσειδάωνα τινάκτορα γαίας·

ἀλλ' ἐπὶ τάνδ' ἄρ' ἄκοιτιν

[70 b.

\*τίνες ἀμφίγυνοι κατέβαν πρὸ γάμων, τίνες

505

501. Ἄιδαν] αἰδαν LA.  
ποσειδάωνα Vat.  
τίνες Vat.

502. Ποσειδάωνα] ποσειδῶνα LL<sup>2</sup>. ποσειδάωνα AV<sup>3</sup>R.  
504. τίνες] om. MSS. Herm. corr. τίνες] τινὲς LA.

the struggle between them, while the happy issue is marked by the trochaics and glyconics at the close.

στρ. ἀντ.

υ υ ' υ υ - υ υ ' υ υ - - ' υ υ - }  
 ' υ - υ - }  
 υ υ ' υ υ - υ υ ' υ υ - υ ' υ - }  
 ' υ υ - υ υ ' - }  
 5 ' υ - - ' υ υ - υ υ ' - }  
 ' υ υ - υ υ ' - }  
 υ υ ' υ υ - υ υ ' υ υ - υ - }  
 - ' υ - υ ' υ ' υ υ - υ υ - }

ἐπ.

υ ' υ υ - υ ' - υ υ - }  
 - - ' υ υ - υ υ ' - }  
 - ' υ - - }  
 - υ υ - υ υ ' υ υ - υ }  
 5 ' υ υ - υ υ ' - }  
 - - ' υ - - }  
 - - ' υ - - }  
 ' υ υ ' υ ' υ - υ ' - }  
 υ ' υ ' υ ' υ - υ ' - }  
 10 υ ' υ ' υ ' υ - υ ' - }  
 υ ' υ - υ - }  
 - υ ' υ - υ - }  
 - υ ' υ - - }

498. (1) 'Aphrodite ever advances unchecked in mighty conquering force' (ἐκφέρεται, passive; cp. the intransitive use of the active in Il. 23. 759, ἐκφέρ' Ὀϊλιάδης: σθένος, adverbial accusative); (2) 'Aphrodite ever exhibits mighty conquering force' (ἐκφέρεται, subjective middle, σθένος, accusative in regimen); or (3) 'Aphrodite ever wins great might of victory' (σθένος, accusative in regimen; ἐκφέρεται, 'dative-like' mid-

dle). (2) may be rejected as bad Greek, though it pleased Hermann; (1) is preferable to (3), as more poetical, and in better keeping with the style of the ode, and also because (3) seems to require κράτος (which Mr. Blaydes proposes) instead of σθένος, which denotes rather the act than the result of victory. For a similar doubt, cp. Hdt. 4. 129, ταῦτα μὲν νυν ἐπὶ μικρόν τι ἐφέροντο τοῦ πολέμου.

499. τὰ μὲν θεῶν] Supr. 443: Ant. 786, οὐτ' ἀθανάτων φύξιμος οὐδεὶς.

500. παρέβαν] In Greek, a thought or feeling which is made the subject of reflection is often spoken of in the aorist, and not, as in English, in the present tense. Cp. Aj. 693, ἔφριξ' ἔρωτι, κ.τ.λ. This idiom is analogous to the aorist of the immediate past (τί εἶπας, etc.). Essay on L. § 32. p. 55. So in Pindar we have κατέβαν, Ol. 7. 23: ἔμολον, Ol. 14. 26: ἐπέβαν, ἔσταν, Nem. 1. 26-9: and μετέσταν in Aesch. Suppl. 538.

οὐ λέγω] The words imply a dislike for myths that are lowering to the gods. Cp. Pind. Pyth. 1, and, for the expression, El. 1467, εἰ δ' ἔπεισι Νέμεσις, οὐ λέγω.

502, 3. The love of Hades for Persephone, of Poseidon for Amydone, Tyro, etc.

504. ἐπὶ τάνδ' . . ἄκοιτιν] It makes little difference whether ἄκοιτιν is taken as predicate or, better, as a proleptic expression:—'To win this bride,' rather than, 'To win this lady as a wife.' Cp. infr. 525.

505. \*τίνες] This word was added by Hermann, who observes that it may have been lost from the repetition of the letters τιν (ἄκοιτιν, τίνες). λέγω or ἐρῶ is understood from οὐ λέγω supr., the positive elicited from the negative.

πάμπληκτα παγκόνιτά τ' ἐξῆλθον ἀεθλ' ἀγώνων.

ἀντ. ὁ μὲν ἦν ποταμοῦ σθένος, ὑψίκερω τετραόρου

φάσμα ταύρου,

'Αχελῶος ἀπ' Οἰνιαδᾶν, ὁ δὲ Βακχίας ἀπο

510

ἦλθε παλίντονα Θήβας

509. 'Αχελῶος] ἀχελῳῖος L. ἀχελῶος A.  
Brunck corr. ἀπο] ἀπο L. ἀπο C<sup>2</sup>A.

510. Βακχίας] βακχείας L.A.  
ἦλθε] ἦλθε L.

Essay on L. § 36. p. 64. This is better than with Schndw. to suppose a transition to direct interrogation, which is too abrupt.

\*τίνες ἀμφίγυνοι] (1) 'What all-accomplished champions.' ἀμφίγυνοι has been differently explained. (2) 'Diversely armed,' Herm. (3) 'Both strong of limb,' Schndw., who compares such compounds as *δικρατεῖς*, *διστάρχας*, etc. The more obvious meaning given by Liddell and Scott suits better with the description which follows. Each combatant was able every way, like a spear sharpened at both ends, ready to make and to parry various forms of attack: infr. 516-9. There is an etymological reference to *γυῖον*, 'Active in every limb.' This interpretation agrees also with *πάμπληκτα*, which signifies, 'Carried on with blows of every kind.'

κατέβαν] Sc. ἐς μέσον (l. 514). Cp. Hdt. 5. 22, 'Ἀλεξάνδρου . . ἀεθλεύειν ἐλόμενον, καὶ καταβάντος ἐπ' αὐτὸ τοῦτο.

παγκόνιτα] Either (1) 'Amidst clouds of dust,' the force of *παν-* in composition being slightly different in this and the preceding word. See E. on L. § 55. p. 101, 6, and § 53. p. 98, or (2) 'With various stirrings of the dust,' i.e. 'With various kinds of contest.' Cp. *παγκράτιον*.

Blaydes reads *παγκόνιτ' ἐπεξῆλθον*, needlessly substituting a prosaic for a poetical word. For the accusative, cp. supr. 159, πολλοὺς ἀγῶνας ἐξιών, infr. 562, τὸν πατρῶν . . στόλον . . ἐσπόμεν.

ἀεθλα] This word in the plural is sometimes equivalent to *ἀθλος*, e.g. Phil. 507, δυσοίστων πόναν ἀθλα, which also illustrates the periphrasis here. See L. and S. s. v. *ἀθλον*. The addition of a nearly synonymous word in the genitive is a not uncommon way of expanding and so emphasizing an idea. Essay on L. § 10. p. 17, 6.

507. ποταμοῦ σθένος] An Epic expression. Cp. Il. 18. 607, ποταμοῖο μέγα σθένος Ὠκεανοῖο: ib. 486, τό τε

σθένος Ὠρίωνος: ib. 13. 248, σθένος Ἴδομενῆος. It is also used by Pindar and Aeschylus.

507. 8. ὑψίκερω τετραόρου | φάσμα ταύρου] Eustathius, p. 573, 27, reads *τετράορον*, but he quotes elsewhere as in the text, and the epithets redoubled about the same word are more impressive in this connection. *τετράοροι ἵπποι* in Od. 13. 81 are *τέσσαρες* ὁμοῦ *αἰέροντες ἄρμα*. Sophocles here employs the word in a new sense, = *ἐπὶ τέσσαρσιν αἰερόμενος*, 'Upborne by fourfold means,' = 'four-footed.' This gives the Achelōus an advantage against his biped antagonist, and so lends additional terror to the description.

φάσμα is in apposition with *ποταμοῦ σθένος*, i.e. *σθενάρος ποταμός, ταῦρος παραφαίνόμενος*. The word *φάσμα*, like our 'apparition,' implies something which produces a strange impression through the eye. Cp. infr. 836, 7, *δεινοτάτῳ . . ὕδρας . . φάσματι*. Achelōus enters the contest *ἐναργῆς ταῦρος*, supr. l. 11. Cp. Il. 21. 237, 8, *τοὺς ἐκβαλλε θύραζε, μεμνκῶς ἥτε ταῦρος, | χέρσονδε*.

510. ἀπ' Οἰνιαδᾶν] According to Hellenic notions each of the competitors for a prize must have a city. Achelōus hails from Oeniadae, the city at his mouth, where he was probably worshipped, and had a *τέμενος βοιμός τε θυεῖς*.

Βακχίας . . Θήβας] For Thebes as the city of Heracles, see above, l. 116, *Καδμογενῇ*. The word *Βακχίας* commends him to the favour of the Dionysiac worshippers. Cp. Ant. 1135 foll., *Θηβαίᾳς ἐπισκοποῦντ' ἀγυῖας | τὰν ἐκ πασᾶν τιμῆς | ὑπερτάταν πόλειον*.

The emphasis on *Θήβας* is strengthened by the order of words, *παλίντονα* being interposed. This epithet has been explained as specially descriptive of a bow like the Scythian, whose ends turned outwards. But it is rather = 'elastic,' as a general epithet of the

τόξα καὶ λόγχας ῥόπαλόν τε τινάσσων,  
 παῖς Διός· οἱ τὸτ' ἀολλεῖς  
 ἴσαν ἐς μέσον ἰέμενοι λεχέων· μόνα δ'  
 εὐλεκτρος ἐν μέσῳ Κύπρις ῥαβδονόμει ξυνοῦσα. 515  
 ἐπ. τὸτ' ἦν χερός, ἦν δὲ τόξων πάταγος,  
 ταυρείων τ' ἀνάμιγδα κεράτων·  
 ἦν δ' ἀμφίπλεκτοι 520

513. Διός] Δίο A pm.  
 ρείων] ταν . εἰων L. ταυρείων A.

514. ἰέμενοι] ἰέμενοι L. ἰέμενοι A.  
 520. δ'] δὲ LA.

518. ταυ-

bow: i. e. Drawing against that which draws it. Cp. Heracl. Fr. 56, ed. Byw. παλίντονος ἁρμονίῃ κόσμου, ὅκωσπερ λύρης καὶ τόξου: Il. 8. 266, παλίντονα τόξα τιταίνων.

513. παῖς Διός] The name is not required after this full description of the hero who is always in our thoughts.

ἀολλεῖς] 'With collected might.' The Scholiast drily says, καταχρηστικῶς εἶπεν ἐπὶ δύο τὸ ἀολλεῖς. But the word is graphically descriptive of the confused contest as it appeared to an awe-stricken spectator. The meeting of the hero and the monster was as if two armies clashed. There is the same straining of language as in τετραόρου, supra. Cp. Milton, Par. Lost, Bk. 2. ll. 636 foll., where Satan is compared to a fleet at sea: ib. 714, 18, 'As when two black Clouds, | With Heaven's Artillery fraught, come rattling on | Over the Caspian, then stand front to front | Hovering a space, till winds the signal blow | To join their dark encounter in mid air.'

514. ἰέμενοι λεχέων] 'Eager for the bridal.' See Essay on L. § 56. p. 102, and cp. Il. 23. 371, πάτασσε δὲ θυμὸς ἐκάστων | νίκης ἰεμένων.

μόνα] The combat was manifold, but one power, that of the Goddess of Love (supr. 497-506), presided over the whole.

515. εὐλεκτρος . . Κύπρις] 'Aphrodite, the giver of desired marriage.' So εὐχλοος Δημήτηρ is Demeter who gives abundant herbage.

ῥαβδονόμει ξυνοῦσα] 'Was there directing all.' The ῥαβδονόμος, or ῥαβ-δοῦχος was not the βραβευτής or βραβεύς (in this case Ζεὺς ἀγώνιος) who awarded the prize, but the regulator of the contest, who was not necessarily the same person. Cp. Plat. Prot. 338 A

(Hippias loq.), πείθεσθέ μοι ῥαβδούχον καὶ ἐπιστάτην καὶ πρύτανιν ἐλέσθαι, ὅς ὑμῖν φυλάξει τὸ μέτριον μήκος τῶν λόγων ἐκατέρου.

517. Schnwdw. regards this line as a hendiadys describing the noise made by hand and bow together, 'There was the sound of the hand, the sound of the bow,' i. e. the sound of the hand upon the bow. But χερός rather means, 'Of blows with the fist,' and in τόξων πάταγος is included, besides the twang of the bow, the whizz and loud impact of the arrow. Musgrave objects to τόξων as unsuited for close fighting (cp. Hdt. 3. 78. § 3), and absurdly suggests ταρσῶν. The arrows might be delivered before closing, or Heracles might retire a few paces. But it is needless to press the details of the description, which is meant to suggest in a few words the incidents of a varied encounter. Cp. the meeting of Satan and Death in Milton, or of Christian and Apollyon in the Pilgrim's Progress.

519. ἀνάμιγδα] 'Therewithal.' The crashing blows of the bull's horns were mingled with the twanging of the bow, etc., in a confused noise. The more usual form is ἀμμιγα.

520. ἦν] This, the so-called 'schema Pindaricum,' does not occur elsewhere in Sophocles. Cp. Eur. Ion 1146, ἐν ἦν δ' . . ὑφαί: Hes. Theog. 321, τῆς δ' ἦν τρεῖς κεφαλαί. It only happens where the verb precedes the noun, and it is here used for the sake of the emphatic repetition of ἦν—ἦν—ἦν. Recent philology inclines to consider ἦν in such cases not as the 3rd person singular, but as a dialectical form of ἦσαν.

ἀμφίπλεκτοι κλιμακες] 'Twistings and mountings on the back.' The κλιμαξ was a trick in wrestling. Hermann



κλίμακες, ἦν δὲ μετώπων ὀλδέντα  
πλήγματα καὶ στόνος ἀμφοῖν.

ἀ δ' εὐώπιδι ἀβρά

τηλαυγεί παρ' ὄχθῳ

ἦστο, τὸν δὲν προσμένονσ' ἀκοίταν.

525

ἐγὼ δὲ μάτηρ μὲν οἶα φράζω.

τὸ δ' ἀμφινείκητον ὄμμα νύμφας

ἐλεινὸν ἀμμένει.

κάπο ματρὸς ἄφαρ βέβακεν,

ὥστε πόρτις ἐρήμα.

530

521. μετώπων] μετόπων A. 526. οἶα] οἶα L. οἶα C<sup>3</sup>. 527. τὸ δ' ἀμφινείκητον] τόδ' ἀμφινείκητον L. τόδ' ἀμφινείκητον A. ἀμφίνηκον L<sup>2</sup>. 528. ἐλεινόν] ἐλεινόν MSS. Porson corr. 530. ὥστε] ὥσπερ L. ὥστε A. ἐρήμα] ἐρήμα L. ἐρήμα C<sup>2</sup>A.

conjectures the nature of it to have been that mentioned by Ovid, Met. 9. 51, in describing this very contest, viz. the act of giving the adversary a sudden push so as to turn him round, and then trying to throw him by mounting on his back. For the use of the verbal ἀμφίπλεκτοι, cp. supr. 357, *ῥιπτός* and note, and see Hdt. 3. 78, *συμπλεκέντος* . . Γωβρύεω τῷ Μάγῳ.

521. μετώπων . . πλήγματα] 'Blows given with the forehead'—of Achelōus. Cp. Ovid, Met. 9. 44, 5. 'Totoque ego pectore pronus | Et digitos digitis, et frontem fronte premebam.'

522. στόνος] 'Groanings'—not from pain, but from the extremity of effort.

523 foll. Cp. supr. 24, ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ.

523. ἀ δ' εὐώπιδι ἀβρά] The Chorus, who have only seen Deianira as a careworn matron, delight in imagining her tender beauty as a girl.

524. τηλαυγεί] 'Far-glancing,' Explained by τηλεσκοπῶ; i.e. τῇλε πέμπουσα τὰς αὐγὰς τῶν ὀμμάτων. 'Where a rising-ground gave a distinct view of the fight.' Paley.

526. ἐγὼ δὲ μάτηρ μὲν οἶα φράζω] The interpretation of one Scholiast, ἐγὼ παρείσα τὰ πολλά, τὰ τέλη λέγω τῶν πραγμάτων, seems to point to a lost various reading, in which τὰ τερμύνια, or something of the kind, was written for μάτηρ μὲν οἶα. It is another question whether the conjecture founded upon this, τὰ τέρματ' οἶα, gives better sense

than the reading in the text, which is explained in the first scholion: ἐγὼ, φησὶν ἐνδιαθέτως, ὥσει μήτηρ λέγω. The Chorus had not been present at that distant scene, but in imagining it they feel a mother's tenderness for her, who 'with much, much more dismay Beheld the fight than those who made the fray.' (Shak. Merchant of Venice, 3. 2. 61, 2.)

527. τὸ δ' . . ἀμμένει] 'And she for whom they fought, with anxious looks awaits her lord,' δέ, as in prose δ' οὖν, here resumes the clause τὸν δὲν . . ἀκοίταν after the parenthesis. This makes easier the omission of the object after ἀμμένει, which has been felt as a difficulty:—i.e. ἡ νύμφη, περιμάχῃτος οὖσα ἀμφοῖν, ἐλεινῶς θεωμένη ἀναμένει τὸν νικῶντα. Her 'eye' or 'gaze' (Essay on L. § 54. p. 99) is made the subject because she is intently looking on, and not merely, as the Scholiast says, because the most beautiful part is put for the whole. Cp. Aj. 140, πτηνῆς ὡς ὄμμα πελείας.

528. ἐλεινόν] 'Deserving pity,' because distracted with doubt and fear. Cp. O. C. 317, 8, καὶ φημὶ καπύοφμη, κούκ ἔχω τί φῶ, | τάλαινα.

529. κάπο ματρός, κ.τ.λ.] 'And all at once she leaves her mother's side.' In the manner of this brief and rapid lyric strain, the Chorus pass from the midst of the contest to its final issue.

530. ὥστε πόρτις ἐρήμα] 'Like a heifer taken from the mother' whom



ΔΗ. ἡμος, φίλαι, κατ' οἶκον ὁ ξένος θροεῖ  
 ταῖς αἰχμαλώτοις παισὶν ὥς ἐπ' ἐξόδῳ,  
 τῆμος θυραῖος ἦλθον ὥς ὑμᾶς λάθρα,  
 τὰ μὲν φράσουσα χερσὶν ἀτεχνησάμην,  
 τὰ δ' οἶα πάσχω συγκατοικτιουμένη. 535  
 κόρην γάρ, οἶμαι δ' οὐκέτ', ἀλλ' ἐζευγμένην,  
 παρεισδέδεγμαι, φόρτον ὥστε ναυτίλος,  
 λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός.  
 καὶ νῦν δύ' οὔσαι μίννομεν μιᾶς ὑπὸ  
 χλαίνης ὑπαγκάλισμα. τοιάδ' Ἑρακλῆς, 540  
 ὁ πιστὸς ἡμῖν κάγαθὸς καλούμενος,

531. θροεῖ] θρόει LAL<sup>2</sup>VV<sup>3</sup>. θροεῖ C<sup>4</sup> Vat. 532. ὥς] ὡς A. 534. φρά-  
 σουσα] φράζουσα LL<sup>2</sup>. φράσουσα A. 535. οἶα] οἶα L. οἶα C<sup>3</sup>. 538. ἐμῆς]  
 ἐμῆς L. 539. ὑπὸ] ὑπο L. ὑπο C<sup>2</sup> A. 541. πιστός] πιστὸς . . . L. πιστὸς A.

she often misses; with an allusion to the solitary and wandering life which Deianira has led since her marriage day.

531-632. Deianira, who has already prepared the charmed robe, confides her intention to the Trachinian maidens, and, on Lichas' coming forth, entrusts the gift to him, with the appropriate commands.

532. ὥς ἐπ' ἐξόδῳ] 'With his departure in view.' Cp. El. 1322.

533. θυραῖος] The masc. for the fem. form occurs more readily where a woman is speaking to women. Cp. supr. 151; El. 313; Essay on L. § 20. p. 30.

534. χερσὶν αἰ] For the postponement of the initial word, see Essay on L. § 41. p. 78.

τὰ μὲν . . . τὰ δέ are adverbial accusatives = 'Partly,' not antecedents to the relatives. Cp. infr. 843, 4.

535. οἶα πάσχω] 'For the treatment I receive.' In what follows she takes up the latter topic first.

συγκατοικτιουμένη] 'To implore commiseration.' For the effect of the middle voice, cp. Hdt. I. 114, ἀποικτίζετο τῶν ὑπὸ Κύρου ἡντήσε.

536. οἶμαι δ' οὐκέτι] Sc. κόρην εἶναι.

537. παρεισδέδεγμαι] παρα- implies, 'At unawares,' (as we say, 'By a side wind.')

538. 'A piece of merchandize which inflicts an outrage on me.' As in supr.

33, the expression is adapted to the simile. The figure is not that of overloading, which could have no meaning here, but simply that of a cargo which in some way proves disastrous. There is a play on the word ἐμπόλημα, which is an accusative in apposition, not to φόρτον, but to the action of παρεισδέδεγμαι. The line may be thus paraphrased: ὥστε τοῦτω τῷ ἐμπόληματι ἐμπολάσθαι καὶ λελωβῆσθαι καὶ τὴν ἐμὴν φρένα. λωβητὸν is the verbal of the cognate passive, = ἐπὶ λωβῇ πραττόμενον. Essay on L. § 53. p. 98. Hermann and others explain the words to mean, 'A cruel return for my faithfulness of soul.' But τῆς ἐμῆς φρενός is merely a periphrasis like ἡ ἐμὴ ψυχὴ in Ant. 559. Cp. Phil. 1281, and especially Ant. 1063, ὥς μὴ ἔμολῃσαν ἴσθι τὴν ἐμὴν φρένα.

540. ὑπαγκάλισμα] 'Clasped in one embrace.' Cp. Ant. 650, ψυχρὸν παραγκάλισμα τοῦτο γίγνεται. The sense of μιᾶς is continued: i. e. μ. ὁ. χ. ἐν ὑπαγκάλισμα.

τοιάδ' Ἑρακλῆς, κ.τ.λ.] This, the single expression of bitterness on Deianira's part, tends to confirm the interpretation given supr. of ll. 383, 4. Cp. Shak. Othello, 4. 2. 107, 'Des. 'Tis meet I should be used so, very meet.'

541. ἡμῖν is to be taken with πιστὸς κάγαθός, rather than with καλούμενος (which is added to complete the sense). ἡμῖν is also resumed with ἀντέπεμψε.

οἰκούρι' ἀντέπεμψε τοῦ μακροῦ χρόνον.

ἐγὼ δὲ θυμοῦσθαι μὲν οὐκ ἐπίσταμαι  
νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ,  
τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνή 545

δύναιτο, κοινωνοῦσα τῶν αὐτῶν γάμων;  
ὁρῶ γὰρ ἤβην τὴν μὲν ἔρπουσαν πρόσω,  
τὴν δὲ φθίνουσαν· ὦν ἀφαρπάξειν φιλεῖ  
ὀφθαλμὸς ἄνθος, τῶν δ' ὑπεκτρέπει πόδα. [71 a.

ταυτ' οὖν φοβοῦμαι, μὴ πόσις μὲν Ἡρακλῆς 550  
ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνήρ.

ἀλλ' οὐ γάρ, ὥσπερ εἶπον, ὀργαίνειν καλὸν  
γυναῖκα νοῦν ἔχουσαν· ἥ δ' ἔχω, φίλαι,  
λυτήριον †λύπημα, τῇδ' ὑμῖν φράσω.

542. ἀντέπεμψε] ἀντέπεμψεν L. ἀντέπεμψε A. 551. καλῆται] καλεῖται LA pm.  
554. ὑμῖν] υμῖν L. ἡμῖν Vat.

'Heracles, so faithful and kind to me (as he was reputed), has sent me such wages in return for my long service in keeping the house.'

542. τοῦ μακροῦ χρόνου] A genitive like that in *μηνὸς μίσθον*. τοῦ μ. χρ. sc. τῆς οἰκουρίας.

For the sense, cp. Eur. H. F. 1371-3, σέ τ' οὐχ ὁμοίως, ὦ τάλαν', ἀπώλεσα, | ὥσπερ σὺ τὰμὰ λέκτρ' ἔσσις ἀσφαλῶς | μακρὰς διαντλοῦς ἐν δόμοις οἰκουρίας.

543. οὐκ ἐπίσταμαι] 'I cannot.' Cp. Ant. 686, μήτ' ἐπισταίμην λέγειν.

544. νοσοῦντι, κ.τ.λ.] 'Though often taken with this malady:' viz. with love. Cp. supr. 445 and note. The clause is concessive.

545. τὸ δ' αὖ ξυνοικεῖν] The article, for which cp. Ant. 78, τὸ δὲ | βία πολιτῶν δρᾶν ἐφυν ἀμήχανος, gives indignant emphasis to the antithesis. That Heracles' affections should go forth to others is something to bear: that the rival should have a position in the household is intolerable. For τίς ἂν δύναιτο, cp. Eur. Med. 1044, οὐκ ἂν δυνάμην· χαιρέτω βουλευματα | τὰ πρόσθεν.

546. γάμων] γάμος is not strictly reserved for the *κουριδίη ἀλοχος*. Cp. Eur. Hel. 190.

547. ἤβην, κ.τ.λ.] The contrast is developed as the sentence proceeds.

Cp. O. C. 1649, ἄνδρα, τὸν μὲν, κ.τ.λ. τὴν μὲν] i.e. τῇδε μὲν. Cp. Aj. 114, τέρψις ἦδε, and note.

548. ὦν, κ.τ.λ.] 'From which' (viz. from those whose youth advances) 'the eye is wont to cull the bloom; but from the other,' etc. The expression is not clear, but the meaning is obvious, and the text is not corrupt. For the relative referring to the former of two expressions, see Essay on L. § 41. p. 78, and cp. O. C. 86, 7, Φοίβῳ τε κάμοι . . ὅς μοι. And, for the generic relative plural with a singular antecedent, cp. Thuc. 6. 12, 13, νεωτέρῳ . . | οὗς ἐγὼ δρῶν νῦν ἐνθάδε.

549. ὑπεκτρέπει πόδα] Sc. ὁ ἥμερος understood in the personified ὀφθαλμός. The crowding of images is certainly rather bold. For the general sense, cp. Plato, Symp. 195, 6, especially the words ἀνασθεῖ γὰρ καὶ ἀπνηθηκότι καὶ σώματι καὶ ψυχῇ καὶ ἄλλῳ ὁτφοῦν οὐκ ἐνίζει ἔρως.

550. ταυτ' οὖν φοβοῦμαι] 'This then is my fear;' i.e. τοῦτον τὸν φόβον φοβοῦμαι. ταῦτα refers to what precedes, and is further explained by what follows.

The distinction between πόσις and ἀνὴρ, 'husband' or 'lord,' and 'mate,' is readily intelligible.

554. λυτήριον] Cp. O. T. 392, ἡδὰς τι . . ἐκλυτήριον.

†λύπημα] The MS. reading, λυτήριον

ἦν μοι παλαιὸν δῶρον ἀρχαίου ποτὲ  
 θηρός, λέβητι χαλκῷ κεκρυμμένον,  
 ὃ παῖς ἔτ' οὔσα τοῦ δασυστέρνου παρὰ  
 Νέσσου φθίνοντος ἐκ φόνων ἀνειλόμην,  
 ὃς τὸν βαθύρρουν ποταμὸν Εὐήνον βροτοῦς  
 μισθοῦ ἴκονε χερσίν, οὔτε πομπίμοις  
 κώπαις ἐρέσσω οὔτε λαΐφεισιν νεῶς.  
 ὃς καμέ, τὸν πατρῶον ἡνίκα στόλον  
 ξὺν Ἡρακλεῖ τὸ πρῶτον εὖνις ἐσπόμην,  
 φέρων ἐπ' ὤμοις, ἡνίκ' ἦν μέσφ' ὄρω,

555

560

557. ἔτ' ἔτ(ι) L. ἔτ' A. παρὰ πάρα LA. 558. Νέσσου] νέσου L. νέσσου A.  
 559. εὐήνον] εὐήνον C<sup>2</sup> or <sup>3</sup>. εὐήνον A. 560. ἴκονε] ἴκονε LA. 561.  
 λαΐφεισιν] λαΐφαισιν L. λαΐφεισιν A. 562. τὸν πατρῶον . . στόλον] τῶν πατρῶων  
 . . στόλων AV<sup>3</sup>R. τὸν πατρῶον . . στόλον Vat. 564. ἦν] ἐν AR. ἦν VV<sup>3</sup>.

λύπημα, has not been successfully explained. *λυτήριον* cannot be taken as a verbal noun governing an accusative. Nor is it satisfactory to postpone the comma and render, 'A vexation for Iole that will deliver me.' Herm. conjectures λ. κήλημα, which may be right, but anticipates too much. A more general word seems to be required. *νόημα* is suggested by the resumption in l. 578, and the first syllable may have been lost from *ον* preceding or *νοῦν* coming in the line above. Other conjectures are *λυτήριον τι πημονῆς* (Ziel), and Mr. Paley's *ᾗ δ' ἔχει . . λυτήριον λύπημα*. To this last it may be objected that the use of the first person (*ἔχω*) is more expressive of Deianira's sanguine mood. A third way of interpreting the words as they stand may be suggested, viz. taking *λυτήριον* passively, agreeing with *λύπημα*: 'I will tell you a way in which I find the grief remediable.' For the passive use, see Essay on L. § 53. p. 99, and for the redundant antecedent, ib. § 40. p. 75. 2.

555. ἦν . . κεκρυμμένον] 'I had, hidden in an urn of bronze, the gift I once long ago received from the old Centaur.' *ποτέ* is to be taken closely with *δῶρον*. Cp. O. T. 1043, *ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ*;  
 For *ἀρχαῖος* in the sense of 'old,' cp. O. C. 112, *χρόνῳ παλαιοί. παλαιός* and *ἀρχαῖος* convey more of a sense of awe or wonder as attaching to old age, than *γέρον* or *γεραιός*. The Centaur is

thought of as an old-world creature belonging to a state of things that is passed away.

557. *παρά* = from a person = (i.e. by his will), *ἐκ* = out of a place.

558. *φόνων*] Bergk conjectures *φονῶν*. Cp. infr. l. 573, *σφαγῶν*.

559. τὸν . . ποταμὸν . . ἴκονε] Cp. Plat. Theaet. 199 E, *ὃ τὸν ποταμὸν καθηγούμενος*. The epithet *βαθύρρουν* accounts for mortals needing the Centaur's help.

561. *ἐρέσσω*, which is added to explain the instrumental dative *κώπαις*, is of course not resumed with *λαΐφεισιν*.

562. τὸν πατρῶον . . στόλον] 'On that journey on which my father sent me forth.' viz. When he gave me in marriage. The expression is more natural if we imagine Oeneus as having accompanied them part of the way. This accusative is in a loose construction with the sentence (in apposition to the action). Cp. O. C. 1400, 1401, *οἷον ἄρ' ὁδοῦ τέλος* | *Ἀργεῖος ἀφαιρηθήμεν*.

563. ξὺν Ἡρακλεῖ] 'With Heracles at my side.' The preposition is not required with *ἐσπόμην* following, but the fulness of expression marks the closeness of her relation to Heracles.

564. ἡνίκ' ἦν μέσφ' ὄρω] 'When he was at the middle of the crossing.' Cobet would read *ἦ 'ν* ('I was in'). Dindorf and Nauck also prefer the first person. But there is no sufficient reason for this, and the locative dative presents no difficulty.



ψαύει ματαίαις χερσίν· ἐκ δ' ἥυσ' ἐγώ, 565  
 χῶ Ζηνὸς εὐθὺς παῖς ἐπιστρέψας χεροῖν  
 ἦκεν κομήτην ἰόν· ἐς δὲ πλεύμονας  
 στέρνων διερροΐζησεν. ἐκθνήσκων δ' ὁ θῆρ  
 τοσοῦτον εἶπε, παῖ γέροντος Οἰνέως,  
 τοσόνδ' ὀνήσει τῶν ἐμῶν, ἐὰν πίθῃ, 570  
 πορθμῶν, ὀθούνεχ' ὑστάτην σ' ἔπεμψ' ἐγώ·  
 ἐὰν γὰρ ἀμφίθρεπτον αἷμα τῶν ἐμῶν  
 σφαγῶν ἐνέγκῃ χερσίν, ἧ μελαγχόλους  
 ἔβαψεν ἰοὺς θρέμμα Λερναίας ὕδρας,  
 ἔσται φρενός σοι τοῦτο κηλητήριον 575  
 τῆς Ἡρακλείας, ὥστε μήτιν' εἰσιδὼν  
 στέρξει γυναιῖκα κείνος ἀντὶ σοῦ πλέον.

567. ἰόν] ἰον from ἰόν A pr. πλεύμονας] πλεύμονας L. πλεύμονα A. 570.  
 ἐὰν πίθῃ] ἐὰν πυθῇ LL<sup>2</sup>. γρ. ἐὰν πι(θῇ) C<sup>2</sup>. ἐὰν πίθῃ A. ἐὰν πειθῇ R. 571.  
 ὀθούνεχ' ὀθούνεκ' A pr. σ'] om. LAL<sup>2</sup>VV<sup>3</sup>R. σ' Vat. 577. στέρξει] εἰ  
 from η L. στέρξει Vat. V. στέρξει V<sup>3</sup>. στέρξει R.

565. ματαίαις] 'Wanton' Cp. Aesch. Suppl. 229, and the use of ματάζων in O. T. 891.

566. ἐπιστρέψας] The middle voice is more usual. Here τόξον or βέλος may be supplied in thought. The word always implies a sudden movement.

χεροῖν] Either (1) 'From' (gen.), or (2) 'With' (dat.) 'his hands.'

567. κομήτην] The feather of the arrow which is elsewhere imagined as a swift wing, is here figured as its hair.

568. στέρνων] Governed of δια- in διερροΐζησεν.

ἐκθνήσκων] 'As he breathed his last.' This compound is elsewhere used figuratively, as in γέλαφ ἔκθανον, Od. 18. 100, ('died outright [as it were] with laughter'); and from Plato onwards, 'To faint or fall into a trance,' is the accepted meaning of the word.

570. 1. τῶν ἐμῶν . . πορθμῶν] For this use of the possessive adjective, cp. O. T. 572, 3, τὰς ἐμὰς . . Λαῖον διαφθοράς.

572. γάρ introduces the explanatory statement, answering τοσόνδε.

τῶν ἐμῶν σφαγῶν is (a) possessive genitive with αἷμα, and also (b) ablative genitive with ἐνέγκῃ, 'Bear from

my wound the clotted gore of my wound.'

573. 4. ἧ . . ὕδρας] 'At the place where the arrows had been tinged with black venom from the Lernaean hydra,' i.e. 'From that part of the wound where a dark tinge shows a trace of the hydra's venom in which the arrows were dipped.' The blood would be more clotted about the wound because of the venom, and the part of the blood most affected by the venom would be preternaturally dark. Observe the unconscious tautology in θρέμμα after ἀμφίθρεπτον, and for the periphrasis, cp. the uses of φάσμα in ll. 509, 837. θρέμμα is merely expletive. See Essay on L. § 10. p. 17. Madvig's reading, adopted by Paley, is μελάγχολος . . ἰός. θρέμμα is then 'the issue.'

577. στέρξει] The future indicative after ὥστε μή is curious. Cp. O. T. 411, ὥστ' οὐ Κρέοντος προστάτον γεγράφομαι. Several MSS. and Hermann read στέρξει; but the nominative is then unaccountable. If the text is right, we must suppose a return to the indicative from the infinitive which should have followed ὥστε μή.

ἀντὶ σοῦ πλέον] 'Before thee:' a



τοῦτ' ἐννοήσας, ὦ φίλοι, δόμοις γὰρ ἦν  
 κείνου θανόντος ἐγκεκλειμένον καλῶς,  
 χιτῶνα τόνδ' ἔβαψα, προσβαλοῦσ' ὅσα  
 ζῶν κείνος εἶπε· καὶ πεπείρανται τάδε.  
 κακὰς δὲ τόλμας μήτ' ἐπισταίμην ἐγὼ  
 μήτ' ἐκμάθοιμι, τὰς τε τολμώσας στυγῶ.  
 φίλτροις δ' ἐάν πως τήνδ' ὑπερβαλώμεθα  
 τὴν παῖδα καὶ θέλκτροισι τοῖς ἐφ' Ἡρακλεῖ,  
 μεμηχάνηται τοῦργον,—εἴ τι μὴ δοκῶ  
 πράσσειν μάταιον· εἰ δὲ μὴ, πεπαύσομαι.

ΧΟ. ἀλλ' εἴ τις ἐστὶ πίστις ἐν τοῖς δρωμένοις,  
 δοκεῖς παρ' ἡμῖν οὐ βεβουλεῦσθαι κακῶς.

579. ἐγκεκλειμένον] ἐγκεκλεισμένον A.  
 τὰς A. 587. πεπαύσομαι] πεπαύσεται A.  
 ἥ τις L. εἴ τις A.

581. κείνος] ἐκείνος A.  
 γρ. πεπαύσεται V<sup>30</sup>.

583. τὰς]  
 588. εἴ τις]

twofold expression including 'Instead of thee' and 'More than thee.' Cp. Ant. 182, 3, μέizon' . . ἀντὶ τῆς αὐτοῦ πάτρας.

578. τοῦτ' ἐννοήσας] 'Bethinking me of this.' See the conjectural reading νόημα supr. l. 554, note, which this would seem to resume.

δόμοις] Probably a cabinet or closet, which would exclude the light. Cp. Eur. Alc. 160, 1, ἐκ δ' ἐλούσα κεδρίων δύμων | ἐσθῆτα κόσμον τ' εὐπρεπῶς ἡσκήσατο, where the 'cedarn habitation' of the dress is a sort of wardrobe.

580. ἔβαψα] Sc. τούτῳ from τοῦτο supr.

προσβαλοῦσ' ὅσα | ζῶν κείνος εἶπε] 'With such addition as the Centaur, while yet alive, enjoined.' This refers to the manner of application, or of preparation for immediate use—cp. infr. ll. 680-7—and not (as Schn dw. supposes) to something added to or mingled with the blood. The words need not include more than the precautions on which she afterwards lays such stress:—infr. 684-92. Others take προσβαλοῦσα (sc. τὸν νοῦν) to mean, 'Giving careful heed to.' Cp. infr. 844, and note.

581. πεπείρανται] An Epic word. Cp. Od. 12. 37, 8, ταῦτα μὲν οὕτω πάντα πεπείρανται.

582. κακὰς δὲ . . 584. φίλτροις δὲ . . ]

The repetition of δὲ indicates the contention of opposing thoughts. Cp. O. C. 1014, 5, ὁ ξείνος, ἀναξ, χρηστός, αἱ δὲ συμφοραὶ | αὐτοῦ πανώλεις, ἀξίαι δ' ἀμυναθεῖν.

τὰς τε τολμώσας] Sc. τὰς τοιαύτας τόλμας.

585. ἐφ' Ἡρακλεῖ] 'Upon Heracles;' i.e. used with the view of influencing him. Cp. Eur. Hipp. 32, Ἱππολύτῳ δ' ἔπι, κ.τ.λ.

586. μεμηχάνηται τοῦργον] 'The means have been contrived.'

587. εἰ δὲ μὴ] 'But if otherwise. I will proceed no further,' i.e. εἰ δοκῶ πράσσειν μάταιόν τι. τι in the preceding clause is to be taken, not with δοκῶ, but with πράσσειν. Cp. El. 31, εἰ μὴ τι καιροῦ τυγχάνω.

Deianira promises to desist, if the Chorus think her unwise. But when Lichas appears, she forgets everything in the eagerness of her purpose, and their faltering dissuasion is lost upon her.

588. πίστις . . 590. ἡ πίστις] The πίστις of which the Chorus speaks is more objective = 'Ground of confidence;' that which Deianira means is more subjective, = 'The confidence I have.'

589. οὐ . . κακῶς expresses a cautious approval. Cp. Fr. 154, ἔχοιμ' ἂν αὐτὸ μὴ κακῶς ἀπικάσαι.

ΔΗ. οὕτως ἔχει γ' ἡ πίστις, ὥς τὸ μὲν δοκεῖν 590  
ἔνεστι, πείρα δ' οὐ προσωμίλησά πω.

ΧΟ. ἀλλ' εἰδέναι χρὴ δρῶσαν, ὥς οὐδ' εἰ δοκεῖς [71 b.  
ἔχειν, ἔχοις ἂν γνῶμα, μὴ πειρωμένη.

ΔΗ. ἀλλ' αὐτίκ' εἰσόμεσθα· τόνδε γὰρ βλέπω  
θυραῖον ἤδη. διὰ τάχους δ' ἐλεύσεται. 595  
μόνον παρ' ὑμῶν εὖ στεγοίμεθ'. ὥς σκότῳ  
κὰν αἰσχυρὰ πράσσης, οὐποτ' αἰσχύνη πεσεῖ.

ΛΙ. τί χρὴ ποιεῖν; σήμαινε, τέκνον Οἰνέως,  
ὥς ἐσμέν ἤδη τῷ μακρῷ χρόνῳ βραδεῖς.

ΔΗ. ἀλλ' αὐτὰ δὴ σοι ταῦτα καὶ πράσσω, Λίχα, 600  
ἕως σὺ ταῖς ἔσωθεν ἡγορῶ ξέναις,  
ὅπως φέρης μοι τόνδε γ' εὐφῆ πέπλον,

592. οὐδ' εἰ δοκεῖς] οὐδοκεῖς L. οὐδ' εἰ δοκεῖς C<sup>8</sup>A. 593. ἂν γνῶμα] γρ.  
ἀγνώμα C<sup>2</sup> mg. τὸ γνῶμα C<sup>8</sup> mg. ἂν γνῶμα A. 597. πράσσης] πράσσης L.  
πράσσης A. αἰσχύνη πεσεῖ] αἰσχύνη πεσεῖ LA. αἰσχύνη πεσεῖ Vat. 598.  
ποιεῖν] ποιεῖν L. ποιεῖν A. 601. ταῖς] ταῖς C<sup>2</sup>. ταῖς A. 602. τόνδε γ'  
εὐφῆ] τόνδε γ' εὐφῆ C<sup>2</sup>. τόνδε γ' εὐφῆ A Vat. VV<sup>3</sup>.

590. γ' marks the limitation under which she assents to εἰ τις ἐστὶ πίστις supra.

591. ἔνεστι] Sc. τῇ πίστει or τῷ βουλευματι.

πείρα δ' οὐ προσωμίλησά πω.] 'But I have not yet made acquaintance with the proof of it;' i.e. My plan has not been tested by experience.

593. γνῶμα] The meaning of words signifying mental processes or results is not yet fixed in tragic diction, and is still relative to the several meanings of the corresponding verb. Thus γνῶμα = ἐγνωσμένον τι, which in the present context would signify, 'Anything clearly discerned or determined.' μὴ πειρωμένη = εἰ μὴ πείραν λάβοις.

594. αὐτίκ' εἰσόμεσθα] Deianira, in her eagerness, under-estimates the time that must still pass before Heracles' arrival. It is thus that tragic feeling helps the conventional abridgment of time that is necessary to the composition of tragedy: πόνου γὰρ ἄκρον οὐκ ἔχει χρόνον.

τόνδε] Lichas, whom she does not care to name, and who is treated slightly throughout. His fate 'is but a trifle here' (Shak. K. Lear, 5. 3. 295).

595. ἐλεύσεται] 'He will make his way' to Cenaeum, where his master is.

596. στεγοίμεθ'] She expresses a wish and not a command, and this in the passive voice, not only as a gentler, but also as a more earnest way of speaking. 'Might I only have my secret well kept by you.'

σκότῳ] i.e. ἐν σκότῳ, 'Under covert of darkness:' the dative of place passing into a dative of circumstance. Essay on L. § 11. p. 18, § 14. p. 20.

597. The dative αἰσχύνη is either (1) causal = 'By reason of shame,' or (2) = ἐς αἰσχύνην: cp. O. C. 483, αὐτῇ . . τιθεῖς: infr. 789, χθονὶ ρίπτων ἐαυτόν: probably the former (1). E. on L. § 11. p. 18, 3 a.

599. ὥς . . βραδεῖς] 'Since we are belated by reason of the length of time,' viz. which we are spending in the fulfilment of our mission.

600. αὐτὰ δὴ . . πράσσω] 'I have been arranging this very thing,' viz. what Lichas is to do.

601. ἡγορῶ] 'You have been talking.' Lichas has done talking to the women, but Deianira's act, for which this gave time, is still in progress. Hence the pres. and imperf. tenses.

602. τόνδε γ' εὐφῆ] 'Just this care-

δώρημ' ἐκείνῳ τάνδρ' ἰ τῆς ἐμῆς χερός.  
 διδοὺς δὲ τόνδε φράζ' ὅπως μηδεὶς βροτῶν  
 κείνου πάροιθεν ἀμφιδύσεται χροῖ,  
 μῆδ' ὄψεται νιν μήτε φέγγος ἡλίου  
 μῆθ' ἔρκος ἱερὸν μῆτ' ἐφέστιον σέλας,  
 πρὶν κείνος αὐτὸν φανερὸν ἐμφανῆς σταθεὶς  
 δείξῃ θεοῖσιν ἡμέρα ταυροσφάγῃ.

605

οὕτω γὰρ ἡῤῥα μιν, εἴ ποτ' αὐτὸν ἐς δόμους  
 ἴδοιμι σωθέντ' ἢ κλύοιμι, πανδίκως  
 στελεῖν χιτῶνι τῷδε, καὶ φανεῖν θεοῖς  
 θυτῆρα καὶνῷ καὶνὸν ἐν πεπλώματι.  
 καὶ τῶνδ' ἀποίσεις σῆμ', ὃ κείνος εὐμαθὲς

610

608. φανερὸν ἐμφανῆς] φανερ(δ)σ ἐμφανῶς, (ο) from ὦ, L. φανερὸς ἐμφανῶς AL<sup>2</sup>. Tricl. corr. 613. ἐν] ἐμ L. ἐν A.

fully woven garment.' Wunder's conjecture, *ταναῦφῃ*, has been very generally received by recent editors. But (a) *γε*, although postponed in the sentence (Essay on L. § 26. p. 44; § 41. p. 77), bears a good meaning, complying with *Lichas* *σήμαινε*, and particularizing: (b) *εὐφῇ*, 'Carefully woven,' is exactly in point; the value of the gift was enhanced by the care which Deianira had spent on it: (c) *ταναῦφῃ* (for which, cp. 674, *ἐνδυτῆρα*) occurs nowhere in any extant writing, and though Hesychius mentions the word, there is nothing in his manner of doing so to show that he is quoting from Sophocles.

607. *μῆθ' ἔρκος ἱερὸν μῆτ' ἐφέστιον σέλας*] 'Nor sacred enclosure' (because there would be fire upon the hearth or altar there), 'nor hearth-lit flame.' *ἐφέστιον* has generally been referred to the private hearth as distinguished from the public altar. But a doubt is thrown on this distinction by the use of *ἐστίαν* in l. 658.

608. φανερὸν ἐμφανῆς] The reading of Triclinius (also according to Blaydes of Par. A), is here better than that of L, φανερὸς ἐμφανῆς.

609. ἡμέρα ταυροσφάγῃ] For the gladness implied in this phrase, cp. the Biblical expression, 'As in a day of slaughter,' and Pind. Nem. 6. 69, ἐν ἀμφοτέρων | ταυροφόνῳ τριετηρίδι. The

meaning of the phrase, 'A day when the greatest victims are sacrificed,' is illustrated by infr. 760 foll.

611. πανδίκως] This word is rightly taken by Mr. Paley and Otto Hense with the following line:—'I would array him rightly in this robe.' On *πανδίκως* see above, l. 294.

612. στελεῖν] 'That I would array him.' Cp. Eur. Bacch. 827, 8, ΔΙ. ἐγὼ στελεῶ σε δαμάτων εἰσω μολάν. | ΠΕ. τίνα στολήν; ἢ θῆλυν; ἀλλ' αἰδώς μ' ἔχει.

613. The words *καὶνῷ καὶνόν*, as Dindorf observes, are thrown together according to a very frequent idiom, for which, cp. especially Aj. 467, *μόνος μόνοις*. The meaning of *καὶνόν* is therefore not to be pressed. But it may hint the appropriateness of the new robe to Heracles' first appearance after his long absence.

614. εὐμαθὲς . . ἐπ' ὄμμα θήσεται] 'Which his eye, that lights on this firm seal, will easily discern.' Against the conjecture of Billerbeck, *ἐπὶν μαθήσεται*, it may be urged that the tautology *εὐμαθὲς μαθήσεται* is singularly ungraceful (Dindorf has accordingly introduced the further conjecture *εὐθὺς*, and Mr. Paley that of *ὄμμα θεῖς*, for *εὐμαθὲς*) and that *ἐπὶν* adds nothing to the sense. On the other hand the reading in the text requires *εὐμαθὲς* to have an active mean-



σφραγίδος ἔρκει τῷδ' ἐπ' ὄμμα θήσεται. 615

ἀλλ' ἔρπε, καὶ φύλασσε πρῶτα μὲν νόμον,  
τὸ μὴ 'πιθυμεῖν πομπὸς ὧν περισσὰ δρᾶν·  
ἔπειθ' ὅπως ἂν ἡ χάρις κείνου τέ σοι  
κάμου ξυνελθοῦς' ἐξ ἀπλῆς διπλῇ φανῇ.

ΑΙ. ἀλλ' εἶπερ Ἑρμοῦ τήνδε πομπεύω τέχνην 620

βέβαιον, οὗ τι μὴ σφαλῶ γ' ἐν σοί ποτε,  
τὸ μὴ οὐ τόδ' ἄγγος ὥς ἔχει δεῖξαι φέρων,  
λόγων τε πίστιν ὧν ἔχεις ἐφαρμόσαι.

615. σφραγίδος] σφραγίδος L. σφραγίδος A.  
622. μὴ οὐ] μὴν C<sup>2</sup> or <sup>3</sup>. μὴ οὐ A. μὴ Vat.

621. τι] τοι LL<sup>2</sup>. τι A.

ing, and ὅ to be governed κατὰ σύνεσιν by the whole clause. The expression ἐπιθήσεται ὄμμα also appears strange. But for the two former objections, see Essay on L. § 53. p. 99, *supr.* 136, and note; and for the last-mentioned expression, cp. Il. 10. 46, 'Ἑκτορέϊος ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν. σφραγίδος ἔρκος is simply 'A safeguard consisting of a seal,' without any reference to the rim of the seal. Cp. Pind. Nem. 10. 66, ἐν ἀγγέων ἔρκεσιν παμποικίλοις.

616. νόμον] 'Rule of conduct,' as in Ant. 191, τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὖτε πόλιν. See Essay on L. p. 88, and cp. *infr.* 1177, 8, νόμον . . πειθαρχεῖν πατρί.

617. περισσὰ δρᾶν] 'To act beyond thine office.' The meaning of περισσός is relative to the circumstances in question. Here it conveys a rebuke for Lichas' previous conduct, rather than a warning not to break the seal, etc. Cp. περισσὰ πράσσειν in Ant. 68.

619. ἐξ ἀπλῆς διπλῇ] The favour which Lichas has hitherto sought is 'single,' being that of Heracles alone. Cp. *supr.* 286, πιστὸς ὧν κείνῳ, and note.

620. πομπεύω τέχνην = χρῶμαι πομπίμῳ τέχνῃ, just as τυμβεύσαι χοάς in El. 406 = χέαι ἐπιτυμβίους χοάς. The chief stress is on βέβαιον. 'If this art of Hermes which I practise be securely mine;' i.e. 'May I lose it, if I play false.'

621. οὐ τι μὴ σφαλῶ γ' ἐν σοί] i.e. οὐ μὴ τι σφαλῶ ἐν σοί γε. 'I will not offend in anything concerning thee.'

622. τόδ' ἄγγος] 'This casket.' ἄγγος here is the κοῖλον ζύγαστρον (*infr.* 692) in which Deianira had enclosed the robe.

ὥς ἔχει] 'As it is,' i.e. With the seal unbroken.

623. λόγων τε πίστιν ὧν ἔχεις ἐφαρμόσαι] 'And add thereto the fitting assurance of thy very words.' The Scholiasts misinterpret this passage, taking ἐφαρμόσαι (which they must have read ἐφάρμοσαι) for an imperative.

The use of the word ἀρμόζω, cp. *supr.* l. 494, προσαρμόσαι, has no reference (as Schndw. supposes) to the closely-fitting robe (πλευραῖσιν ἀρτίκολλος, *infr.* l. 768). ἔχεις has been suspected: but cp. El. 934, 5, λόγους τοιούσδ' ἔχουσ': Ant. 635, 6, σύ μοι γνώμας ἔχων | χρηστὰς ἀπορροῖς. ἔχω has a wide range of meaning in Sophocles. Thus explained, the line may be translated, 'And adding therewith faithfully the words you use,' referring to ll. 604-613.

The words λόγων πίστιν may be explained as = λόγους πιστῶς λεχθέντας (abstract for concrete), cp. *supr.* l. 173, τῶνδε ναμέρτια = τάδε νημερτῶς γενησόμενα.

But λόγων πίστιν may also mean, 'A verbal confirmation,' and the words of Deianira, including ll. 614, 5, may be regarded as the proof that Lichas is to give of the reality of his mission from her. The seal would be enough, but the repetition of her vow, and the injunction not to display the robe too soon (of which Lichas did not know the real reason) may have been felt by him to add likelihood to his assertion that this was Deianira's gift. Cp. *infr.* ll. 775, 6, τὸ σὸν μόνης δώρημ' ἔλεξεν. ἔχεις then = παρέχεις, and, possibly, ἦν should be read for ὧν.



ΔΗ. στείχοις ἂν ἤδη. καὶ γὰρ ἐξεπίστασαι  
τά γ' ἐν δόμοισιν ὥς ἔχοντα τυγχάνει.

625

ΛΙ. ἐπίσταμαί τε καὶ φράσω σεσσωσμένα.

ΔΗ. ἀλλ' οἶσθα μὲν δὴ καὶ τὰ τῆς ξένης ὁρῶν  
προσδέγματ', αὐτὴν θ' ὥς ἐδεξάμην φίλως.

ΛΙ. ὥστ' ἐκπλαγῆναι τοῦμὸν ἡδονῇ κέαρ.

ΔΗ. τί δῆτ' ἂν ἄλλο γ' ἐννέποις; δέδοικα γὰρ  
μὴ πρὸς λέγοις ἂν τὸν πόθον τὸν ἐξ ἐμοῦ,  
πρὶν εἰδέναι τάκειθεν εἰ ποθοῦμεθα.

630

ΧΟ. στρ. α'. ᾧ ναύλοχα καὶ πετραῖα

625. τυγχάνει] τυγχάνει. Α.  
πρῶν C<sup>a</sup>. πρῶτον L<sup>a</sup>.

628. θ'] om. A.

631. πρῶ] πρῶν L.A.

632. τάκειθεν] τὰ κείθεν L. τάκειθεν A.

633. ναύ-

λοχα] ναύλοχος Α.

628. αὐτὴν θ'] The opposition between Iole and her reception is merely verbal, but it justifies the position of αὐτὴν. See v. rr.

631. πρῶ] 'Too soon.'

λέγοις ἂν] Sc. εἰ λέγοις. The construction remains unaffected by μή. 'I fear it is too soon for you to speak of my affection, before I know if on his side there is affection for me.' εἰδέναι τάκειθεν, εἰ ποθοῦμεθα, sc. ἐκεῖ, is said by the same idiom as εἰδέναι τινά, εἰ κάμνει, and the like. γὰρ gives the reason for not adding more, the assurance of her love being that which in other circumstances she would have added.

633 foll. The Chorus invite all the countries around Trachis to rejoice with them at the approach of Heracles, whose triumph the welcome flute will soon proclaim. 'He comes, long-awaited for, to her who pined in thought for him. His own right arm hath freed him from toil. Let not the oars of his vessel tarry! Let him leave the sacrifice; and let the charm of Nessus draw him gently home.'

The ode consists of two strophes and antistrophes of logaoedic verse, in which the alternation of quick and slow movements reflects the alternate eagerness and patience of expectancy. The scheme is the following:—

α'.

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— — — — —

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5 — — — — — — — — — —

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633-5. 'Ye dwellers by the hot springs near the haven and the rock, and by the Oetean heights.'

633. Hot springs were sacred to Heracles (Aristoph. Nub. 1047, etc.). Hence Thermopylae (where there was an altar to him, Hdt. 7. 176) had a special interest in his return.

ναύλοχα καὶ πετραῖα] 'By the roadstead and the rocks.' For the use of adjectives in general indications of place, see Essay on L. § 23. p. 39. Others take ναύλοχα substantively, but this makes an awkward division of the sentence. λουτρά no less than πάγους is governed of παραναίεσθαι. The word πάγος is used of the summit of Mount Oeta, infr. l. 1191, but πάγοι here in-

θερμὰ λουτρὰ καὶ πάγους

Οἷτας παραναιετάοντες, οἳ τε μέσσαν

[72 a.

Μηλίδα παρ λίμαν

636

5 χρυσαλακάτου τ' ἄκταν κόρας,

ἐνθ' Ἑλλάνων ἀγοραὶ

Πυλάτιδες \*κλέονται,

ἀντ. α'. ὁ καλλιβόας τάχ' ὑμῖν

640

αὐλὸς οὐκ ἀναρσίαν

ἰάχων καναχὰν ἐπάνεισιν, ἀλλὰ θείας

ἀντίλυρον μούσας.

ὁ γὰρ Διὸς Ἀλκμήνας κόρος

σεύεται πάσας ἀρετὰς

645

635. μέσσαν] μέσαν A. 637. παρ λίμαν] παρὰ λίμαν LA. Tricl. corr. 638. Ἑλλάνων] Ἀλλάνων A. 639. \*κλέονται] καλέονται LA Vat. R. Musgr. corr. 640. ὑμῖν] ὑμῖν L. 644. κόρος] τε κόρος L Vat. V. τε κούρος AV<sup>3</sup>. Tricl. corr.

clude the rocky region to the north and east of the mountain. See Hdt. 7. 198.

635. μέσσαν] i.e. Surrounded by the lands of Euboea, Trachis, and Phthiotis.

636. λίμαν is here descriptive of a land-locked sea, like the Gulf of Volo, although in the Homeric use, of which this is a reminiscence, it is sometimes applied to more open waters, as also in Soph. Fr. 432, ἐπ' οἶδα λίμνας, a phrase which is ridiculed as an affectation by Aristophanes, Av. 1337, 8.

637. χρυσηλάκατος is the Homeric epithet of Artemis, χρυσηλακάτου κελαδεινῆς. In whatever sense the word was originally used, Sophocles is thinking here of the bright arrows of the goddess, for which, cp. O. T. 207, Ἀρτέμιδος αἴγλας, κ.τ.λ., and note.

ἄκταν] The word signifies a jutting foreland, or cliff, such as elsewhere, as in Salamis and at Artemisium in Euboea, was dedicated to the divine huntress. Cp. supr. l. 212, Ὀρτυγίαν, and note.

638, 9. 'Where are the famous gatherings of Hellenes in the Council of Pylae.'

Ἑλλάνων ἀγοραὶ Πυλάτιδες are the meetings of the Amphictyonic Council at Pylae. Cp. Hdt. 7. 200, 201.

\*κλέονται (cp. infr. l. 659, ἐνθα κλήζεται θυτῆρ; Eur. Or. 331, ἵνα μεσόμ-

φαλοι λέγονται μυχοί), although a conjectural reading, is more probable, because more poetical, than καλεῖνται, which in this connection could hardly mean anything but 'are summoned.'

640. καλλιβόας] 'With delightful sound.' Cp. Simon. Fr. 46, ἐπεὶ περ ἄρξαιτο τερπνοτάτων μελέων ὁ καλλιβόας πολύχορδος αὐλός; Aristoph. Av. 682, καλλιβόαν . . αὐλόν. βοή is used of musical sounds in Il. 18. 495, αὐλοὶ φόρμιγγές τε βοὴν ἔχον.

640. ὑμῖν . . ἐπάνεισιν] 'Will arise over you.' The sound will travel far and high.

641. ἀναρσίαν] 'Unwelcome.' Cp. Herod. 3. 10, ἀνάρσιον πρῆγμα, and the use of δάιος in Aesch. Pers. 257, νεόκοτα καὶ δάια.

642, 3. θείας | ἀντίλυρον μούσας] 'Sweet as the lyre of Heavenly Muse.' The flute was commonly associated, not with Apollo and the Muses, but with ruder powers. But the joy which it now proclaimed would make it as musical as the lyre.

644. ὁ γὰρ Διὸς Ἀλκμήνας κόρος] 'Alcmene's man-child begotten of Zeus.' The Triclinian reading omitting τε is adopted on the ground of metre.

645, 6. πάσας ἀρετὰς | λάφυρα] 'Spoils, such as are the meed of supreme valour.' πᾶς is here intensive—not 'All' but 'Uttermost.'

λάφυρ' ἔχων ἐπ' οἴκους·

στρ.β'. δν ἀπόπτολιν εἶχομεν, πάντα

δυοκαιδεκάμηνον ἀμμένουσαι

χρόνον, πελάγιον, ἴδριες οὐδέν·

ἀ δέ οἱ φίλα δάμαρ

650

5 \*τάλαιναν δυστάλαινα καρδίαν

πάγκλαυτος αἰὲν ὦλλυτο·

νῦν δ' Ἄρης οἴστρηθείς

ἐξέλυσ' ἐπίπονον ἀμέραν.

αντ.β'. ἀφίκοιτ' ἀφίκοιτο· μὴ σταίη

655

πολύκωπον ὄχημα ναὸς αὐτῷ,

646. ἐπ' οἴκους] ε from α C<sup>1</sup>.

650. δ] ἀ L.

ἀ A Vat. δάμαρ] δάμαρ ... L.

δάμαρ A.

651. τάλαιναν] τάλαινα LAV<sup>3</sup>.

652. πάγκλαυτος] γ from ν L.

πάγκλαυτος A.

647. δν ἀπόπτολιν εἶχομεν] i.e. δς ἦν ἀπόπτολις ἡμῖν. 'Whose absence we endured.'

648. πάντα .. χρόνον] 'All a twelve-month's time.' πάντα has been changed to παντᾶ for the sake of the metre; but, as Linwood observes, this adverb is nowhere used of *time*. It is better therefore to retain πάντα and to divide the lines as above, unless we suspect some deeper corruption. Or, if παντᾶ is read, it may be possibly explained of direction, 'Looking all ways for him.' Cp. supr. 96 foll.

δυοκαιδεκάμηνον] Heracles had been absent fifteen months. The Chorus are less precise than Deianira in counting the days. They know that a full twelve-month has elapsed. And the time of chief anxiety had been the last year, on which the issue of Heracles' fortune hung. See especially infr. ll. 824-6, ὅποτε τελεύμηνος ἐκφέρει δωδέκατος ἄροτος, ἀναδοχὰν τελεῖν πόνων τῷ Διὶς αὐτόπαιδι.

649. πελάγιον] 'Far at sea.' The expression is metaphorical, as in O. C. 662, 3, φανήσεται | μακρὸν τὸ δεῦρο πέλαγος. The meaning is that the place of his abode was as unknown as that of a vessel which, after leaving the shore, has passed beyond the horizon.

650. ἀ δέ οἱ] In Lyric poetry the habit of allowing a hiatus before οἱ is retained from the Epic style.

651. \*τάλαιναν, Dindorf's correction

of τάλαινα, removes an unpleasing tautology, and improves at once the metre and the sense.

652. πάγκλαυτος] Cp. supr. ll. 105 foll.

654, 5. 'Hoc innuit chorus: quum Hercules diu ubi esset ignoratus, longe dissitas regiones peragrasset, nunc bellum quod exarserit, sustulit labores.' Herm. 'The War-god stung to fury' is a lyrical condensation of ll. 359-365, in which Lichas described the sudden levying of the war against Eurytus. For the personification, cp. Aj. 706, ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης, and note. The conjectures αὐ στρωθείς, οἱ στρωθείς, though receiving some plausibility from a late variant οἱ στρωθείς, are really worthless.

654. ἐξέλυσ' ἐπίπονον ἀμέραν] 'Has freed him from the day of toil.' The phrase ἐπίπονος ἀμέρα is formed on the analogy of δούλιον ἡμαρ, ἐλευθερον ἡμαρ, and the like, in Epic Greek. For the accusative, cp. O. T. 35, ἐξέλυσας .. δασμόν. The 'day of toil' is the succession of labours, which had weighed on the life of Heracles, and through him on Deianira. Cp. infr. l. 825, ἀναδοχὰν τελεῖν πόνων, κ.τ.λ.

655. πολύκωπον ὄχημα] Literally, 'The many-oared car.' The expression is figurative, for there is no reason to suppose that here or in Aesch. Prom. 468, ὄχημα is generalised as it is in Plato, Polit. 288 A, 289 B, to signify literally, 'Any means of locomotion.'

πρὶν τάνδε πρὸς πόλιν ἀνύσειε,  
 νασιῶτιν ἐστίαν  
 ἀμείψας, ἔνθα κλήζεται θυτήρ.  
 ὅθεν μῶλοι πανάμερος,  
 τᾶς πειθοῦς παγχρίστῳ  
 συγκραθεῖς ἐπὶ προφάσει θηρός.

660

ΔΗ. γυναῖκες, ὡς δέδοικα μὴ περαιτέρω  
 πεπραγμένῃ ἢ μοι πάνθ' ὅσ' ἀρτίως ἔδρων.

ΧΟ. τί δ' ἔστι, Δηάνειρα, τέκνον Οἰνέως;

665

ΔΗ. οὐκ οἶδ'· ἀθυμῶ δ', εἰ φανήσομαι τάχα  
 κακὸν μέγ' ἐκπράξας ἀπ' ἐλπίδος καλῆς.

ΧΟ. οὐ δὴ τι τῶν σῶν Ἑρακλεῖ δωρημάτων;

657. τάνδε] ταῖδε A pr. 658. ἀνύσειε] ἀνύσεις L. ἀνύσειε A. ἀνύσεις C<sup>8</sup>.  
 659. θυτήρ] θυτήρ . . . L. θυτήρ A. 660. πανάμερος] παναμερος A. 661. παγ-  
 χρίστῳ] γ from ν C<sup>2</sup> or 3.

656. ἀνύσειε] The optative follows the previous optative, and continues the expression of desire.

657. νασιῶτιν ἐστίαν] 'The island altar,' viz. of Zeus Ceneas in Euboea.

659. ἀμείψας] 'Passing from.' Cp. Phil. 1262. The other construction, τήνδε τὴν πόλιν ἀμείψας ἐκ νησιωτικῆς ἐστίας, would have been equally possible.

κλήζεται] Viz. since the report of Lichas, ll. 237, 8.

660. πανάμερος] Either (1) 'All day long,' i. e. not breaking the journey (cp. infr. 740); or (2) 'All docile,' from ἡμερος, i. e. cured of his passion.

661, 2. τᾶς πειθοῦς παγχρίστῳ] συγ-  
 κραθεῖς] 'Steeped in the full anointing of persuasion:' i. e. penetrated with the virtue of the charm through which persuasion works. Cp. Pind. Pyth. 5. 24, τεῦ τοῦτο μὲν γνῶμενον φρενί: Hdt. 4. 152, φιλίαι . . . συνεκρήθησαν. Prof. Paley, metri gratia, conjectures συντα-  
 κείς.

παγχρίστῳ has been suspected. But such a substantival use of the adjective does not seem impossible here. Cp. El. 851 foll. πανούργῳ παμμήνῳ, κ.τ.λ., where, however, the text is probably corrupt.

662. ἐπὶ προφάσει θηρός] 'By the Centaur's precept.' πρόφασις here may mean 'Fore-telling,' just as πρόφατος

in Pind. Olymp. 8. 16 means 'Proclaimed.' Or if πρόφατον be, as some allege, = πρόφαντον, then προφάσει may have the meaning of προφάνσει. Cp. ἔμφασις, and Hdt. 6. 129, ἐμφάσιος. In either case it is quite unnecessary to adopt an inferior reading (ἐπιπόνων ἀμερᾶν) in the strophe (l. 655).

The proscenium having been vacant during the preceding ode, Deianira—with changed countenance (?)—comes forth from the house.

663. περαιτέρω] 'Too far,' = περαιτέρω (i. e. πέρα) τοῦ δέοντος. The comparative form strengthens the notion already contained in πέρα.

665. τέκνον Οἰνέως] The formality of address reflects the solemnity of Deianira's tone.

666. εἰ, κ.τ.λ.] Cp. supr. 176, and note.

668. οὐ δὴ introduces a question about something which is suspected to be true, but is either too strange, or too good, or, as here, too bad, to be at once believed.

τι] Sc. λέγεις.

τῶν . . . δωρημάτων is a vague genitive, as if with the ellipse of περί. Essay on L. § 9. p. 13, 3. Cp. O. T. 701, Κρέοντος, οἳ μοι βεβουλευκὸς ἔχει. For the dative Ἑρακλεῖ governed by the verbal noun, cp. supr. 603, δώρημ' ἐκείνῳ τάνδρι.



ΔΗ. μάλιστά γ' ὥστε μήποτ' ἂν προθυμίαν  
ἀδελον ἔργου τῷ παραινέσαι λαβεῖν.

670

ΧΟ. δίδαξον, εἰ διδακτόν, ἐξ ὅτου φοβεῖ.

ΔΗ. τοιοῦτον ἐκβέβηκεν, οἶον, ἣν φράσω,  
γυναῖκες, ὑμῖν θαυμ' ἀνέλπιστον μαθεῖν.

ῥ' γὰρ τὸν ἐνδυτήρα πέπλον ἀρτίως

ἔχριον, ἀργῆτ' οἶδς εὐείρῳ πόκῳ,

675

τοῦτ' ἡφάνισται, διάβορον πρὸς οὐδενὸς

τῶν ἔνδον, ἀλλ' ἐδεστὸν ἐξ αὐτοῦ φθίνει

καὶ ψῆ κατ' ἄκρας σπιλάδος. ὥς δ' εἰδέης ἅπαν, [72 b.

ἦ τοῦτ' ἐπράχθη, μείζον' ἔκτενῶ λόγον.

670. τῷ] τῷ L. τῷ A.  
μαθεῖν AR.

675. οἶδς] οἶδς L.

672. ἣν] ἂν L.A.

πόκῳ] πόην A.

673. μαθεῖν] λαβεῖν L.

676. διάβορον] διάβορον A.

677. αὐτοῦ] αὐτοῦ L. αὐτοῦ A.

669, 70. προθυμίαν | ἀδελον, κ.τ.λ.] 'To have zeal where they have not certainty in anything which they do.' The adjective belongs in sense rather to ἔργον. Cp. infr. 817, 8, ὄγκον . . ὀνόματος . . μητρῶν. For προθυμίαν ἔργου λαβεῖν = προθύμως ἔργον ἀπτεσθαι, cp. Ant. 301, παντὸς ἔργου δυσσέβειαν εἰδέναι.

οἶον . . μαθεῖν] For the construction, cp. Aristoph. Plut. 349, ποῖός τις;—Οἶος—ἣν μὲν κατορθώσωμεν, εὖ πράττειν αἰεῖ.

673. ὑμῖν] We must suppose an ellipse of ἂν γενέσθαι or ἂν γένοιτο, to which μαθεῖν is expegetic.

674. ἐνδυτήρα] Cp. Aesch. Eum. 1028, φοινικοβάπτοις ἐνδυτῆς ἐσθήμασιν. 'Ἐνδυτὸς non simpliciter quod induitur significat, sed quod ornatus causa'—Hermann, who compares Eur. Iph. Aul. 1073, 4. ἐνδύτ' ἐκ θεᾶς ματρὸς δωρήματα (the arms of Achilles), Troad. 258, ἐνδυτῶν στεφάνων ἱερῶν στολμούς. The word has acquired from early use a solemn association, in addition to the original simple meaning of 'put on.' Cp. the word 'vestment' in English.

675. ἀργῆτ' i.e. ἀργῆτι. The elision of *i* of the dative, although rare, certainly occurs in Epic Greek, and it is therefore not irrational to admit the licence here and in O. C. 1435, and also in Aesch. Pers. 855, ὑπαντιάζειν παῖδ'

ἐμῷ, which there is no ground for altering. ἀργῆτα, agreeing with πέπλον, could only mean, 'I made the garment bright with anointing,'—a poor and ridiculous sense. The synzesis supposed by Hermann (ἀργῆτι οἶος) is practically equivalent to the elision.

εὐείρῳ] For the twofold epithet, see Essay on L. § 23. p. 37. The brightness and freshness of the piece of wool increased the marvel of its rapid disappearance.

676. πρὸς οὐδενὸς τῶν ἔνδον] 'Not by anything in the house' (οὐδενός, neut.). The conjecture τῶν ἐκτός ('Of things foreign to it') is quite unnecessary.

677. φθίνει] For the return to the indicative, see Essay on L. § 36. p. 64.

678. Several editors have objected to ψῆ having an intransitive meaning = καταψήχεται, and have accordingly suspected the reading. But the intransitive use of the active verb (see Essay on L. § 53. p. 98), however singular, is more probable than any conjecture that has been made. The word, so understood, naturally prepares the way for the description in ll. 698–700.

κατ' ἄκρας σπιλάδος] 'Upon the stones.' We are to imagine the courtyard, where Deianira had flung down the flock of wool, to have been paved with small round stones.

ἐγὼ γὰρ ὦν ὁ θήρ με Κένταυρος, πονῶν 680  
 πλευρὰν πικρᾷ γλωχίνι, προὔδιδάξατο,  
 παρήκα θεσμῶν οὐδέν, ἀλλ' ἐσωζόμην,  
 χαλκῆς ὅπως δύσνιπτον ἐκ δέλτου γραφήν.  
 καί μοι τάδ' ἦν πρόρρητα, καὶ τοιαῦτ' ἔδρων  
 τὸ φάρμακον τοῦτ' ἄπυρον ἀκτίνός τ' αἶι 685  
 θερμῆς ἄθικτον ἐν μυχοῖς σῶζειν ἐμέ,  
 ἕως ἂν ἀρτίχριστον ἀρμόσαιμί που.  
 κᾶδρων τοιαῦτα. νῦν δ', ὅτ' ἦν ἐργαστέον,  
 ἔχρισα μὲν κατ' οἶκον ἐν δόμοις κρυφῇ  
 μαλλῶ, σπάσασα κτησίου βοτοῦ λάχυνν, 690  
 κᾶθηκα συμπτύξας' ἀλαμπὲς ἡλίου  
 κοίλῳ ζυγάστρω δῶρον, ὥσπερ εἶδετε.  
 εἴσω δ' ἀποστείχουσα δέρκομαι φάτιν

685. τ'] om. L. τ' A. 686. θερμῆς] θέρμησ C<sup>2</sup>A. 691. κᾶθηκα] καθῆκα  
 L. κᾶθηκα A. 692. εἶδετε] εἶδεται L. εἶδετε A.

680, 1. πονῶν πλευρὰν πικρᾷ γλω-  
 χίνι] 'When suffering in his side from  
 the cruel barb.' The alliteration is  
 suggestive of struggle and difficulty.  
 Although πικρὸς δυστός (according to  
 Buttmann) is 'The sharp arrow,' the  
 meaning is different in Sophocles,—  
 viz. 'Bitter,' i.e. 'Painful.'

682. θεσμῶν] The awe which at-  
 tended his dying moments gave to the  
 Centaur's precepts the force of a Divine  
 ordinance. Hence they had remained  
 fixed in Deianira's memory.

683. i.e. ὅπως ἐν χαλκῇ δέλτῳ δύσ-  
 νιπτον γραφήν.

684. This verse has been condemned  
 by critics since Wunder,—unnecessarily.  
 Although it repeats and expands what  
 is already said, this is expressive of the  
 perturbation of Deianira's mind, and  
 of her effort in collecting her thoughts.  
 She returns upon her steps several times  
 in telling her story. See ll. 678, 698;  
 675, 690, 695; 685, 691.

687. ἕως . . . που] 'Until, having laid  
 it freshly on, I should apply it to some  
 use.' The retention of ἂν in oblique  
 narrative, although singular, is not in-  
 defensible, and was defended by Her-  
 mann on l. 3. See also l. 164 and v. 11.

Elmsley conjectured ἕως νιν.

689. ἔχρισα] 'I applied the unguent.'  
 The object (πέπλον) is easily supplied.  
 Cp. inf. 696, φ' προὔχριον.

μὲν prepares for the contrast between  
 the care taken with the robe and the  
 neglect of the bit of wool. But Dei-  
 anira's speech is not logically cohe-  
 rent, and δ' in l. 693 does not answer  
 to μὲν here.

κατ' οἶκον ἐν δόμοις] 'In a chamber  
 of the house.' Another instance of re-  
 dundancy arising from the same cause—  
 the intentness of Deianira's thought.  
 She is showing how closely she had  
 observed the precept ἐν μυχοῖς σῶζειν  
 .. ἕως . . . ἀρμόσαιμί που.

690. κτησίου βοτοῦ] Either (1) one  
 of the home flock, as distinguished  
 from those in distant pastures, or (2)  
 simply 'a sheep from the flock.' λάχυνν,  
 'Wool,' is a more general word than  
 μαλλῶ, 'Sheep's wool.'

692. ζυγάστρω] The ἄγγος mentioned  
 above l. 622. It was a box with strong  
 fastenings. See L. and S. s. v.

693. ἀποστείχουσα] 'Returning,'  
 from before the gate.

693, 4. φάτιν . . . μαθεῖν] 'A thing  
 beyond the hearer's thought, beyond

ἄφραστον, ἀξύμβλητον ἀνθρώπῳ μαθεῖν.

τὸ γὰρ κάταγμα τυγχάνω ρίψασά πως

695

τῆς οἰός, ᾧ προὔχριον, ἐς μέσην φλόγα,

ἀκτὶν' ἐς ἡλιῶτιν' ὥς δ' ἐθάλπετο,

ρεῖ πᾶν ἄδηλον καὶ κατέψηκται χθονί,

μορφῇ μάλιστ' εἰκαστὸν ὥστε πρίονος

ἐκβρώματ' ἂν βλέψειας ἐν τομῇ ξύλου.

700

τοιόνδε κεῖται προπετές. ἐκ δὲ γῆς, ὅθεν

προὔκειτ', ἀναξέουσι θρομβώδεις ἀφροί,

γλαυκῆς ὁπώρας ὥστε πίνονος ποτοῦ

χυθέντος εἰς γῆν Βακχίας ἀπ' ἀμπέλου.

ὥστ' οὐκ ἔχω τάλαινα ποῖ γνώμης πέσω

705

696. προὔχριον] προὔχριον L. προὔχριον A. 698. κατέψηκται] κατέψηκται L.  
κατέψηκται A. 700. ἂν βλέψειας] ἐκβλέψειας L. ἂν βλέψειας A. 704. Βακ-  
χίας] Βακχίας LA. 705. Line in mg. L, added by C<sup>1</sup> or 2.

the guess of man to understand.' φάτιν .. ἄφραστον = οἶον θαῦμ' ἀνέλπιστον μαθεῖν, supr. ll. 672, 3. ἄφραστος is that 'which from its strangeness escapes or baffles the mind,' as ἀσκοπος is, 'What from its vastness escapes or baffles the eye.' For the infin. cp. Aesch. Suppl. 94, κατιδεῖν ἄφραστοι.

695. κάταγμα] 'The bit of wool that I had pulled.' κατάγειν is properly, 'To pull out before spinning,' so as to be ready for the distaff. See Plat. Polit. 282 E.

πως] 'Nescio quo modo,' indicating the carelessness of the act.

696. προὔχριον] 'Prepared (the robe) by anointing.' Supr. 675, 689.

697. ἀκτὶν' ἐς ἡλιῶτιν] 'Into the bright sunshine.' Added to explain φλόγα.

698. ρεῖ .. ἄδηλον] 'It melts all out of sight,' i.e. dissolves and disappears.

καὶ κατέψηκται χθονί] 'And is crumbled on the ground,' i.e. The shrunk morsels that remain appear like a crumbling substance.

699. εἰκαστὸν ὥστε] The comparison begins afresh with ὥστε, as if εἰκαστὸν had not preceded. See Essay on L. § 40. p. 75, 5.

ὥστε .. ξύλου] 'As, where wood is severed, you may see the morsels bitten out by the saw,' i.e. it had the appearance of sawdust.

701. προπετές] This has been commonly explained, 'On the ground,' or 'Thrown away:' as if κεῖται προπετές were simply = προκείται. But the radical meaning of προπετής is rather, 'Ready to fall' than 'Having fallen.' See L. and S. s. v. And on comparing infr. l. 976, Menand. Παρακ. 2, Eur. Alc. 909, Hec. 152, a more probable explanation seems to be, 'On the point of dissolution,' 'About to perish,' or 'disappear.' The wool has all but crumbled away when the froth exudes from the ground.

ὅθεν] The adverb of place being added to particularize ἐκ γῆς, ὅθεν takes the case of its antecedent (= κείθεν οὖ), just as ὦν is often = τοῦτων ἅ.

702. προὔκειτο] 'It lay exposed.'

θρομβώδεις ἀφροί] 'Clots of foam.'

703. γλαυκῆς .. ἀμπέλου] 'As when in bloomy vintage-time the rich liquor pressed from Bacchus' vine is spilt upon the ground.' γλαυκῆς ὁπώρας is to be taken (1) with the whole sentence, as a genitive of time or circumstance, rather than (2) in regimen with ποτοῦ. On the other hand, Βακχίας ἀπ' ἀμπέλου is to be joined with ποτοῦ rather than with χυθέντος. The venom frothed like the spilloth of new-made wine.

705. ποῖ γνώμης πέσω] 'Whither finally to rush in thought.' πέσω (more than μὴ) expresses the violence of the

ὀρώ δέ μ' ἔργον δεινὸν ἐξεργασμένην.

πόθεν γὰρ ἂν ποτ' ἀντὶ τοῦ θνήσκων ὁ θῆρ

ἐμοὶ παρέσχ' εὐνοϊαν, ἧς ἔθνησχ' ὕπερ;

οὐκ ἔστιν, ἀλλὰ τὸν βαλόντ' ἀποφθίσαι

χρήζων ἔθελγέ μ'. ὦν ἐγὼ μεθύστερον,

710

ὅτ' οὐκέτ' ἀρκεῖ, τὴν μάθησιν ἄρνημαι.

μόνη γὰρ αὐτόν, εἴ τι μὴ ψευσθήσομαι

γνώμης, ἐγὼ δύστηνος ἐξαποφθερῶ·

τὸν γὰρ βαλόντ' ἄτρακτον οἶδα καὶ θεὸν

Χείρωνα πημήναντα, χῶσπερ ἂν θίγη

715

φθείρει τὰ πάντα κνώδαλ'. ἐκ δὲ τοῦδ' ὅδε

σφαγῶν διελθὼν ἰὸς αἵματος μέλας

πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξη γοῦν ἐμῇ.

καίτοι δέδοκται, κείνος εἰ σφαλῆσεται,

ταύτη σὺν ὀρμῇ κάμῃ συνθανεῖν ἅμα.

720

707. ἄν ν from μ L. ἄν A. 710. ἐθελγέ μ' ἔθελγεν A. μεθύστερον]  
 μεθ' ὕστερον L. μεθύστερον A. 712. ψευσθήσομαι ψευσθήσομαι A. 715.  
 χῶσπερ] χ' ὥσπερ L.A. χῶσα περ ἂν θ. Vat. χῶσπερ VV<sup>3</sup>R (gl. ὅστις V<sup>3</sup>, gl.  
 ὅστις ἂν AC). 718. δόξη γοῦν] δοξηγ'οῦν L. καὶ .. δόξει .. ἐμοὶ A. δόξη  
 .. ἐμῇ L<sup>2</sup>. 720. ὀρμῇ] ὀρμή L. ὀργῇ A. ὀρμῇ L<sup>2</sup>.

disturbance in Deianira's mind. Cp. the Homeric use of ὀρμαίνειν.

706. ὀρώ δέ μ' .. ἐξεργασμένην] She sees her error as clearly as if it were the act of another. Hence the accusative.

707. πόθεν .. ἀντὶ τοῦ] 'Whence? From what motive?' The abruptly repeated question is quite in keeping with the rest of the speech, and there is no reason for any change in the reading.

708. ἧς .. ὕπερ.] 'On whose account.' He was slain in vindication of Deianira's honour.

714. τὸν .. ἄτρακτον] The arrows of Heracles, all alike dipped in the poison of the Hydra, are poetically spoken of as one.

βαλόντ'] Sc. τὸν Νέσσον.

θεόν] Chiron was a son of Cronus.

715. χῶσπερ ἂν is more forcible than Wakefield's conjecture χῶνπερ ἂν. 'Even as it touches, even so it destroys;' i.e. 'As sure as it touches, so surely it kills.' Cp. Ar. Pax, 24.

716. ἐκ δὲ τοῦδ' ὅδε, κ.τ.λ.] 'And

must not the dark gory venom from his (Nessus') wound be fatal to him (Heracles) too?' τοῦδε, sc. τοῦ Νέσσου, from the implied object of βαλόντα, supra. For the repetition of the same pronoun, cp. O. C. 1405-1413.

717. ἰὸς αἵματος is the 'poison consisting of the (envenomed) blood.'

719. δέδοκται] Sc. ἐμοὶ from ἐμέ in l. 720. Observe the unconscious tautology in δόξη (718) .. δέδοκται.

σφαλῆσεται] i.e. πείσεται τι. 'If he shall come to harm.' A euphemism for θανεῖται.

720. ταύτη σὺν ὀρμῇ] 'Together with that fall, I too shall die with him.' ὀρμή is 'sudden departure,' the impetus which carries Heracles away. Cp. Aesch. Ag. 1388, θυμὸν ὀρμαίνει: Eur. Alc. 901, 2, ὁμοῦ χθονίαν λίμνην διαβάντε. She will not follow, she will rush from life together with him. The conjecture ταύτῃ makes no difference to the sense. Cp. Aj. 497. Others understand the words to mean, 'The same impulse



ζῆν γὰρ κακῶς κλύουσιν οὐκ ἀνασχετόν,  
ἥτις προτιμᾷ μὴ κακὴ πεφυκέναι.

[73 a.

ΧΟ. ταρβεῖν μὲν ἔργα δεῖν ἀναγκαίως ἔχει,  
τὴν δ' ἐλπίδ' οὐ χρὴ τῆς τύχης κρίνειν πάρος.

ΔΗ. οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν 725

οὐδ' ἐλπίς, ἥτις καὶ θράσος τι προξενεῖ.

ΧΟ. ἀλλ' ἀμφὶ τοῖς σφαλεῖσι μὴ 'ξ ἐκουσίας  
ὀργὴ πέπειρα, τῆς σε τυγχάνειν πρέπει.

ΔΗ. τοιαῦτα δ' ἂν λέξειεν οὐχ ὁ τοῦ κακοῦ  
κοινωνός, ἀλλ' ὃ μῆδέν ἐστ' \*οἴκοι βαρύν. 730

ΧΟ. σιγᾶν ἂν ἀρμόζοι σε τὸν πλείω λόγον,  
εἰ μὴ τι λέξεις παιδὶ τῷ σαυτῆς· ἐπεὶ  
πάρεστι, μαστῆρ πατρὸς δς πρὶν ᾤχετο.

## ΥΛΛΟΣ.

ὦ μῆτερ, ὡς ἂν ἐκ τριῶν σ' ἐν εἰλόμην,  
ἧ μῆκέτ' εἶναι ζῶσαν, ἧ σεσωσμένην 735

723. δεῖν] δεῖν L. δεῖν A. 730. ἐστ'] ἔστιν L. ἐστ' A. οἴκοι] οἴκοις  
MSS. Wakefield corr. 731. λόγον] χρόνον LAR. γρ. λόγον C<sup>2</sup>. 732.  
σαυτῆς] σ' αὐτῆς C<sup>2</sup>. 733. μαστῆρ] om. L pr.

which made me do the deed, shall  
make me die with him.'

721, 2. 'She who cares to live nobly  
cannot endure ill fame.'

723. ἔργα δεινά] (1) 'A terrible fact,'  
such as the portent of the crumbling  
piece of wool. Or (2) 'Actions which  
are fearful,' as the sending of the robe  
now proves to have been.

724. τὴν δ' ἐλπίδ' οὐ χρὴ . . κρίνειν]  
This has been explained in two different  
ways: (1) 'One ought not to judge of  
a hope,' and (2) 'One ought not to de-  
cide one's judgment of the future.' The  
first suits the context best. The 'hope'  
is that with which Deianira had sent the  
robe (cp. supr. l. 667), and the Chorus  
urge that it is too soon to condemn  
that hope as having been ill-founded.

726. ἦ τις . . προξενεῖ] Mr. Blaydes  
unnecessarily questions the indicative  
here. It makes the reference to the  
actual circumstances more pointed.

727. ἔξ ἐκουσίας] For this adverbial  
expression, cp. supr. l. 395.

728. Cp. Thuc. 3. 40, ξύγγνωμον δ'  
ἔστι τὸ ἀκούσιον. πέπειρα is (a) predi-

cative, (b) attributive, as part of the  
antecedent of τῆς.

729, 30. i.e. 'That is for you to say,  
who have no share in the crime, but  
not for me, who have committed it.'

730. \*οἴκοι] 'At home,' i.e. within  
the sphere of his own life. The MS.  
reading οἴκοις is indorseable. For the  
figure, cp. O. T. 1390, τὴν φροντίδ' ἐξω  
τῶν κακῶν οἰκεῖν γλυκύ.

731-3. These quiet words precede  
the climax of horror. Cp. O. T. 1110,  
and note. ἀρμόζοι, sc. τῷ καιρῷ, i.e.  
καιρὸς εἶη.

τὸν πλείω λόγον] 'Anything more  
which you have to say.' Cp. Eur. Med.  
609, ὡς οὐ κρινούμαι τῶνδ' ἐσοὶ τὰ πλείονα.

732. εἰ μὴ τι λέξεις] 'Unless you  
mean to speak.'

733. μαστῆρ . . ᾤχετο] Cp. O. C. 35,  
σκοπὸς προσήκει: ib. 70, πομπὸς . .  
μόλοι.

734. The pronominal phrase, ἐκ τριῶν  
ἐν, takes the place of an infinitive, of  
which σε is the subject. Cp. similar con-  
structions with δυοῖν θάτερον, οὐδὲν ἄλλο  
ἢ, τί ἄλλο ἢ, and the like expressions.

ἄλλου κεκληῖσθαι μητέρ', ἢ λόφους φρένας  
τῶν νῦν παρυσσῶν τῶνδ' ἀμείψασθαί ποθεν.

ΔΗ. τί δ' ἐστίν, ὦ παῖ, πρὸς γ' ἐμοῦ στυγούμενον;

ΥΛ. τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω  
πατέρα, κατακτείνασα τῇδ' ἐν ἡμέρᾳ.

740

ΔΗ. οἷμοι, τίν' ἐξήνεγκας, ὦ τέκνον, λόγον;

ΥΛ. ὃν οὐχ οἶόν τε μὴ τελεσθῆναι τὸ γὰρ  
φανθὲν τίς ἂν δύναιτ' ἂν ἀγέννητον ποιεῖν;

ΔΗ. πῶς εἶπας, ὦ παῖ; τοῦ παρ' ἀνθρώπων μαθὼν  
ἄζηλον οὕτως ἔργον εἰργάσθαι με φῆς;

745

ΥΛ. αὐτὸς βαρεῖαν ξυμφορὰν ἐν ὄμμασιν  
πατρὸς δεδορκῶς κοῦ κατὰ γλῶσσαν κλύων.

ΔΗ. ποῦ δ' ἐμπελάξεις τάνδρῳ καὶ παρίστασαι;

ΥΛ. εἰ χρὴ μαθεῖν σε, πάντα δὴ φωνεῖν χρεῶν.

736. μητέρ'] μητέρα σ<sup>7</sup> L. μητέρ' A. 743. 2nd ἂν om. MSS. corr. ex Suida.  
ἀγέννητον] ἀγέννητον AV<sup>2</sup>. ποιεῖν] ποεῖν LL<sup>2</sup>. ποιεῖν A. 745. φῆς] φῆς A pr.  
747. κοῦ] καὶ LA. κοῦ C<sup>mg</sup>. 748. ἐμπελάξεις] εἰ from ηἰ L. ἐμπελάξεις A.

738. τί...στυγούμενον] These words have been needlessly suspected. The abstract use of the neuter participle is more easily explained in the passive than in the active voice (e.g. τὸ...ποθοῦν, supra 196). 'What cause of dislike is there that proceeds from me?' i.e. 'What cause have I given for your abhorrence?' See E. on L. § 31. p. 54.

739. 40. τὸν δ' ἐμὸν λέγω | πατέρα] Hyllus corrects himself, as if he had admitted too much in speaking of his father as Deianira's husband. 'Thy husband? no, I mean my father.' Cp. infr. 807.

τῇδ' ἐν ἡμέρᾳ] This shows that the action is imagined as lasting only for a day. Cp. supr. 660, πανάμερος, and note.

741. τίν' ἐξήνεγκας...λόγον] 'What hast thou uttered?' Deianira, stunned by her anguish, falters this out half-consciously. τίνα is nearly = οἶον. Cp. El. 388, τίν', ὦ τάλαίνα, τόνδ' ἐπηράσω λόγον;

ἐξήνεγκας] ἐκφέρειν is literally to produce that which one has in possession.

742. 3. τὸ...φανθέν] 'That which has come into existence,' *superasque evasit in auras*.

743. τίς ἂν δύναιτ' ἂν] For a similar reduplication of ἂν in an emphatic passage, cp. O. T. 339, 40, τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἐπὶ κλύων; Suidas (s. v. rr.) has preserved the true reading, for ἀγέννητον is unsuitable here.

745. ἄζηλον = ἀνόλβιον. 'So horrible a deed.' Cp. El. 1455, ἄζηλος θέα.

746, 7. αὐτὸς...πατρός] Nauck's inversion of these words injures the effect. αὐτός is made much stronger by being separated from δεδορκῶς and put first in the sentence.

748. ἐμπελάξεις...παρίστασαι] Historical present. τάνδρῳ is pronominal = 'to him.' These words are said in a subdued tone. Though heart-broken, she still wishes to hear more of Heracles.

749. 'If you must know, then I must tell all.'

εἰ χρὴ μαθεῖν σε] Wunder explained this:—'Dignane sit cui rem exponat, iratus Hyllus dubitat.' The words may also convey his feeling of horror in telling her the consequence of her crime.

πάντα] 'All,' and not merely the answer to Deianira's last question. Hyllus is in too impatient a mood to tell his story piecemeal.

ὁθ' εἶρπε κλεινὴν Εὐρύτου πέρσας πόλιν, 750  
 νίκης ἄγων τροπαῖα κάκροθίνα,  
 ἀκτὴ τις ἀμφίκλυστος Εὐβοίας ἄκρον  
 Κήναιόν ἐστιν, ἔνθα πατρώῳ Διὶ  
 βωμοὺς ὀρίζει τεμενίαν τε φυλλάδα·  
 οὗ νιν τὰ πρῶτ' ἐσείδον ἄσμενος πόθῳ. 755

μέλλοντι δ' αὐτῷ πολυθύτους τεύχειν σφαγὰς  
 κήρυξ ἀπ' οἴκων ἔκετ' οἰκεῖος Λίχας,  
 τὸ σὸν φέρων δώρημα, θανάσιμον πέπλον·  
 ὃν κείνος ἐνδύς, ὥς σὺ προὔξεφίεσο,  
 ταυροκτονεῖ μὲν δώδεκ' ἐντελεῖς ἔχων 760  
 λείας ἀπαρχὴν βοῦς· ἀτὰρ τὰ πάνθ' ὁμοῦ  
 ἑκατὸν προσήγε συμμιγῇ βοσκήματα.  
 καὶ πρῶτα μὲν δείλαιος ἴλεω φρενὶ  
 κόσμῳ τε χαίρων καὶ στολῇ κατηύχετο·

751. τροπαῖα] τρόπαια L.A. 753. Κήναιόν] κηναῖόν L. κήναιόν A. 756.  
 πολυθύτους] πολυθέτους A. 757. κήρυξ] κήρυξ A. ἔκετ' ἤκετ' L. ἔκετ' A.  
 οἰκεῖος] οἰκοῖος L. οἰκεῖος C<sup>2</sup> or <sup>3</sup>A. 759. προὔξεφίεσο] προὔξεφείεσο L. προὔξε-  
 φείεσο A. 761. ἀπαρχήν] ἀπαρχ(θ?)ήν L. ἀπαρχήν A.

750-3. ὁθ' εἶρπε . . ἀκτὴ τις . . ἐστίν]  
 Cp. supr. 237, and especially Eur.  
 Hippol. 1198, ἐπεὶ δ' ἔρημον χώρον  
 εἰσεβάλλομεν, ἀκτὴ τίς ἐστι, . . ἔνθεν τις  
 ἡχώ . . βρόμον μεθήκεν. See also Aesch.  
 Fr. 29, Εὐβοῖδα καμπὴν ἀμφὶ Κηναῖον  
 Διὸς | ἀκτὴν, κατ' αὐτὸν τύμβον ἀθλίου  
 Λίχα.

752. Εὐβοίας ἄκρον] 'At the extreme  
 end of Euboea.' ἄκρον is an adjective,  
 rather than a substantive = 'A point of  
 Euboea.'

754. By a slight variation of expres-  
 sion ὀρίζει is here active, whereas ὀρίζε-  
 ται in l. 237 is in the middle voice. See  
 Essay on L. § 30. p. 51 b.

τεμενίαν τε φυλλάδα] τέμενος πολύ-  
 φυλλον, Schol.

755. ἄσμενος πόθῳ] 'Rejoicing, for  
 I longed to see him.' The joy of Hyllus  
 at finding his father was in proportion  
 to his longing for him; hence the  
 latter is represented as occasioning the  
 former.

756. πολυθύτους τεύχειν σφαγὰς]  
 'To commence the slaying of many

victims.' πολυθύτους = πολλῶν θυμάτων.

757. οἰκεῖος] 'His own,' i.e. attached  
 to his person. This word denotes the  
 relation of Lichas to Heracles. Deia-  
 nira, to the Trachinian maidens, supr.  
 l. 531, speaks of him as ὁ ξένος, i.e. as  
 not belonging to Trachis.

759. ὥς σὺ προὔξεφίεσο] Supr. ll.  
 608, 9, 623, and note. Hyllus heard  
 Deianira's charge repeated by Lichas.

760. ταυροκτονεῖ . . βοῦς] 'Was en-  
 gaged in sacrificing twelve entire (or  
 perfect) cattle, the firstlings of the  
 spoil.' For the redundant expression,  
 see Essay on L. § 40. p. 75; § 55. p.  
 101, and cp. El. 190, οἰκονομῶ θαλάμους.  
 ἔχων marks the continuity of the act  
 = ἐπέχων. ἐντελεῖς is either (1) 'Un-  
 blemished,' or (2) 'Entire' = ἐνόρχους,  
 so that ἐντελεῖς βοῦς = ταύρους.

764. προσήγε] Sc. τοῖς βάμοις.  
 764. κόσμῳ τε . . καὶ στολῇ is either  
 (1) a hendiadys for κόσμῳ στολῇ, 'The  
 ornate raiment,' or (2) implies that the  
 dress was accompanied with ornaments,  
 such as a brooch, etc.

ὅπως δὲ σεμνῶν ὀργίων ἐδαίετο 765

φλοῖξ αἵματ' ἡρὰ κάπῳ πιείρας δρυός,  
ιδρῶς ἀνῆι χρωτὶ, καὶ προσπύσσετο [73 b.

πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος,  
χιτῶν ἅπαν κατ' ἄρθρον· ἦλθε δ' ὅστέων  
ἀδαγμὸς ἀντίσπαστος· εἴτα φοινίας 770  
ἐχθρᾶς ἐχίδνης ἰὸς ὥς ἐδαίνυτο.

ἐνταῦθα δὴ βόησε τὸν ὕσδαίμονα  
Λίχαν, τὸν οὐδὲν αἷτιον τοῦ σοῦ κακοῦ,  
ποίαις ἐνέγκοι τόνδε μηχαναῖς πέπλον·  
ὁ δ' οὐδὲν εἰδὼς δῦσμορος τὸ σὸν μόνης 775

767. ἰδρῶς ἀνῆι] ἰδρῶς ἀν ῆι L. ἰδρῶς ἀνῆι A. ἀνείη Vat. ἀνῆι V<sup>3</sup>. ἀνίει VR. προσπύσσεται] προσπύσσετο MSS. Musgr. corr. 770. ἀδαγμός] ὀδαγμός LA corr. ex Photio. φοινίας] φοινίας L. φοινίας C<sup>2</sup>. 771. ὥς] ὥς LA. Wakefield corr. 774. ἐνέγκοι] ἐνέγκαι AV<sup>3</sup>R. c. gl. ἀττικόν A<sup>c</sup>. ἐνέγκοις Vat.

765. σεμνῶν ὀργίων] 'From the solemn sacrifices.' Abl. gen. assisted by ἀπό in what follows.

766. πιείρας δρυός] Hermann, following a suggestion of the Scholiast, imagines δρὺς here to be the pine, or rather a general word for tree. This is disproved by comparing *infr.* 1195. The oak is naturally preferred in sacrificing to Zeus. πιείρας then refers not to the special peculiarity of the wood, but generally to the sap, or essential oil, or whatever the flame is supposed to feed on,—as R. Browning says, 'Tasting some richness caked in the core of the tree.' (Balaustion).

767. ἰδρῶς ἀνῆι] We may either read thus, or ἰδρῶτ' ἀνίει. See v. rr. The breaking forth of the sweat is the first symptom of the activity of the poison.

προσπύσσετο] 'Was clinging.' This is the reading of the MSS., and was retained by Hermann. See on O. C. 1624, θῶψεν. Musgrave conj. προσπύσσεται.

768. ἀρτίκολλος] 'Fast-glued,' not, 'Lately glued,' as the Scholiast supposed.

ὥστε τέκτονος] Sc. κολλήσαντος, 'Like the work of a carpenter.' τέκτονος is a genitive absolute passing into the genitive of cause. Essay on L. § 9. pp. 13, 14.

769. ἅπαν κατ' ἄρθρον] 'At every joint,' i.e. showing every curve of the body.

ἦλθε] 'Came on.' Cp. O. T. 681, δόκησις ἄγνος λόγων ἦλθε.

ὀστέων ἀδαγμός ἀντίσπαστος] 'Racking pains in the bones.' ὀστέων ἀδαγμός is, 'A shooting pain in the bones,' just as ὀμμάτων φόβος is, 'A fear in the eyes,' O. C. 729, 30.

770. ἀντίσπαστος] 'In contrarium vellens.' Wakefield.

771. ἐδαίνυτο] 'It began devouring.' Sc. ὁ ἰός, to be supplied from ἰὸς ὥς. The thing compared is again absorbed in the comparison (cp. *supr.* 32, 3, 537, 8) Hyllus infers the presence of poison from the effect.

772. βόησε] The absence of the augment in a narrative passage may be justified by many examples, but it is a point of little importance whether we read βόησε or βόησε.

773. τοῦ σοῦ κακοῦ] Cp. O. T. 572, 3, τὰς ἐμας | οὐκ ἂν ποτ' εἶπε Λαῖον διαφθοράς.

774. For ποίαις, κ.τ.λ., depending on βόησε, cp. O. T. 780, καλεῖ . . ὥς εἶην, κ.τ.λ., *supr.* 267.

775. μόνης] 'And of no other,' a form of asseveration. Cp. O. C. μόνης τὸδ' ἐστὶ δῆλον Ἰσμήνης κᾶρα.



δώρημ' ἔλεξεν, ὥσπερ ἦν ἐσταλμένον.

κάκείνος ὡς ἤκουσε καὶ διώδυνος

σπαραγμὸς αὐτοῦ πνευμόνων ἀνθήψατο,

μάρψας ποδὸς νιν, ἄρθρον ἧ λυγίζεται,

ρίπτει πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν· 780

κόμης δὲ λευκὸν μυελὸν ἐκραίνει, μέσον

κρατὸς διασπαρέντος αἵματός θ' ὁμοῦ.

ἅπας δ' ἀνευφήμησεν οἰμωγῇ λεῶς,

τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου·

κούδεις ἐτόλμα τάνδρὸς ἀντίον μολεῖν. 785

ἐσπᾶτο γὰρ πέδονδε καὶ μετάρσιος,

βοῶν, ἰύζων· ἀμφὶ δ' ἐκτύπουν πέτραι,

Λοκρῶν ὄρειοι πρῶνες Εὐβοίας τ' ἄκραι.

ἐπεὶ δ' ἀπείπε, πολλὰ μὲν τάλας χθονὶ

ρίπτων ἑαυτὸν, πολλὰ δ' οἰμωγῇ βοῶν, 790

777. ἤκουσε] ἤκουσεῦ L. ἤκουσε A.  
783. ἀνευφήμησεν] ἀνευ φωνῆς ἐν L. ἀνευφώνησεν AL<sup>2</sup>V. ἀνεφώνησεν Vat. V<sup>2</sup>R.  
corr. ex Hesychio.

778. πνευμόνων] πλευμόνων AL<sup>2</sup>.

776. ἔλεξεν] Sc. εἶναι. Cp. infr. 1128, ἐρεῖς (sc. πρέπειν).

ὥσπερ ἦν ἐσταλμένον] Either (1) 'As had been given him in charge.' Or (2) taking δῶρημα as the subject, 'Even as it had been sent forth.' The robe had been sent expressly as Deianira's gift, supr. l. 603.

779. μάρψας ποδὸς] Cp. Eur. Cycl. 400, τὸν δ' αὖ τένοντος ἀρπάσας ἄκρου ποδός.

ἄρθρον ἧ λυγίζεται] 'Where the joint moves about.'—At the ankle-socket.

780. ρίπτει] Editors have changed this to ῥίπτει. Cp. Aj. 239. The derivative is more emphatic. Cp. φορῶ and φέρω.

πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν] (1) 'On a spray-washed island-rock that jutted from the sea.' ἐκ πόντου, sc. προφαίνόμενον,—a descriptive phrase to be taken with the whole clause. Or (2) 'On a rock washed all around with waves from the sea.' The 'rock' is one of those known in historical times as Λιχάδες νήσοι.

781, 2. κόμης . . ὁμοῦ.] 'And out through the hair he sprinkles a grey pulp, the brain being scattered about

and blood therewith.' μέσον κᾶρα is a periphrasis for ἐγκέφαλος.

κόμης is ablative genitive assisted by ἐκ in ἐκραίνει. Cp. supr. 765.

There remains the question whether the subject of ἐκραίνει is (1) Lichas, or (2) Heracles. The latter (2) is stronger and more probable, the consequence of the action being identified in the rapid narrative with the action itself. For the former (1), cp. Aj. 918, 9, φυσῶντ' ἄνω . . αἶμ' ἀπ' οἰκίας σφαγῆς.

784. 'For the frenzy of the one and for the violent end of the other.'

785. τάνδρὸς . . μολεῖν] 'To approach my father.' That the pronominal use of ἀνὴρ implies no coldness or indifference is clear from this passage, and from supr. l. 748.

786. ἐσπᾶτο . . μετάρσιος] 'For the convulsion pulled him to the ground, then threw him up into the air.'

787. ἐκτύπουν] Diog. L. 10. 137, in quoting the passage, gives ἐστενον.

788. Cp. Il. 2. 528, Λοκρῶν, οἱ ναῖουσι πέτρῃν ἱερῆς Εὐβοίας.

789. χθονί] For this 'pregnant' use of the locative dative = ἐς χθόνα, cp. El. 747, τοῦ δὲ πίπτοντος πέδῳ.

τὸ δυσπάρεινον λέκτρον ἐνδατούμενος  
 σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνέως γάμον  
 οἶον κατακτῆσαιτο λυμαντὴν βίου,  
 τότ' ἐκ προσέδρου λιγνύος διάστροφον  
 ὀφθαλμὸν ἄρας εἶδέ μ' ἐν πολλῷ στρατῷ 795  
 δακρυρροοῦντα, καί με προσβλέψας καλεῖ,  
 ὦ παῖ, πρόσελθε, μὴ φύγῃς τοῦμὸν κακόν,  
 μῆδ' εἴ σε χρὴ θανόντι συνθανεῖν ἐμοί·  
 ἀλλ' ἄρον ἔξω, καὶ μάλιστα μὲν μέθες  
 ἐνταῦθ' ὅπου με μὴ τις ὄψεται βροτῶν· 800  
 εἰ δ' οἶκτον ἴσχεις, ἀλλὰ μ' ἐκ γε τῆσδε γῆς  
 πόρθμευσον ὥς τάχιστα, μῆδ' αὐτοῦ θάνω.  
 τοσαῦτ' ἐπισκῆψαντος, ἐν μέσῳ σκάφει  
 θέντες σφε πρὸς γῆν τήνδ' ἐκέλευσamen μόλις  
 βρυχώμενον σπασμοῖσι. καὶ νιν αὐτίκα 805

795. ἄρας] ἄρας L. ἄρας A. ἐν] ἐν A. 796. καλεῖ] κάλει LAVV<sup>3</sup>R.  
 καλεῖ Vat. 797. φύγῃς] φύγῃς L. 799. ἄρον] αἶρον L. 802. θάνω]  
 θάνω A. 805. σπασμοῖσι] σπασμοῖσι L.

791. τὸ δυσπάρεινον . . ταλαίνης] 'Harping bitterly on his ill-assorted marriage with you, the wretched woman.' ἐνδατούμενος is more literally, 'Reproachfully dilating upon.' See L. and S. s. v. Heracles, in his half-articulate outcry (infr. 1031-1111), continually introduces Deianira, and his fatal marriage with her.

792. τὸν Οἰνέως γάμον] 'His alliance with the house of Oeneus,' which had seemed a prize worth the contest with Achelōus.

794. ἐκ προσέδρου λιγνύος] 'From the clinging smoke.' This has been interpreted to mean the dimness of vision induced by the disease, metaphorically spoken of as a blinding smoke. Schndw. rightly explains it to mean the smoke from the hecatomb, clinging about the place of sacrifice, and perhaps parted for the moment by a puff of wind. As Heracles had been standing by the sacrifices, the smoke would be most dense immediately around him, and would aggravate his torment. His distraction is calmed for the moment

when the thick cloud which enveloped him is parted, and his eye rests upon his son.

795. στρατῷ] 'Multitude' = λεώς, supr. l. 783. Cp. El. 749, στρατὸς δ' ὅπως ὄρῃ νιν ἐκπεπωκότα.

799. Hermann rightly prefers μέθες to the conjecture με θές. The notion of 'removing out of the way,' which is contained in μέθες, suits the context here. The case is different in infr. l. 1254, ἐς πυρᾶν με θῆς.

800. Cp. O. T. 1410-12, ἔξω μέ που .. ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.

801. εἰ δ' οἶκτον ἴσχεις] 'But if your feelings will not allow of that.' οἶκτος is 'weak emotion,' as in O. C. 1636, οὐκ οἶκτον μέτα. If Hyllus is too soft-hearted to leave Heracles in a desert place, he is at least to remove him from Euboea, where his enemies would rejoice over his sufferings (Schndw.).

802. πόρθμευσον] 'Ferry me' across the strait.

803. ἐν μέσῳ σκάφει] 'In the hollow of the ship.'

ἢ ζῶντ' ἐσόψεσθ', ἢ τεθνηκότ' ἀρτίως.

τοιαῦτα, μήτερ, πατρὶ βουλευσας ἐμῷ

καὶ δρῶσ' ἐλήφθης, ὦν σε ποίνιμος Δίκη

τίσαιτ' Ἐρινύς τ'· εἰ θέμις δ', ἐπεύχομαι

[74 a.

θέμις δ', ἐπεὶ μοι τὴν θέμιν σὺ προὔβαλες,

810

πάντων ἀριστον ἄνδρα τῶν ἐπὶ χθονὶ

κτείνας', ὅποιον ἄλλον οὐκ ὄψει ποτέ.

ΧΟ. τί σῖγ' ἀφέρπεις; οὐ κάτοισθ' ὀθούνεκα

ξυνηγορεῖς σιγῶσα τῷ κατηγόρῳ;

ΥΛ. ἐὰτ' ἀφέρπειν. οὖρος ὀφθαλμῶν ἐμῶν

815

αὐτῇ γένοιτ' ἄπωθεν ἐρπούση καλός.

ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν

μητρῶν, ἥτις μηδὲν ὡς τεκοῦσα δρᾷ;

ἀλλ' ἐρπέτω χαίρουσα· τὴν δὲ τέρψιν ἦν

τῷμῳ δίδωσι πατρί, τήνδ' αὐτὴ λάβοι.

820

ΧΟ. στρ. α'. ἴδ' οἶον, ὃ παῖδες, προσέμιξεν ἄφαρ

810. προὔβαλες] προὔλαβες L. προὔβαλες A.  
816. καλός] καλῶς LAVV<sup>2</sup>R. καλός Vat.

813. ἀφέρπεις] ἐφέρπεις A.

807. πατρὶ..ἐμῷ] The dative of reference, instead of the more regular ἐς τὸν πατέρα.

809. εἰ θέμις δ', ἐπεύχομαι] For similar hesitation in uttering a curse, cp. Phil. 961, 2, ὅλοιο μή πο, πρὶν μαθοίμ' εἰ καὶ πάλιν | γνώμην μετοίσεις· εἰ δὲ μή, θάνοις κακῶς. Hyllus' hesitation, however, is only momentary, and is overcome by the apparently overwhelming evidence of his mother's guilt.

810. τὴν θέμιν σὺ προὔβαλες] 'You have given me this right,' i.e. have made this lawful for me by your crime.

813, 14. Deianira has no words wherewith to answer the reproaches of her son. She goes silently and undefended to her death, already heart-broken by having done what she greatly feared to do, and rendered yet more desolate by the rebuke of her child. She enters the house by the central door.

815, 16. οὖρος..καλός] 'Fair be the wind that carries her away out of my sight!' καλός, which is the better reading, is sufficiently supported by the Scholiast. For οὖρος, cp. O. T. 195,

ἐπουρον, and note. Join ἄπωθεν ὀφθαλμῶν ἐμῶν. The inversion gives greater force both to ἐμῶν and to καλός.

816 foll. 'Why vainly keep the high-sounding name of mother for one whose deeds are all unmotherly?' Although ὄγκον ἄλλως might stand alone='A solemn mockery,' it is better here to join ἄλλως with τρέφειν. μητρῶν ὄγκον ὀνόματος=ὀγκῶδες ὄνομα μητρός. See Essay on L. § 42. p. 80 γ.

818. ἦτις] For the implied antecedent, cp. O. C. 263 foll. κάμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες βάθρων, κ.τ.λ.

819. χαίρουσα] 'And joy go with her,' said ironically, like οὖρος, supr.; i.e. I willingly give her leave to go.

τὴν δὲ τέρψιν, κ.τ.λ.] 'And may that joy be hers,—even that, which she gives to my father!'

ἦν] The careless rhythm, with the monosyllable in synaphea, suits with the mood of Hyllus, in which, wrought upon by strong passion, he lightly casts off his mother.

Exit Hyllus to the courtyard (L).

821 foll. The Chorus, in an ode which marks the chief peripeteia, (a)





\* ἃ τ' ἔλακεν, ὁπότε τελεόμηνος ἐκφέρει  
 δωδέκατος ἄροτος, ἀναδοχὰν τελεῖν πόνων  
 τῷ Διὸς αὐτόπαιδι· καὶ τὰδ' ὀρθῶς  
 ἔμπεδα κατουρίζει.

825

πῶς γὰρ ἂν ὁ μὴ λεύσσω  
 ἔτι ποτ' ἔτ' ἐπίπονόν \* γ' ἔχοι  
 θανὼν λατρείαν;

830

ἀντ.α'. εἰ γὰρ σφε Κενταύρου φονίᾳ νεφέλα  
 χρίει δολοποιὸς ἀνάγκα  
 πλευρὰ προστακέντος ἰοῦ,

824. \*ἃ] ὅ MSS. Herm. corr.  
 ἀναδοχὰν] ἀναδοχὰν L. ἀναδοχὰν A.

825. ἄροτος] ἄροτρος L. ἄροτος A. ἀνα-

δοχὰν] ἀναδοχὰν L. ἀναδοχὰν A.

829. λεύσσω] λεύσων L pr. λεύσσαν A.

830. ἔτι ποτ' ἔτ' ἐπίπονόν] ἔτι ποτὲ ἔτ' ἐπίπονον MSS. \* γ'] om. MSS. add Heath.

ἔχοι] ἔχοι L. 831. φονίᾳ νεφέλα] φονίᾳ νεφέλῃ L A<sup>c</sup>. φονίᾳ νεφέλα A pr.

φονίᾳ VV<sup>3</sup> (c. gl. τῷ αἵματι). 832. ἀνάγκα] ἀ . . . . . νάγκα L. ἀνάγκα A.

833. πλευρὰ] πλευραὶ L A. πλευρὰ Vat. πλευρὰ VV<sup>3</sup>. Erfurdt corr.

824. \*ἃ τ' ἔλακεν] The MS. reading, ὅ τ' ἔλακεν, has been variously explained: (1) (ὅ, neuter) 'Which sounded to this effect' viz. τὸ ἔπος; (2) (ὅ, neuter) 'Which he uttered,' viz. θεός, implied in θεοπρόπον; (3) (ὅ, masc.) 'Who declared,' again referring to θεός; (4) (ὅτε) 'When he (θεός) declared.' The conjectural reading ἃ τε, already adopted by some editors, gives a clearer sense and also secures perfect metrical correspondence to the antistrophe. 'Which' (sc. ἡ πρόνοια) 'declared.' If ὅ is read, the first (1) of the above-mentioned interpretations should be adopted.

ὁπότε . . ἄροτος] 'When the twelfth year, with its full tale of months, should come to an end.' For ἐκφέρει, cp. O. C. 1424, ὡς ἐς ὀρθὸν ἐκφέρει, and note. And for ἄροτος, cp. supr. 69, τὸν . . παρελθόντ' ἄροτον.

825. ἀναδοχὰν τελεῖν πόνων] 'The undertaking' (rather than the 'succession') 'of labours should terminate.' τελεῖν (fut.), (1) like ἐκφέρει, is used absolutely, for which, cp. El. 1419, τελοῦσ' ἁραί, or (2) = 'The year should end his toils.' For the meaning, cp. ll. 164-172. And for ἀναδοχὴ πόνων, cp. supr. ll. 27-35.

τῷ . . αὐτόπαιδι] 'For the very son of Zeus.'

826. ὀρθῶς] ἔμπεδα κατουρίζει] (1) 'Comes safely into harbour with straight course;' i.e. attains fulfilment without

failure. For the image, cp. Aesch. Suppl. 432, ἐξοκέλλεται: O. T. 1315, δυσούριστον, and note: El. 502, and note. τὰδε implies that the fulfilment is already visible. 'Lo, where the foretold event is sailing into port!' Or (2) taking κατουρίζει actively, and supplying either τὸ . . ἔπος or ἡ πρόνοια as the subject, 'And it brings this safely into haven, certainly fulfilled.'

830. θανῶν, 'After death,' is not a mere resumption of μὴ λεύσσω, but contains a pathetic argument, 'Seeing that he is dead and gone.'

σφε] Sc. τὸν Ἡρακλῆ, implied in ὁ μὴ λεύσσω supr. l. 828.

831. σφε . . χρίει δολοποιὸς ἀνάγκα] 'Fate working by guile is stinging him.' The craft of Nessus was the means employed by Fate.

φονίᾳ νεφέλῃ] 'Gory cloud,' or 'envelopment.' Some have supposed a metaphorical application of the secondary use of νεφέλη = 'A net.' (L. and S. s. v. νεφέλη, III). And an association from this meaning may have been present. Cp. infr. 1052. But the less definite image is more impressive.

833. πλευρὰ] Hermann's authority is in favour of connecting this word with χρίει. But on the whole, although the construction of the accusative is unusual, it seems better to take it with προστακέντος. Cp. infr. ll. 1053 foll. πλευραῖσι γὰρ προσμαχθέν, κ.τ.λ. Sc. προστακέντος αὐτῷ πλευρὰ.

δν τέκετο θάνατος, ἔτεκε δ' αἰόλος δράκων,

πῶς ὁδ' ἂν ἀέλιον ἔτερον ἢ τανῦν ἴδοι,

835

δεινοτάτῳ μὲν ὕδρας προστετακῶς

φάσματι, μελαγχαίτα τ'

ἄμμιγ' αἰκίζει

\* ὑποφόνια δολόμυθα κέντρ'

ἐπιζέσαντα.

840

ιτρ. β'. ὦν ἄδ' ἂ τλάμων ἄοκνον

835. ἀέλιον] ἄλιον L. ἀέλιον A.

τάτῳ] ο from ω L. δεινοτάτῳ A.

A) LA. νέσσου θ' ὑπο φοῖνια Vat. VV<sup>3</sup>.

τανῦν] τὰ νῦν L. τανῦν A.

836. δεινο-

840. ὑποφόνια] νέσου θ' ὑπο | φοῖνια (νέσσου

834. δν τέκετο . . δράκων] 'Which Death begat upon the spotted snake.' Hermann says here, 'Ἐτρεφε δ' Lo-beckius ad Aj. p. 327. Injuriâ, ut puto, haerent interpretes in verbis τέκετο et ἔτεκε: quae etsi promiscuè usurpantur, tamen proprie mediî verbi potestas patri magis quam matri convenit: et sic videtur hic Sophocles distinxisse: quem generit mors, peperit autem draco.'

The α of ἀέλιος is made here and in Euripides, Med. 1252, Ion 122.

835. ἔτερον ἢ τανῦν] Cp. Ant. 808-10, νέαντον . . φέγγος . . κούποτ' αἰθῆς, and note.

836. προστετακῶς. Sc. εἰ προστέτακε. See note on θανών, in supr. l. 830.

φάσματι] Heracles 'cleaves to the Hydra, that terrible shape.' The meaning is that the evil nature of the poison is of the essence of the Hydra. But the word for 'essence' was not yet invented, and the terrible 'aspect' of the Hydra is used to symbolize this idea. Cp. supr. ll. 508, 9, ὑψίκερω τετραέρου | φῶσμα ταύρου. For the whole expression, cp. Plat. Symp. 183 E, ἅτε μονίμῳ συντακέis.

837-40. 'And therewithal break forth upon him to torment him the piercing wounds of the dark-haired one, envenomed through crafty speech and secret thoughts of blood.' In the plague now afflicting Heracles, there was present the venom of the Lernaean Hydra, and there was also another element, inseparably mingled with this, viz. the murderous will of Nessus, operating through his crafty speech. Although the adjective ὑποφόνιος is not found elsewhere (see L. and S. s. v. ὑποφόνια), it is rightly retained here by Hermann, and helps

to emphasize the combination of craft and cruelty in the Centaur. (There may also be an allusion to the blood of Nessus, which cried for revenge. See Essay on L. p. 103, 4.) The words Νέσου θ', which occur in the MSS., may be a corruption of Νέσσου θηρός, a double gloss on μελαγχαίτα. As Hermann observes, this epithet is used for the proper name by a sort of Epic liberty, which is the more excusable with Κενταύρου preceding in l. 831. μελαγχαίτης is an epithet of the Centaur Mimas in Hes. Scut. 186. μελαγχαίτα κέντρα are the stinging wounds inflicted by Nessus. They are called ὑποφόνια because stealthily destroying life, (and also because imbued with the blood of one who was slain;) δολόμυθα, because they were inflicted through crafty words; and they are said to 'have broken forth' upon him, because of the malady which they produced. Cp. supr. ll. 767 foll., also Aesch. S. c. T. 709, ἐξέξεσεν γὰρ Οἰδίπου κατεγμματα. See Essay on L. § 56, pp. 102, 3.

841 foll. In places like this, where there is reason to suspect error both in the strophe and antistrophe, emendation must be more than ever uncertain. A reading of ll. 853, 4 consistent with the metre is obtained in the text by omitting πω and altering the position of οὐκ and of ἀγακλειτόν. The reconciliation of ll. 845, 855, is more difficult. Either (1) the line is a lyrical senarius (without caesura), in which case the corruption is in the antistrophe (qy. ἰὼ κελαινὸν αἶμ' ἀπροσμάχον δορός?), or (2) the metre of l. 855 is to be followed, and δλεθρίαις is corrupt (qy. ἀτηραῖσι συναλλαγαῖς?).

841-50. 'Which this poor lady. see-

μεγάλαν προσορῶσα δόμοις βλάβαν  
 νέων αἰσόντων γάμων τὰ μὲν οὔτι  
 προσέβαλε, τὰ δ' ἀπ' ἀλλόθρου  
 γνώμας μολόντ' † ὀλεθρίαις ξυναλλαγαῖς  
 ἦ που ὀλοᾷ στένει,  
 ἦ που ἀδινῶν χλωρὰν

845

844. προσέβαλε] προσέβαλλε L. προσέβαλε C Vat. V<sup>3</sup> c. gl. ἐπέβαλεν. ἔγνω.  
 προσέβαλεν A. ἀπ'] ἐπ' L. gl. ἀπὸ τοῦ νέσου. ἀλλόθρου] ἀλλοθρόου L. ἀλόθρου  
 A pr. ἀλλόθρου A<sup>o</sup>. Erfurdt. 846. ἦ] ἡ A. 847. ἦ] ἡ A.

ing great calamity fast coming upon her house, a strange new marriage being imminent, in one way did not understand at all (844, note), but for the unwitting act which arose from an alien will in consequence of a fatal meeting, over that methinks she groans in her misery, over that methinks she drops the fresh dew of abundant tears.'  
 δοκνῶν] 'Not shrinking,' i.e. Pressing on.

842. προσορῶσα δόμοις = ὀρῶσα πρὸς δόμοις. Cp. supr. ll. 376, 7, τίν' εἰσδέδεγμαι πημονὴν ὑπόστεγον | λαθραῖον; νέων] Not merely new, but also 'strange,' or 'unprecedented.' Cp. Phil. 784, καί τι προσδοκῶ νέον.

αἰσόντων] Cp. for the personification, El. 492, ἄλεκτ' ἄνυμφα γὰρ ἐπέβα μαιφόνων | γάμων ἀμύλλημαθ' οἷσιν οὐ θέμις, Ant. 10, πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά.

844. οὐ τι προσέβαλε] (1) 'Had no perception.' Schol. συνῆκεν, and so Herm. This assumes that προσβάλλειν τι (γνώμη) = προσβάλλειν γνώμην τινί. (2) Another meaning is, however, not to be rejected, viz. οὐ τι πρ. 'Had no part in bringing to pass.' In one aspect the deed was not hers at all, in another aspect it was hers, but done unwittingly. And she repents bitterly of her unwitting crime. Cp. infr. l. 1051, καθῆψεν, κ.τ.λ., and especially Aesch. Pers. 781, ἀλλ' οὐ κακὸν τοσόνδε προσέβαλον πόλει: Eur. Med. 637 foll. μηδέποτ' ἀμφιλόγους ὀργὰς ἀκέρεστά τε νείκη | προσβάλου δεινὰ Κυπρίδ. In either case, the words τὰ μὲν . . . τὰ δ' are added by an afterthought. The Chorus intend to speak of Deianira's repentance, but cannot do so without first declaring her innocence.

τὰ μὲν . . . τὰ δέ are not really different

parts of the action, but the action regarded in different points of view.

ἀλλόθρου] 'Alien,' not merely as of another race of men, but of a race different from man, viz. of the Centaur.

845. γνώμας] 'Intention,' or 'Determination.' Cp. esp. Aj. 744, Phil. 962. 1192.

ὀλεθρίαις ξυναλλαγαῖς] Hermann follows Triclinius in reading ὀλεθρίαις συναλλαγαῖς. But the text remains uncertain. See above, note on 841 foll. The dative is that of the cause. For the meaning of ξυναλλαγαῖς, cp. O. T. 1130, ἡ ξυνήλλαξάς τί πω;

846, 7. ἦ που . . ἦ που] This is more forcible than ἦ που . . ἦ που, the MS. reading. The accents are not clear in L.

ὀλοᾷ] This word may be either (1) fem. sing., 'undone,' as in El. 843, or (2) neut. plur. adv. 'despairingly,' (so Schndw.). For the latter, cp. Il. 23. 10, ἐπεὶ κ' ὀλοοῖο τεταρπόμεσθα γόοιο. But the former is more poetical, because fixing attention on the person of Deianira. Cp. supr. 111, δύσανον. and note; and for the meaning of the adjective in this case, infr. 878, τάλαιν' ὀλεθρία.

849. χλωρὰν . . ἄχναν] 'Tender dew.' χλωρός is a difficult word in Sophocles, because, as Bacon observes, words like 'hard,' 'soft,' 'moist,' 'dry,' being imperfectly abstracted from experience, have many secondary meanings. Tears are 'soft,' 'tender,' 'moist,' because 'the melting mood' does not suit the 'hard' temper, and 'dry eyes' give evidence of a 'dry,' unsympathizing soul. Again, χλωρὸν αἷμα, infr. l. 1055, is 'the blood which keeps the body flexible and fresh,' while χλωρὰ ψάμαθος, in Aj. 1064, is literally the 'moist,' 'dank,' 'clammy' sand.



τέγγει δακρύων ἄχναν.

850

ἀ δ' ἐρχομένα μοῖρα προφαίνει δολίαν  
καὶ μεγάλαν ἄταν.

[74 b.

ἀντ.β'. ἔρωγεν παγὰ δακρύων,

κέχυται νόσος, ὧ πόποι, οἶον \*οὐκ  
ἀναρσίων \*Ἡρακλέους ἀγάκλειτον \*  
ἐπέμολε πάθος οἰκτίσαι.

855

† ἰὼ κελαινὰ λόγχα προμάχου δορός,†  
ἀ τότε θοὰν νύμφαν

853, 4. οἶον . . ἀγάκλειτον] οἶον ἀναρσίων | οὐπω ἀγάκλειτον | Ἡρακλέους MSS.  
855. ἐπέμολε] ἀπέμολε LA Vat. VV<sup>3</sup>R. ἐπέμολε Tricl.

850. *τέγγει.. ἄχναν*] The cognate accusative is substituted for the accusative in regimen after *τέγγω*. So Pind. Nem. 10. 75, has *τέγγων δάκρυα*.

851. *προφαίνει*] 'Portends.' Cp. Hdt. 1. 210, τῷ δὲ ὁ δαίμων προέφαίνε, ὡς αὐτὸς μὲν τελευτήσῃν αὐτοῦ ταύτη μέλλοι, ἣ δὲ βασιλητὴν αὐτοῦ περιχωρεῖ ἐς Δαρεῖον: ib. 3. 65; 7. 37, εἶρετο τοὺς μάγους τὸ θέλει προφαίνειν τὸ φάσμα.

*δολίαν*] (1) The calamity is the more cruel because of the bright hopes out of which it springs. Cp. El. 489-91, ἀ δεινοῖς | κρυπτομένα λόχοις | χαλκῶ-πος Ἐρινύς. This is better than (2) to suppose a reference to the fraud of Nessus, repeating the notion of *δολό-μυθα* above.

852. *ἔρωγεν παγὰ δακρύων*] The Scholiast, Hermann, and Schndw. suppose the Chorus to be speaking of their own tears, and to say in effect, 'I begin to weep.' But this would come tamely in the midst of a lofty and condensed lyric strain. It seems better to take these words as parallel to those which follow, and to understand them to mean, 'A flood-gate of tears is burst open,' i.e. 'A calamity has arisen, for which tears will flow in large measure.'

853. *κέχυται νόσος*] 'A trouble has begun to flow.' *νόσος*, as elsewhere in Sophocles, is to be taken in the general sense of 'Trouble,' 'Calamity.' The meaning is the same as that expressed by Heracles himself, infr. ll. 1046-1053. The words are immediately suggested by the 'diffused malady' induced by the poisoned robe, but much more than this is included in the thought.

854. 5. *ἀναρσίων.. οἰκτίσαι*] 'Greater than any of the famous woes that from enemies of Heracles came erewhile against him so as to move compassion.' *ἀναρσίων*, genitive of origin: 'Ἡρακλέα, as object of *ἐπέμολε*, to be supplied from 'Ἡρακλέους: *οἰκτίσαι*, an active infinitive added epexegetically, like *εὐ-δαιμονίσαι* in O. C. 144. In speaking of 'pity' the Chorus are thinking more of the present trouble than of those with which they compare it.

856. *κελαινὰ*] 'Dark point of the champion spear.' Cp. Aj. 231, *κελαινοῖς ξίφεσι*. There is probably an association (as the Scholiast observes) between *dark* and *deadly*, the hue of the metal bearing some relation to the nether gloom to which its victims were despatched. But there is also the notion of a weapon which has been dulled and darkened by frequent use in war.

857. *προμάχου δορός*] (1) 'Spear that fought for men.' For this sense of *πρόμαχος*, cp. Aesch. S. c. T. 419, 482, and, for the general meaning, infr. 1010-2. There was a statue of 'Ἡρακλῆς Πρόμαχος in the 'Ἡράκλειον at Thebes, Paus. 9. 11, 4. (2) Others prefer the meaning 'foremost in fight.'

858. *τότε*] At the time of the capture of Oechalia, before the sacrifices at Cenaean.

*θοὰν*, 'Swiftly borne away,' = *ταχέως φερομένην*. The word expresses not only the rapidity of Heracles' movements and of Io's, who accompanied him, but the sudden change in the life of the young creature which such a marriage must have made. Cp. *supr.*



ἀγαγες ἀπ' αἰπεινᾶς  
 τάνδ' Οἰχαλίας αἰχμᾶ·  
 ἃ δ' ἀμφίπολος Κύπρις ἀναυδος φανερὰ  
 τῶνδ' ἐφάνη πράκτωρ.

859

ΗΜ.α'. πότερον ἐγὼ μάταιος, ἢ κλύω τινὸς  
 οἴκτου δι' οἴκων ἀρτίως ὀρμωμένον;  
 τί φημί;

865

ΗΜ.β'. ἡχῇ τις οὐκ ἄσημον, ἀλλὰ δυστυχῇ  
 κωκυτὸν εἴσω, καὶ τι καινίζει στέγη.  
 ξύνες δὲ  
 τήνδ' ὡς ἀήθης καὶ συνωφρυνωμένη  
 χωρεῖ πρὸς ἡμᾶς γραῖα σημαίνουσά τι.

870

863. ΗΜ.] ΧΟ. ΛΑ.  
 ὦ V<sup>3</sup>.

866, 8. ΗΜ. om. ΛΑ.

869. ὡς] ὡς Α. ὡς Vat.

144 foll., 529, 30, καὶ ποὺ ματρὸς ἄφαρ  
 βέβακεν ὥστε πόρτις ἐρήμα.

859. αἰχμᾶ] 'At the point of the spear;' i.e. Having achieved her in war.

860 ἀμφίπολος . . ἀναυδος] (1) 'But the silent though manifest minister and agent of all this was the Goddess of Love herself.' Cp. supr. 355 foll., 475 foll. Or (2) supposing the words ἀμφίπολος ἀναυδος to contain an allusion to Iole, 'But 'tis manifest that the agent in all this has been the Goddess of Love under the guise of a silent hand-maid.' The attributes assigned to the goddess are suggested by the circumstances. Iole came as a hand-maiden, and remained ob. tinately silent (supr. ll. 283, 4, 322 foll., 532). But under the deceptive appearance of this mute hand-maid there lurked the terrible destructive power of Aphrodite, who busied herself in silence to work the will of Fate that is now clearly revealed. Such is probably the meaning of this obscure expression which need not, however, be suspected because it is obscure.

863 foll. The proscenium has been vacant since the exit (severally) of Deianira and Hyllus. A sound of wailing is now heard from within.

863. μάταιος] 'Silly,' i.e. 'Alarmed

without cause.' For the masc. form, cp. supr. l. 151, and note.

864. οἴκτου] 'Cry of sorrow.' Cp. Aj. 895, οἴκτω τῷδε συγκεκραμένην, and for ὀρμωμένον, 'Springing forth,' ib. 892, βοή . . ἐξέβη νάπους.

865. τί φημί] 'What is this?' For this expression and for the broken line here and in l. 868, cp. O. T. 1471. The three couplets are probably spoken by different members of the Chorus.

866. οὐκ ἄσημον] 'A sound of wailing that is not ambiguous but full of sorrow.' Cp. O. C. 1501, Ant. 1209. The conjectural reading, οὐκ εὐσημον, ἀλλὰ δυστυχῇ, introduces a false and meaningless antithesis.

867. τι καινίζει] i.e. καινόν τι ἔχει.

869. ἀήθης] This has been unnecessarily changed to ἀηδής, which should rather mean 'sullen' than 'sad,' and at all events expresses the same thing with συνωφρυνωμένη. 'Strange.' 'Unlike herself,' is a meaning which aptly suits the place, and is properly made more definite by the addition of καὶ συνωφρυνωμένη.

870. σημαίνουσα] 'Declaring.' The correction σηματοῦσα, 'To declare,' is possibly right; but the present tense may suitably call attention to the gestures of the Τροφός, before she speaks.

ΤΡΟΦΟΣ.

ὦ παῖδες, ὡς ἄρ' ἡμῖν οὐ σμικρῶν κακῶν  
ἦρξεν τὸ δῶρον Ἡρακλεῖ τὸ πόμπιμον.

ΧΟ. τί δ', ὦ γεραία, καινοποιηθὲν λέγεις;

ΤΡ. βέβηκε Δηάνειρα τὴν πανυστάτην  
ὀδῶν ἀπασῶν ἐξ ἀκινήτου ποδός.

875

ΧΟ. οὐ δὴ ποθ' ὡς θανοῦσα;

ΤΡ. πάντ' ἀκήκοας.

ΧΟ. τέθνηκεν ἡ τάλαινα;

ΤΡ. δεύτερον κλύεις.

ΧΟ. τάλαιν' ὀλεθρία, τίνι τρόπῳ θανεῖν σφε φῆς;

ΤΡ. σχετιώτατα †πρὸς γε πρᾶξιν.

ΧΟ. εἰπὲ τῷ μόρῳ,

871. ἡμῖν] ἡμῖν L. ἡμῖν A.

871. οὐ σμικρῶν] That the gift has caused evil is already known, the extent of the evil to the house at Trachis is only now revealed.

872. Ἡρακλεῖ τὸ πόμπιμον] The adj. is added to explain τὸ δῶρον, because the dative alone would have been an imperfect construction with δῶρον. For the passive meaning of πόμπιμον (which recalls the mission of Lichas, *supr.* ll. 600 foll.), cp. esp. *supr.* 822, O. C. 487, τὸν ἰκέτην τωτήριον.

873. καινοποιηθὲν] 'Freshly wrought,' i.e. since the news of Heracles' agony were brought by Hyllus.

875. ἐξ ἀκινήτου ποδός] 'Without stirring foot.' Cp. the figurative language of the Watchman in the *Antigone*, 317, etc.

876. οὐ δὴ ποθ' ὡς θανοῦσα (sc. βέβηκε)] 'You cannot mean the way of death!' Cp. *supr.* 668, and note.

πάντ' ἀκήκοας] She insists that her first words have told them all; but the Chorus, with the eagerness of sorrow, demand a more explicit statement. Cp. *El.* 676, θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.

878. τάλαιν' ὀλεθρία] 'Poor ruined one!' ὀλέθριος implies guilt added to calamity. Cp. O. T. 1341, τὸν μέγ' ὀλέθριον, according to one reading. The

resolved feet mark the trepidation of the speaker.

879. σχετιώτατα †πρὸς γε πρᾶξιν] 'Most ruthlessly, as for the execution;' i.e. Whatever else the deed was, it was cruelly determined. Cp. *infr.* 923-931. The anapaest in the second place is hardly possible even in a passage where the usual rules of the senarius are otherwise relaxed. A possible correction would be to substitute ἐς for πρὸς.

As the text stands the metres of ll. 878-95 are the following:—

υ υ υ υ — υ υ υ υ —  
 † υ υ υ υ υ — υ υ υ υ —  
 υ υ υ υ —  
 — υ υ — — υ υ —  
 5 υ υ — υ υ υ —  
 — — υ υ υ — υ —  
 υ υ υ — υ υ υ υ —  
 υ υ υ — υ υ υ —  
 υ υ υ — υ υ υ —  
 υ υ υ υ υ — }  
 υ υ υ — υ — }  
 10 † υ υ υ — — υ υ υ υ —  
 υ υ — — υ υ — υ υ υ —  
 υ υ — υ υ —  
 — υ υ — — υ υ — — υ υ —

γύναι, ξυντρέχει.

880

ΤΡ. αὐτὴν διηΐστωσε.

ΧΟ. τίς

5 θυμός, — ἥ τίνες νόσοι —

τάνδ' αἰχμὰν βέλεος κακοῦ

ξυνεῖλε; πῶς ἐμήσατο

πρὸς θανάτῳ θάνατον

885

ἀνύσασα μόνα;

ΤΡ. στονόεντος ἐν τομᾷ σιδάρου.

ΧΟ.<sup>10</sup> ἐπεῖδες, ὦ ματαία, τάνδ' ὕβριν;

ΤΡ. ἐπεῖδον, ὥς δὴ πλησία παραστάτις.

ΧΟ. τίς ἦν; πῶς; φέρ' εἰπέ.

890

881. διηΐστωσε] διηΐστωσεν L. διηΐστωσε A.

884. ξυνεῖλε] ξυνεῖλε . . . . A.

886. τομᾷ] στομαῖ L. <sup>τ</sup>στομαῖ C<sup>8</sup>. τομᾷ A. σιδάρου] σιδήρου LA. Erfurd<sup>t</sup> corr.

888. ματαία] ματαῖα L. ματαῖα A Vat. VV<sup>3</sup>R.

— — — — —  
 15 — — — — —  
 — — — — —  
 — — — — —

— as if those present could suppose anyone else to be meant.

884. πῶς ἐμήσατο . . ἀνύσασα.] 'How did she meditate and carry into effect?' For the proleptic use of the participle, cp. Aj. 185, ἐν ποίμναις πίνων, and note.

887. στονόεντος] 'Deadly;' like βέλεα στονόεντα, στονόεντες ὁστοί, πολύστονος ἰός, in Epic Greek.

ἐν τομᾷ] For ἐν of the means or instrument, cp. Ant. 961, ἐν κερτομοῖς γλώσσαις. Essay on L. § 19. p. 28.

888. ματαία has been changed to μάταιε, making an iambic pentapody. As the text stands, the line is a combination of two iambs, a bacchius, and a cretic. ματαία (or μάταιε) conveys the reproach of helplessness, — 'You saw, and could do nothing!'

τάνδ' ὕβριν] 'This violent deed.' The use of ὕβρις, as applied to suicide, must be allowed to be 'catachrestic;' but the Chorus are at a loss for a word corresponding to their impression, and take up the strongest which occurs to them. See Essay on L. (Specific use of General Words) § 51. p. 95.

890. τίς ἦν; πῶς;] τίς = ποῖος. Cp. O. C. 775, τίς αὕτη τέρψις; The language here becomes very abrupt and irregular.

A certain approach to an antistrophic structure appears in the near correspondence of ll. 10, 18; 13, 15; 1, 2, 11, 12; 9, 16.

εἰπέ τῷ μόρῳ] The Chorus still press the old woman, who is too horror-stricken to speak clearly, to be more explicit.

880. ξυντρέχει] Deianira's fate had rushed to meet her when she left the scene (supr. 813).

882. 'What rage, what madness, prompted her in seizing this evil-pointed weapon?' ξυνεῖλε (= μεταίτιος ἦν τοῦ ἐλεῖν) agrees with θυμός, which is the chief nominative, ἥ τίνες νόσοι being added διὰ μέσου, and possibly spoken by a different member of the Chorus. Cp. Fr. 789. Passion is personified as the author of the deed. Cp. El. 198, δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας. Several editors have read τάνδ' αἰχμᾷ βέλεος κακοῦ ξυνεῖλε; = 'What rage snatched her away with the point of an evil weapon?' But there is something cold and inappropriate in the demonstrative pronoun thus applied to Deianira here,

ΤΡ. αὐτὴ πρὸς αὐτῆς χειροποιεῖται τάδε.

[75 a.

ΧΟ. τί φωνεῖς;

ΤΡ. σαφηνῇ.

ΧΟ.<sup>15</sup> ἔτεκεν ἔτεκεν μεγάλην

ἀ νέορτος ἄδε νύμφα

δόμοισι τοῖσδ' Ἑρινύν.

895

ΤΡ. ἄγαν γε· μᾶλλον δ', εἰ παροῦσα πλησία

ἔλευσες οἷ' ἔδρασε, κάρτ' ἂν ῥκτισας.

ΧΟ. καὶ ταῦτ' ἔτλη τις χεῖρ γυναικεία κτίσαι;

ΤΡ. δεινῶς γε· πεύσει δ', ὥστε μαρτυρεῖν ἐμοί.

ἐπεὶ παρήλθε δωμάτων εἴσω μόνη,

900

καὶ παῖδ' ἐν αὐλαῖς εἶδε κοῖλα δέμνια

στορνύνθ', ὅπως ἄψορρον ἀντῶη πατρί,

κρύψας' ἑαυτὴν ἔνθα μή τις εἰσίδοι,

891. αὐτῇ] αὐτῇ L. αὐτῇ A. 893. μεγάλην] μεγάλαν LA. 894. ἀ νέορτος] ἀν' ἔορτος L. ἀνέορτος A. ἄδε] ἄδε L. ἄδε A. 895. Ἑρινύν] ἐρινύν L. ἐρινύν AV<sup>3</sup>. 896. δ'] om. L. add C<sup>2</sup>A. εἰ] εἰ from η L. δ' εἰ A. 897. ἔλευσες] ἔλευσες L. ἔλευσες A. ἔδρασε] ἔδρασε(ν) L. ἔδρασε A. 898. κτίσαι] κτίσαι L. κτίσαι A Vat. 901. αὐλαῖς] αὐλαῖς A. 902. ἀντῶη] ἀντοῖη LA. Tricl. corr.

891. 'She did and suffered this herself from her own hand.' So the force of the middle voice may be rendered. *χειροποιεῖται* is *ἑαυτῇ λεγόμενον*.

892 foll. The ruin of Heracles and the death of Deianira are the first-born offspring of his union with Iole. For the iteration, which is rare in Sophocles, cp. O. C. 1670, *ἔστιν, ἔστι νῦν δὴ, κ.τ.λ.*

898, 9. *Cho.* 'And had a woman's hand the firmness for this act?' *Nurse.* 'The manner too was dreadful, as you will agree when you have heard me tell it.' Hermann condemned these lines as spurious, and it must be admitted that they are tame for Sophocles. They have the merit, however, of preparing by a further pause for the narration which follows. Cp. *supr.* 748, where the otherwise feeble line, *ποῦ δ' ἐμπελάσεις τὰνδρὶ καὶ παρίστασαι*; has the same excuse of being there to give time for the stream to burst forth. *τις* in 898 (any woman's hand) can hardly be defended, but there are many ways in which this blemish may be removed, e.g. *καὶ ταῦτ' ἄρ' ἔτλη* χ., κ.τ.λ.

900. *ἐπεὶ παρήλθε*] The conjecture *ἐπεὶ γὰρ ἦλθε* is unnecessary. Whether ll. 898, 9 are retained or not, the asyndeton is forcible and good. For *παρήλθε*, cp. O. T. 1241. Compare with the following narration Virg. Aen. 4. 642 foll.

901. *κοῖλα*] 'Yielding.' *κοῖλος* is a favourite epithet. Essay on L. § 56. p. 103. The bed is hollowed in the middle where the person lies.

902. *ἄψορρον*] Sc. *ἴων*, implied in *ἀντῶη*. 'That he might return and meet his father.' The language is slightly condensed. Hyllus was busied in preparing the litter, that so (*viz.* having prepared it) he might go and meet his father. Some critics have been influenced by Wunder's objection that Hyllus only meets Heracles at the gate. But this is not proved, and, if it were so, he has been hindered from his intention by what has happened since (927 foll.). The mention of his purpose, even if not fulfilled, is quite natural here.

903. Deianira avoided the eye of her son.



βρυχᾶτο μὲν βωμοῖσι προσπίπτουσ' ὅτι  
 γένοιτ' ἑρήμη, κλαῖε δ' ὀργάνων ὅτου  
 ψαύσειεν οἷς ἐχρήτο δειλαία πάρος·  
 ἄλλη δὲ καῖλλη δωμάτων στρωφωμένη,  
 εἴ του φίλων βλέψειεν οἴκετῶν δέμας,  
 ἔκλαιεν ἢ δύστηνος εἰσορωμένη,  
 αὐτὴ τὸν αὐτῆς δαίμον' ἀνακαλουμένη  
 καὶ τὰς ἄπαιδας ἐς τὸ λοιπὸν οὐσίας.

905

910

ἐπεὶ δὲ τῶνδ' ἔληξεν, ἐξαίφνης σφ' ὀρῶ  
 τὸν Ἡράκλειον θάλαμον εἰσορμωμένην.  
 καγὰ λαθραῖον ὄμμ' ἐπεσκιασμένη  
 φρούρουν· ὀρῶ δὲ τὴν γυναῖκα δεμνίοις

915

906. δειλαία] δειλαῖα L. δειλαία A.

913. εἰσορμωμένην] ν added C<sup>9</sup>.

904. Several verbs in this narrative are without the augment. Cp. supr. 767, and note.

905. γένοιτ' ἑρήμη] Nauck has changed this to γένοιτ' ἑρημοί, on the ground that ἑρήμη is not properly applied to a widow, and also that, as she meant to die first, her widowhood could not be in question. It is not of widowhood that she complains, but of the loss of all that made her life worth having,—the love of her husband and of her son. Even in the other world these blessings could not be restored to her. This is well expressed by ἑρήμη.

κλαῖε, κ.τ.λ.] Wunder needlessly supposes a lacuna here. The tears start to Deianira's eyes at sight of the instruments of her tranquil industry in happier days.

908. οἴκετῶν is not to be taken in the larger sense that would include her children (whom she would avoid), but, as Schndw. observes, the tender relation subsisting between Deianira and her domestics is made a point in the delineation of her character (cp. supr. 49–63). Euripides as usual dwells more on the details of the situation in Alc. 193 foll., ἢ δὲ δεξιὰν | προὔτειν' ἐκάστω, κ.τ.λ.

911. καὶ τὰς ἄπαιδας ἐς τὸ λοιπὸν οὐσίας] (Cp. O. C. 552, τὰς αἵματηρὰς θυμάτων διαφθοράς.) This is a strong case of the poetical plural, but the

words may be understood to mean τὸ εἶναι αὐτὴν ἄπαιδα ἐς τὸ λοιπόν, not in the absurd sense that she could have no more children, but that her children as well as her husband were lost to her. It is objected that, as she was going to the other world, this topic was not likely to occur to her. But (a) the loss of Hyllus' affection was certainly weighing on her mind, and, as she imagined, would not be repaired after her death, and (b) she is speaking to the servants, who know nothing of her intended death, but are ready to sympathize with her in her desolation. She may be imagined saying to them, 'Behold, I am a childless woman for evermore!'

912, 3. The house is a large palatial mansion, with passages, etc., unlike the simple house of Homeric times. Cp. supr. 907.

ἐξαίφνης] Cp. the sudden movement of Oedipus, O. T. 1260 foll., δεινὸν δ' αὖσας ὡς ὑψηγητοῦ τινὸς | πύλαις διπλαῖς ἐνῆλατ', κ.τ.λ.

914. λαθραῖον ὄμμ' ἐπεσκιασμένη] 'With shadowed and unseen gaze,' lit. 'With an eye overshadowed so as to be unobserved.' The accusative ὄμμα is to be repeated as cogn. acc. with φρούρουν. Cp. Phil. 151, φρουρεῖν ὄμμ' ἐπὶ σφ' μάλιστα καίρῳ.

915. δεμνίοις = ἐς δέμνια. Cp. supr. 789, and note.

τοῖς Ἡρακλείοις στρωτὰ βάλλουσαν φάρη.

ὅπως δ' ἐτέλεσε τοῦτ', ἐπενθοροῦσ' ἄνω

καθέζετ' ἐν μέσοισιν εὐναστηρίοις,

καὶ δακρύων ῥήξασα θερμὰ νάματα

ἔλεξεν, ᾧ λέχη τε καὶ νυμφεῖ' ἐμά,

920

τὸ λοιπὸν ἤδη χαίρεθ', ὥς ἔμ' οὔποτε

δέξεσθ' ἔτ' ἐν κοίταισι ταῖσδ' εὐνήτριαν.

τοσαῦτα φωνήσασα, συντόνῳ χερὶ

λύει τὸν αὐτῆς πέπλον, ᾧ χρυσήλατος

προὔκειτο μαστῶν περονίς, ἐκ δ' ἐλώπισεν

925

πλευρὰν ἅπασαν ὠλένην τ' εὐώνυμον.

κἀγὼ δρομαῖα βᾶσ', ὅσονπερ ἔσθενον,

τῷ παιδὶ φράζω τῆς τεχνωμένης τάδε.

κὰν ᾧ τὸ κείσε δευρό τ' ἐξορμώμεθα,

ὀρώμεν αὐτὴν ἀμφιπλήγι φασγάνῳ

930

πλευρὰν ὑφ' ἧπαρ καὶ φρένας πεπληγμένην.

ιδὼν δ' ὁ παῖς ὤμωξεν· ἔγνω γὰρ τάλας

920. νυμφεῖ' νυμφεῖ A. 922. δέξεσθ' ἔτ' δέξεσθ' ετ' A. 924. αὐτῆς] αὐτῆς L. αὐτῆς A. 932. ὁ παῖς] om. L. add A. ἔγνω] ἔγνω . . L. ἔγνω A.

917. ἐπενθοροῦσ' ἄνω] The language suggests the sudden and violent movements of passionate grief. The words λέχη, νυμφεῖα, εὐνήτριαν, show that (like Jocasta, O. T. 1246) she returns in thought to her early married life. The plural νυμφεῖα adds a pathetic vagueness, including with the bridal chamber all the associations connected with espousal and marriage.

923. συντόνῳ χερὶ] 'With strong, impulsive hand.' The words mean that the hand was in a state of tension, as in the determination of excited action.

924. ᾧ] 'Whose clasp of beaten gold lay before her breast.' For ᾧ some would read οὗ, others ᾧ, unnecessarily.

928. τῆς τεχνωμένης τάδε] These words are needlessly joined by some editors with φράζω. The passages which Mr. Blaydes cites in support of this all differ from it in one important respect, that the genitive does not contain the predicate,—as would be the case, for instance, if in infr. 1122, 3, οὕτως . . ἀμαρ-

τούσης were substituted for ἐστί. . ἡμαρτε. The object of φράζειν is, however, to be supplied from τεχνωμένης, 'I told the son of her who was contriving thus,—that she was so contriving.' The word τεχνωμένης is chosen with reference to Deianira's elaborate preparation for her last act.

929-31. The narrative is condensed, cp. O. C. 1647-52. 'And our eyes told us that in the time of my running thither and our return she had smitten herself with two-edged knife upon the side beneath the diaphragm and liver.' δεῦρο, like the present ὀρώ, is said with reference to the chamber of Deianira, as the chief point of interest which is brought before the mind's eye. πεπληγμένην is middle voice, and directly reflexive. It is somewhat strange that the left side should have been bared for a wound directed at the liver.

932. ἔγνω γὰρ τάλας] An exception to the law of the cretic ending. Cp. O. C. 115, ἐν γὰρ τῷ μαθεῖν.

τοῦργον κατ' ὀργήν ὡς ἐφάψειεν τόδε,  
 ὅψ' ἐκδιδαχθεὶς τῶν κατ' οἶκον οὔνεκα  
 ἄκουσα πρὸς τοῦ θηρὸς ἔρξειεν τάδε.

[75 b.

κάνταυθ' ὁ παῖς δύστηνος οὔτ' ὀδυρμάτων  
 ἐλείπετ' οὐδέν, ἀμφὶ νιν γοώμενος,  
 οὔτ' ἀμφιπίπτων στόμασιν, ἀλλὰ πλευρόθεν  
 πλευρὰν παρεῖς ἔκειτο πόλλ' ἀναστένων,  
 ὥς νιν ματαίως αἰτία βάλοι κακῇ,  
 κλαίων ὀθούνεκ' ἐκ δυοῖν ἔσοιθ' ἅμα,  
 πατρός τ' ἐκείνης τ', ὠρφανισμένος βίου.

936

940

τοιαῦτα τάνθαδ' ἐστίν. ὥστ' εἴ τις δύο  
 ἢ καὶ πλείους τις ἡμέρας λογίζεται,  
 μάταιός ἐστιν· οὐ γὰρ ἔσθ' ἢ γ' αὔριον,  
 πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.

945

934. ἐκδιδαχθεὶς] ἐκδιδαχθεὶς L. 935. ἔρξειεν] ἔρξεν A. 941. ὀθούνεκ'  
 ὅψ' οὔνεκ' A. 942. ὠρφανισμένος] ὠ ἱοῖσι ο L. ὠρφανισμένος A. 944. ἢ  
 καὶ πλείους τις] ἢ καὶ πλείους τις LA (πλείους A) Vat. VV<sup>3</sup>. γρ. πλείους V<sup>30</sup>. 946.  
 εὔ] εὖ A.

933. ὡς ἐφάψειεν] (1) 'That she had set on foot.' But κατ' ὀργήν is hardly an appropriate expression for the impulse under which Deianira acted. Better (2) 'That he had caused.' The metaphor implied in this use of ἐφάπτειν is probably, as L. and S. have observed, taken from tying a knot, rather than from kindling a fire. Cp. Ant. 40, λύουσ' ἂν ἡ φάπτουσα.

934. τῶν κατ' οἶκον] (1) Genitive of the agent (assisted by ἐκ?). Or (2) κατὰ σύνεσιν, because ἐκδιδαχθεὶς = πυνθόμενος.

935. πρὸς τοῦ θηρὸς] 'Induced by the Centaur.' The construction is κατὰ σύνεσιν, the feeling of the place being, as is implied in ἄκουσα, that Deianira was a passive agent, and that her act was πεπονθὸς μᾶλλον ἢ δεδρακός (O. C. 267.)

936. ὁ παῖς δύστηνος] The position of the adjective is emphatic. Cp. O. T. 58, ὦ παῖδες οἰκτροί. Essay on L. § 23. p. 37. B 2.

937. ἐλείπετ' οὐδέν] 'Showed every sign of grief.' This general statement is particularized in γοώμενος. . . ἀμφι-

πίπταν. For the expression, cp. Phil. 375, οὐδὲν ἐνδεὲς ποιούμενος.

938. πλευρόθεν = ἐκ πλευρᾶς. 'Close by her side.'

940. ματαίως] 'Falsely.'

βάλοι] 'He had smitten her,' as with an arrow. Cp. Aj. 1244, 5, ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που | ἢ σὺν δόλῳ κεντήσεθ' οἱ λελεημένοι.

942. βίου] It makes little difference whether we read βίον with Wakefield or βίου with the MSS. ὦ βίου is, 'Orphaned in respect of his life'; ὦ βίον, 'Having his life orphaned.' The latter certainly has the advantage of being free from ambiguity. But the genitive, though not precisely exact, comes naturally after the privative word.

943. ὥστ' εἴ τις δύο, κ.τ.λ.] δύο . . ἡμέρας = δευτέραν ἡμέραν: i.e. to-morrow in addition to to-day. Cp. Ant. 1156 foll.

945, 6. The simple expression would have been, 'There is no to-morrow until to-day is past.' But this is amplified so as to suggest, 'Man has no hold upon to-morrow, but should secure his happiness for the day.'

ΧΟ. Πότερ' ἄρα πρότερ' ἐπιστένω, πότερα τέλεα περαιτέρω,  
δύσκριτ' ἔμοιγε δυστάνω.

947. Πότερ' \*ἄρα πρότερ' ] πότερ' ἂν πρότερα LA. πότερ' ἂν πότερ' Vat. VV<sup>3</sup>.  
Herm. corr.

947 foll. The Nurse goes into the house to lay out the body of Deianira. The Chorus, who, down to l. 862, had been lamenting the imminent fate of Heracles, are doubting whether they

should not mourn for Deianira first, when Heracles is brought in, and awakes in agony.

The following is the scheme of metres from 947-970 :—

$\alpha'$   
 $\beta'$   
5

This antistrophic movement is followed by anapaestic systems (of the less regular sort which accompany a mourning procession), after which the anapaests are first mingled with glyconics (1006, 1016), and then changed to dactylic hexameters (1009-1013, 1017-1022). These recur again below (1031-40), where the number of hexameters given to Heracles, viz. five, is the same as before, but the other metres are different.

Ll. 1004-1043 may be thus arranged:

 $\alpha'$  (1004-6, 1014-16).

$\frac{U}{\text{---}} \quad \frac{\text{---}}{U}$

Anapaests (1007-8).

Paroemiac      — — — — —

Dimeter       $\cup \cup \text{—} \cup \cup \text{—}$

Paroemiac. — † ∪ ∪ — ∪ ∪ † —

$\beta'$ . (1023-30).

Glyconic       $\text{---} \text{---} \text{---} \text{---} \text{---}$

Logaoedic      ′ u u - u u ′ u u - u -

Dochmiac       $\cup \textcircled{\cup} \text{---}$

Anapaestic {  $\begin{array}{l} - \text{ ' } - - - \text{ ' } - - \\ \cup \cup \text{ ' } - - \end{array}$

Logaoedic       $\cup \cup \textcircled{\cup} \cup - \cup \text{ ' } \cup \sqcup$

$\gamma'$ . (1031-43).

### 5 Dactylic Hexameters.

Logaoedic {  $\begin{array}{l} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \end{array}$

947.  $\pi\acute{o}\tau\epsilon\rho'$  \* $\acute{\alpha}\rho\alpha$ ] This reading is as near to the MSS. as the vulgate  $\pi\acute{o}\tau\epsilon\rho\alpha$ . and secures a more exact metrical correspondence with l. 950. For the sense, cp Phil. 337, 8,  $\acute{\alpha}\mu\eta\chi\alpha\acute{\nu}\omega\ \delta\epsilon\ \pi\acute{o}\tau\epsilon\rho\omega\mathfrak{n},\ \omega\ \tau\acute{\epsilon}\kappa\eta\kappa\omega\mathfrak{n},\ \tau\acute{o}\ \sigma\acute{\upsilon}\mathfrak{n}\ |\ \pi\acute{\alpha}\theta\eta\mu\prime\ \acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\omega\ \pi\rho\acute{\omega}\tau\omega\mathfrak{n},\ \eta\ \kappa\acute{\epsilon}\iota\mathfrak{n}\omega\ \sigma\tau\acute{\epsilon}\nu\omega\mathfrak{n}.$

948. τέλεα περαιτέρω] The explanation of the Scholiast, πότερα χαλεπώτερα καὶ περαιτέρω δεινότητος, has suggested various alterations of τέλεα into μέλας, ὀλοά, etc. But the MS. reading gives an intelligible sense, 'Which sorrow first to groan over, which finally and to the last degree, is hard for me, the hapless one, to determine.'



τάδε μὲν ἔχομεν ὁρᾶν δόμοις, τάδε δὲ μελόμεν' ἐπ' ἐλ-  
πίσιν· 950

κοινὰ δ' ἔχειν τε καὶ μέλλειν.

στρ. Εἴθ' ἀνεμόεσσά τις

γένοιτ' ἔπουρος ἐστιῶτις αὔρα,

ἥτις μ' ἀποικίσειεν ἐκ τόπων, ὅπως 955

τὸν Ζηνὸς ἄλκιμον γόνον

5 μὴ ταρβαλέα θάνοιμι

μοῦνον εἰσιδοῦς ἄφαρ·

ἐπεὶ ἐν δυσάπαλλάκτοις ὀδύναις 960

χωρεῖν πρὸ δόμων λέγουσιν ἄσπετόν τι θαῦμα.

ἀντ. Ἀγχοῦ δ' ἄρα κοῦ μακρὰν

προὔκλαιον, ὀξύφωνος ὡς ἀηδῶν.

ξένων γὰρ ἐξόμιλος ἦδε τις βάσις.

πᾶ δ' αὖ φορεῖ νιν ; ὡς φίλου 965

951. μελόμεν'] μέλλομεν LAV<sup>1</sup>. μελόμεν' Vat. R. 954. αὔρα] αἶρα I.A.  
956. Ζηνός] Διός L.A. Tricl. corr. 957. θάνοιμι] θάνοιμι C<sup>2</sup>. 960. δυσάπαλ-  
λάκτοις] δυσάπαλλάκτοις L (from δυσάπαλάκτοις). δυσάπαλλάκτοις A. 963.  
ἀηδῶν] ἀηδῶν ξένου L.A. Tricl. corr.

950. τάδε μὲν, κ.τ.λ.] Deianira is dead in the house, the dying Heracles is momentarily expected. Cp. Ant. 127<sup>8</sup>-80, ὦ δέσποθ', ὡς ἔχων τε καὶ κεκτημένος, | τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις | εἰκοῖς ἦκειν καὶ τάχ' ὀφείσθαι κακά.

μελόμενα] Sc. ἐστίν, or ἔχομεν. Erfurdt and others conjecture μένομεν.

ἐπ' ἐλπίσιν] 'In hope.' Cp. El. 108, ἐπὶ καικυτῶ.

951. κοινά] Sc. ἐστίν, 'It is all one' (i.e. belongs alike to sorrow) 'whether evil be present or looked for.'

953. 4. εἴθ' ἀνεμόεσσα . . αὔρα] (1) 'Might there but spring up a gale from the hearth, wafting me!' ἐστιῶ-  
τις = ἀφ' ἐστίας.

955. ἐκ τόπων] Cp. ἐκτόπιος, O. C. 118.

ὅπως, κ.τ.λ.] For the postponement of μή, cp. O. C. 1365, εἰ δ' ἐξέφυσά τάσδε μὴ μαντῶ τροφούς.

957. μὴ, κ.τ.λ.] Connect ὅπως μὴ θάνοιμι ταρβαλέα ἄφαρ μοῦνον εἰσιδοῦσα τὸν Ζηνὸς ἄλκιμον γόνον, 'That I die not suddenly of fear, after only glance

ing on the valiant son of Zeus.' ἄφαρ, like εὐθὺς, etc., adheres to the participle in grammar, but to the verb in meaning.

961. ἄσπετόν τι θαῦμα] Accusative in apposition with the action of χωρεῖν: i.e. the 'Stupendous marvel' is not the person of Heracles, but the manner of his coming.

963. προὔκλαιον] 'I mourned beforehand.' The word suits more exactly with μακρὰν than with ἀγχοῦ.

ὀξύφωνος, κ.τ.λ.] The figure is suggested by the distance to which the notes of the nightingale are carried.

964. ξένων γὰρ ἐξόμιλος ἦδε τις βάσις] 'For here comes the step of strangers from another people.' βάσις is abstract for concrete, like ἀνδρῶν Φεραίῳν εὐμενῆς παρυσία (Eur. Alc. 606), and implies that those approaching are heard but not yet seen. As ἔκτοπος = ἔξω τῶνδε τῶν τόπων, and so 'Foreign,' so ἐξόμιλος = ἔξω τῆσδε τῆς ὀμιλίας. In what follows, the abstract word is treated as a collective; hence the singular number in φορεῖ, προκηδομένα.

965. πᾶ δ' αὖ φορεῖ νιν] Hearing the



κάκκινήσεις κάνασθήσεις

φοιτάδα δεινὴν

980

νόσον, ὦ τέκνον.

ΥΛ.

ἀλλ' ἐπὶ μοι μελέφ

βάρος ἀπλετον ἐμμέμονε φρήν.

### ΗΡΑΚΛΗΣ.

᾽Ω Ζεῦ,

ποῖ γὰς ἤκω; παρὰ τοῖσι βροτῶν

κεῖμαι πεπονημένος ἀλλήκτοισ

985

ὀδύναις; οἶμοι ἐγὼ τλάμων·

ἢ δ' αὖ μιὰ βρύκει. φεῦ.

ΠΡ. ἄρ' ἐξήδης, ὅσον ἦν κέρδος

σιγῇ κεύθειν, καὶ μὴ σκεδάσαι

τῶδ' ἀπὸ κρατὸς

990

βλεφάρων θ' ὕπνον;

ΥΛ.

οὐ γὰρ ἔχω πῶς ἄν

στερξάιμι κακὸν τόδε λεύσσων.

ΗΡ. ᾽Ω Κηναία κρηπὶς βωμῶν,

979. κάκκινήσεις κάνασθήσεις] κάκκινήσης κάνασθήσης Α.

984. γὰς] γὰς Α.

c. gl. γῆς Α<sup>o</sup>.

987. ἢ δ' ᾽] ᾽δ' L.A.

988. ἐξήδης] ἐξήδης Α.

979. κάνασθήσεις] The pain is imagined as a wild beast, which for the present is couched in slumber. For ἐκκινήσεις, cp. El. 567, 8, ἐξεκίνησεν ποδοῖν | στικτὸν κεράστην ἔλαφον.

980. φοιτάδα] 'Wild.' If the malady is once awakened, there is no saying whither it may run.

981, 3. ἐπὶ μοι . . φρήν] 'My feelings rush upon me with resistless force.' Sophocles probably connects ἀπλετος with ἀπλᾶτος. βάρος ἀπλετον is accusative in apposition with the action of ἐμμέμονε. Cp. Eur. I. T. 655. Heracles now awakes in delirium.

984. παρὰ τοῖσι] This form of the dative of τίς is rare. Cp. Hdt. I. 37, τέοισι ὄμμασι, 2. 81.

985. ἀλλήκτοισ] Epic for ἀλήκτοισ.

986, 7. For the two paroemiacs, cp.

infr. 1006-8, El. 88, 9, 105, 6.

987. ἢ δ' αὖ] The disease is again spoken of as a living thing. Cp. Phil. 758, ἥκει γὰρ αὖτη, κ.τ.λ.

988. ἐξήδης] 'Hast thou now learnt?'

989. σιγῇ κεύθειν] (1) 'To remain shrouded in silence,' κεύθω being used intransitively as in O. T. 968, κεύθει κάτω δὴ γῆς. This is better than (2) 'To hide (what you might wish to say).'

991, 2. πῶς ἄν | στερξάιμι] 'How to endure,' i.e. so as to keep silence. Valcknaer's conjecture, στέξαιμι, is based on a mistaken reading of O. T. 11, q. v. The division of l. 991 (cp. supr. 981) is allowable in the freer sort of anapaestic verse that is used in laments.

993. ὦ Κηναία κρηπὶς βωμῶν] 'Cenaean support of altars,' i.e. Rock of Cenaean, on which the altars are set.

ιερώων οἶαν \*οἶων ἐπὶ μοι  
 μελέω χάριν ἡνύσω ὦ Ζεῦ,  
 οἶαν μ' ἄρ' ἔθου λώβαν, οἶαν  
 ἦν μήποτ' ἐγὼ προσιδεῖν ὁ τάλας  
 ὄφελον ὅσσοις, τόδ' ἀκήλητον  
 μανίας ἄνθος καταδερχθῆναι.  
 τίς γὰρ αἰοιδός, τίς ὁ χειροτέχνης  
 ἰατορίας, ὅς τήνδ' ἄτην  
 χωρὶς Ζηνὸς κατακλήσει;  
 θαῦμ' ἂν πόρρωθεν ἰδοίμην.  
 ἔ ἔ,

995

1000

995. οἶαν οἶων ἐπὶ μοι] οἶαν ἀνθ' οἶων (ω from α L) θυμάτων ἐπὶ μοι LAVV<sup>3</sup>R.

Martin corr. 996. ἡνύσω, ὦ Ζεῦ] ἡνύσωξέυ, L. ἡνύσω, ὦ Ζεῦ A. 1004.

ἰδοίμην] ἰδοίμ' ἂν L. ἰδοίμ' ἂν C<sup>2</sup>. ἰδοίμην A.

995. ἱερῶν . . ἡνύσω] 'What glorious victims did I offer upon thee, and what a return of misery hast thou (for thy part) accomplished for me!' In the MS. reading (see v. rr.) ἀντί and θυμάτων are due to glosses. Mr. Paley objects to ἐπὶ μοι. But cp. Phil. 1139, O. C. 414, and see Essay on L. § 44. p. 83, g.

996. ἡνύσω ὦ Ζεῦ.] According to this punctuation, the words ὦ Ζεῦ are not a passing exclamation, but an address to his Father, to whom he suddenly turns, accusing him as the first cause of all (cp. infr. 1278). So Hermann. For the two accusatives after ἔθου, cp. Eur. Or. 1038, ὕβρισμα θέμενος τὸν Ἀγαμέμνονος γόνον.

998 foll. ἦν μήποτ' ἐγὼ . . καταδερχθῆναι] Heracles, in his delirium, confuses the effect with the cause, ἦν . . ὅσσοις referring to the sacrificial robe (cp. infr. 1048-52). There would be something feeble in his merely wishing that he had not experienced this trouble. And ὅσσοις would then be inappropriate. Wunder supposes Κηναία κρηπίς to be the antecedent to ἦν; but this is of course inconsistent with our punctuation, and is forced in any case.

999, 1000. τόδε . . καταδερχθῆναι is epexegetic of προσιδεῖν. In what follows ἀκήλητον is taken up and expanded.

μανίας ἄνθος] 'Bloom of madness,' i.e. madness in the highest degree. Cp.

Ant. 959, 60, οὕτω τῆς μανίας δεινὸν ἀποστάζει | ἀνθρόν τε μένος.

1001. τίς γὰρ αἰοιδός] 'For what charmer, what master of the healing craft so famous?' etc. Incantations were regarded as a branch of medicine. Cp. Aj. 582, and note.

Hermann rightly defends ὁ, which Erfurd had condemned: 'Incipit poeta, ut si dicturus sit, τίς αἰοιδός κατακλήσει; tum mutata structura pergit, τίς ὁ χειροτέχνης ἰατορίας, ὅς κατακλήσει;' Besides giving an antecedent to ὅς, the article asks for one great physician to be named. 'What charmer,—or who is he, the famed physician?' etc.

1003. χωρὶς Ζηνός] 'Save only Ζεὺς,' who has power to heal as to destroy.

1004. θαῦμ' ἂν πόρρωθεν ἰδοίμην] Hermann placed a mark of interrogation after this line, understanding it to mean, 'Am I likely to see a miracle coming from afar?' This is hardly satisfactory. It seems better to take θαῦμα as an adverbial accusative. Cp. supr. 982, βάρος ἀπλετον. 'Mine eyes would hail him wonderingly from afar.'

1004 foll. ἔ ἔ, κ.τ.λ.] Heracles thus addresses those who approach to lift him from the litter to the bed. Hyllus takes him in his arms and places him there, while he speaks ll. 1007, 8. The outburst that follows, ll. 1009 foll., is made from the bed.



ἑατέ μ', ἑατέ με δύσμορον εὐνάσαι·

1005

ἑαθ' \* ὕστατον εὐνάσαι.

παῖ μου ψαύεις; ποῖ κλίνεις;

ἀπολεῖς μ', ἀπολεῖς.

ἀντέτροφας ὃ τι καὶ μύση.

ἦπταί μου, τοτοτοῖ, ἦδ' αὖθ' ἔρπει. πόθεν ἔστ', ὦ

πάντων Ἑλλάνων ἀδικώτατοι ἄνδρες, οὓς δὴ 1010

πολλὰ μὲν ἐν πόντῳ, κατὰ τε δρία πάντα καθαίρων,

ὠλεκόμαν ὁ τάλας, καὶ νῦν ἐπὶ τῷδε νοσοῦντι

οὐ πῦρ, οὐκ ἔγχοις τις ὀνήσιμον οὐκ ἀποτρέψει; [76 b.

ἔ ἔ,

οὐδ' ἀπαράξαι κραῖτα βίον θέλει

1015

μολῶν τοῦ στυγεροῦ; φεῦ φεῦ.

1005 a. δύσμορον] γρ. ὕστατον C<sup>2</sup> or <sup>3</sup>.

με δύστανον εὐνάσαι LAVR. om. Vat.

(See note on 1005 a).

1006. παῖ] παῖ L A.

1005 b. ἑαθ' ὕστατον εὐνάσαι] ἑατέ

ἑατέ με τὸν δύστανον V<sup>3</sup>. Herm. corr.

1007. ἀπολεῖς] 2nd ἀπολεῖς

(μ') L. ἀπολεῖς A.

1008. ἀντέτροφας] ἀντέστροφας V.

1009. τοτοτοῖ]

τὸ τὸ τοῖ L. τοτοτοῖ AV<sup>3</sup>. c. γρ. τοῦτό τοι A<sup>c</sup> V<sup>3</sup> ὅττο τοῖ Vat.

1012. ἐν

πόντῳ] ἐνιπόντῳ L. ἐν πόντῳ A.

1008. ἀντέτροφας ὃ τι καὶ μύση] 'If aught of the evil slumber for a moment, you disturb it again.' Wunder complains of the want of correspondence between protasis and apodosis in respect of mood. But the combination of categorical with hypothetical expression is not uncommon even in prose. Cp. e.g. Plat. Phaedr. 244 A, οὐκ ἔστ' ἔνυμος λόγος ὃς ἂν . . φῇ. The subjunctive here suggests the doubt whether there has really been a moment of ease; i.e. 'You wake what sleeps—if there be aught that sleeps.' Cp. Aj. 1160, and note. Linwood by substituting μύσαι, the optative for the subjunctive, evades the difficulty. ἀν(α)τέτροφας is perfect of ἀνατρέπω with present meaning.

1009. πόθεν ἔστ'] The Scholiast says, τὴν δὲ ἐκ τόπου σχέσιν εἶπεν ἀντὶ τῆς ἐν τόπῳ, ὡς σχεδόνθεν δὲ οἱ ἦλθεν Ἀθήνη (Od. 2, 267), ἀντὶ τοῦ σχεδόν. So ἐγγύθεν ἐλθών, Il. 11. 396. As Hermann truly says, there is a reason to be rendered for every such expression, and here the meaning is, 'From whence do you show yourselves?' because none

appeared from any quarter.

1010. πάντων . . ἄνδρες] Either (1) 'Ye most unrighteous of all Greeks:' or, (2) supposing the genitive not to be governed by the superlative, but to be a partitive gen. with ἀδικώτατοι ἄνδρες. 'Ye most unrighteous' (i.e. ungrateful) 'men in every part of Hellas.' See Essay on L. § 10. p. 17, 6. He does not expect aid from barbarians, though he has cleansed barbarous countries too.

οὓς δὴ] Hermann suggested οὓς, but it is better to retain οὓς, the inhabitants being put for the countries, with the additional notion of benefits conferred on them, and to take πολλά adverbially; i.e. ὡν γαῖαν καθαίρων, κ.τ.λ. Cp. infr. 1061.

1011. i.e. πολλά μὲν ἐν πόντῳ, πολλά δὲ κατὰ δρία πάντα, κ.τ.λ.

1012. Heracles calls not for healing (cp. supr. 1001 foll.), but for instant death. Cp. Phil. 747-50, 799-801.

1013. For the negatives, see E. on L. § 29. p. 48, 1.

1015, 16. The interpretation of the

1P. ὦ παῖ τοῦδ' ἀνδρός, τοῦργον τόδε μείζον ἀνήκει  
ἢ κατ' ἐμὴν ῥώμαν· σὺ δὲ σύλλαβε. σοί τε γὰρ ὄμμα  
ἐμπλεον ἢ δι' ἐμοῦ σώζειν. 1020

Λ. ψαύω μὲν ἔγωγε,  
λαθίπονον δ' ὀδυνᾶν οὐτ' ἐνδοθεν οὔτε θύραθεν  
ἔστι μοι ἐξανύσαι \*βίοντον· τοιαῦτα νέμει Ζεὺς.

4P. ὦ παῖ, ποῦ ποτ' εἶ;  
τᾷδέ με τᾷδέ με πρόσλαβε κουφίσας.  
ἔξ, ἰὼ δαίμων. 1025  
θρώσκει δ' αὖ, θρώσκει δειλαία  
διολοῦσ' ἡμᾶς  
ἀποτίβατος ἀγρία νόσος. 1030

1018. ἀνήκει] ἀνέκει L. ἀνήκει A. ἀνέκει C<sup>7</sup>. 1020. Space but Person  
om. A. 1021. ὀδυνᾶν] ὀδύναν LA. θύραθεν] θύραζ' ἐν LAV<sup>3</sup>R. θύραζ' ἐν C<sup>2</sup>.  
θύραζεν Vat. 1022. ἔστι] ἐστι L Vat. ἐστὶ C<sup>2</sup>R. ἐστὶ A. βίοντον] βιότον MSS.  
Musgr. corr. 1023. ὦ παῖ] ὦ παῖ παῖ L. παῖ παῖ A. Seidler corr. 1025.  
ἔξ ἐὼ δαίμων] ἔξ ἐὼ ἰὼ δαίμων LA. (ἔξ ἐ A.)

Scholiast (οὐδεὶς ἐκείνων, φησί, βούλεται  
ἐλθὼν τὴν κεφαλὴν μου ἀποτεμεῖν, καὶ  
ἐλευθερώσαι τοῦ μοχθηροῦ βίου) suggests  
a slightly different text. Hermann  
would read λύων for μολῶν. Another  
expedient is to read ἀπαράξας κῆρα  
βίου θέλει | λύσαι τοῦ στυγεροῦ. The  
Scholiast may have read λύσαι μολῶν.  
Then λύσαι having been dropped,  
through similarity to the last syllable  
of θέλει, ἀπαράξας would be changed to  
ἀπαράξαι for the sense.

1017. ὦ παῖ τοῦδ' ἀνδρός] 'Son of  
Heracles here!' It is strange that this  
expression should have given any trouble,  
when the much more vague ὦ παῖ κείνου  
τάνδρος is so familiar in prose.

1019. σοί τε γάρ . . σώζειν] 'For  
indeed thou hast a fulness of resource  
beyond what I can do to save him.'  
The language is obscure, but has not  
the appearance of being corrupt. The  
Epic use of τε may be compared with  
the digammated οἱ in l. 650, or ἀποτί-  
βατος, *infr.* 1030. As βλέπειν some-  
times=ζῆν, so ὄμμα may be put by  
synecdoche for keenness of the faculties  
generally. And the ellipse of μάλλον  
(E. on L. § 39. p. 73) may be accounted  
for by ἐμπλεον suggesting ἐνὶ πλεον. δι'

ἐμοῦ σώζειν=τὸ δι' ἐμοῦ σώζεσθαι αὐτόν,  
'The hope of saving him through me.'

1021. λαθίπονον δ' ὀδυνᾶν] Essay  
on L. § 40. p. 75, § 55. p. 101.

οὐτ' ἐνδοθεν οὔτε θύραθεν] (1) 'Nei-  
ther by my own resources nor with help  
from others.' Or, (2) 'Neither from  
within nor from without,' distinguishing  
between the inward pain of Heracles  
and the cares which press upon him. Cp.  
O. T. 1318, κέντρων τε τῶνδ' οἰστρημα καὶ  
μνήμη κακῶν: Milton, Samson Agonistes,  
l. 18, 'Ease to the body some, none to  
the mind.' For a similar expression, cp.  
supr. 730, ᾧ μηδὲν ἐστ' οἴκοι βαρὺ.

1022. τοιαῦτα νέμει Ζεὺς] 'The  
Father holds such things in his power.'  
Cp. Phil. 843, τάδε μὲν θεὸς ἄνεται.  
Others understand, 'So fearful is the  
trouble dispensed by Zeus.'

1023. πῶ ποτ' εἶ] Heracles re-  
cognises the voice of Hyllus, but is too  
much distracted to perceive him other-  
wise at first. Cp. Phil. 805, πῶ ποτ'  
ὦν, τέκνον, κυρεῖς; Then presently he  
directs him how to hold and turn him  
for greater ease.

1030. ἀποτίβατος] 'Unapproach-  
able.' i. e. Irresistible or intractable.  
Cp. Aj. 255, τὸν αἰσ' ἀπαιτος ἴσχει.

ἰὼ \*ἰὼ Παλλὰς, τόδε μ' αὖ λωβᾶται. ἰὼ παῖ,  
 \*φύσαντ' οἰκτεῖρας, ἀνεπίφθονον εἷρυσον ἔγχος,  
 παῖσον ἐμᾶς ὑπὸ κληῆδος· ἀκοῦ δ' ἄχος, ᾧ μ' ἐχόλω-  
 σεν

1035

σὰ μάτηρ ἄθεος, \*τὰν ᾧδ' ἐπίδοιμι πεσοῦσαν  
 αὐτῶς, ᾧδ' αὐτῶς, ὥς μ' ὤλεσεν· \*ᾧ γλυκὺς Ἀιδας, 1040  
 \*ᾧ Διὸς αὐθαίμων,  
 εὐνασον εὐνασόν \*μ' ὠκυπέτα μόρφῳ  
 τὸν μέλεον φθίσας.

ΧΟ. κλύουσ' ἔφριξα τάσδε συμφοράς, φίλαι,  
 ἄνακτος, οἷας οἶος ᾧν ἐλαύνεται.

1045

ΗΡ. ᾧ πολλὰ δὴ καὶ θερμὰ \*κοῦ λόγῳ κακὰ

1031. ἰὼ \*ἰὼ] ἰὼ L A. 1035. ἐμᾶς] ἡμᾶς L. ἐμᾶς A. κληῆδος] κληῆδος  
 L. κληῆδος A. κληῆδος C<sup>2</sup>. ἀκοῦ . . ᾧ] ἀκού . . ὅ(μ) L. ἀκοῦ δ' ἄχος] bis A.  
 ἐχόλωσεν] γρ. ἐχόλησεν C<sup>2</sup>. ἐχόλωσε A. 1038. σὰ] σᾶ L. σὰ A. \*τὰν]  
 ἄν L A. Seidler corr. 1041. \*ᾧ γλυκὺς Ἀιδας] ᾧ διδὸς αὐθαίμων ᾧ γλυκὺς Αἰδᾶς  
 L or C<sup>2</sup> mg. AVL<sup>2</sup>. Seidler corr. 1042. εὐνασον εὐνασόν \*μ'] εὐνασόν μ' εὐνα-  
 σον LAVV<sup>3</sup>R. 1044. τάσδε συμφοράς] τᾶσδε συμφορᾶς L. τάσδε συμφορᾶς A.  
 1046. \*κοῦ] καὶ MSS. cp. supr. 747. Bothe corr.

1031. ἰὼ ἰὼ] ἰὼ ἰὼ. \*φύσαντ'] The MSS. have τὸν φύσαντ', for which some (Dindorf) would substitute τὸν φύτορ', others τὸν πατέρ'. The spondaic rhythm prevails throughout these five hexameter lines, and the omission of the article may be excused by saying that the participle is not = ὅς ἐφύσα, but = εἰ (or ἐπεὶ) ἐφύσα.

1032. ἀνεπίφθονον] 'Blameless:' i.e. no one could upbraid Hyllus for slaying his father under the circumstances.

1035. παῖσον] For the asyndeton, which is expressive, cp. Phil. 747-9. πρὸς θεῶν, πρόχειρον εἰ τί σοι, τέκνον, πάρα | ξίφος χερσίν, πάταξον εἰς ἄκρον πόδα' | ἀπάμνησον ὥς τάχιστα, μὴ φείσῃς βίου.

ἄχος, ᾧ μ' ἐχόλωσεν] 'The grief wherewith thy mother has enraged me.' Physical pain, however vividly portrayed, is never the chief point of tragic interest in Sophocles. The wrath of the foiled hero, which he is unable to wreak, is the bitterest pang of all.

1036. ἄθεος] 'God abandoned.' Either *os* is long in *arsi*, before the pause, or (as in text) τάν should be read for ἄν.

1040. αὐτῶς, ᾧδ' αὐτῶς, ὥς μ' ὤλε-  
 σεν] 'Even as she destroyed me, in the very way ye see me now.'

For γλυκὺς in addressing a deity, cp. O. C. 106, 17, ᾧ γλυκεῖαι παῖδες ἀρχαίου Σκότον. The MSS. have ᾧ Διὸς αὐθαίμων, ᾧ γλυκὺς Αἰδᾶς. The transposition, made for metrical reasons, also improves the sense by restoring the climax.

1042. εὐνασον εὐνασόν \*μ'] Here also the MSS. are at fault, giving εὐνασόν μ' εὐνασον. The metre is dochmiac.

ὠκυπέτα] (1) 'Flying,' or (2), 'Descending swiftly,' in the shape of a thunderbolt. Cp. *infr.* 1086, 7: O. C. 1460, Διὸς πτερωτὸς . . Βροντῇ.

1045. οἷας οἶος ᾧν] Cp. Aj. 923, οἷος ᾧν οἶος ἔχεις. The MS. reading οἷας may be defended as following the case of its antecedent συμφορᾶς, and also as cognate accusative. Others read οἷας.

1046. ᾧ . . ἐγώ, κ.τ.λ.] For this mode of expression, cp. O. C. 337 foll., ᾧ πάντ' ἐκείνω . . τροφάς, κ.τ.λ.

\*κοῦ λόγῳ κακὰ] 'Evils that were so not in name only.' This is Bothe's emendation of the MS. reading καὶ λόγῳ, which is certainly as old as Cicero's

καὶ χερσὶ καὶ νώτοισι μοχθήσας ἐγώ  
 κοῦπω τοιοῦτον οὐτ' ἄκοιτις ἡ Διὸς  
 προὔθηκεν οὐθ' ὁ στυγνὸς Εὐρυσθεὺς ἐμοὶ  
 οἶον τόδ' ἡ δολῶπις Οἰνέως κόρη  
 καθήψεν ὥμοις τοῖς ἐμοῖς Ἑρινύων  
 ὑφαντὸν ἀμφίβληστρον, ᾧ διόλλυμαι.

1050

[77 a.

πλευραῖσι γὰρ προσμαχθὲν ἐκ μὲν ἐσχάτας  
 βέβρωκε σάρκας, πνεύμονός τ' ἀρτηρίας  
 ῥοφεῖ ξυνοικούν' ἐκ δὲ χλωρὸν αἷμά μου  
 πέπωκεν ἤδη, καὶ διέφθαρμαι δέμας  
 τὸ πᾶν, ἀφράστῳ τῇδε χειρωθεὶς πέδῃ.

1055

κοῦ ταῦτα λόγῃ πεδιάς, οὐθ' ὁ γηγενὴς  
 στρατὸς Γιγάντων, οὔτε θήρειος βία,  
 οὐθ' Ἑλλάς, οὐτ' ἄγλωσσος, οὐθ' ὄσσην ἐγὼ

1060

1047. χερσί] χεῖρι A. 1051. ἐμοῖς] ἐμοὶ L. ἐμοῖς AC<sup>7</sup>. Ἑρινύων] Ἑρινυνών

A. 1052. διόλλυμαι] διώλλυμαι L. διόλλυμαι A. 1054. πνεύμονος] πλε-  
 μονος L. πλεύμονας A. 1056. πέπωκεν] πέπτωκεν A. 1059. Γιγάντων]  
 Γηγαντων A. θήρειος βία] θήριος βίαι L. θήρειος βία A.

translation (Tusc. Disp. 2. 20), 'Multa dictu gravia, perpassu aspera.' This may be explained to mean, 'Even in report' (how much more, then, in reality!). Cp. Hdt. 7. 10, § 10, καίτοι καὶ λόγῳ ἀκούσαι δεινόν. ἐπ' ἀνδρὶ γε ἐνὶ πάντα . . γεγενῆσθαι. Wunder conjectures καὶ λόγων πέρα, which yields a fair sense, but κοῦ λόγῳ is simpler and more forcible. Cp. Aesch. S. c. T. 847, ἦλθε δ' αἰακτὰ πῆματ' οὐ λόγῳ.

1047. καὶ νώτοις] Some have supposed an allusion here to Heracles having relieved Atlas of his burden. But cp. infr. 1000 foll.

1048. κοῦπω] καί = καίτοι. Cp. infr. 1072 : Phil. 385, κοῦκ αἰτιῶμαι τοῦτον : Essay on L. § 25. p. 42.

1050. δολῶπις] 'Of the deceitful eye.' The remembrance of Deianira's beauty returns involuntarily.

1050-2. τόδ' . . Ἑρινύων . . ἀμφίβληστρον] Aesch. Ag. 1115, δίκτυον . . Αἶδον : Cho. 492, μέμνησο δ' ἀμφίβληστρον ὡς ἐκαίνισαν : ib. 999.

1053. προσμαχθέν] Supr. 767-9. ἐκ . . βέβρωκε] Tmesis.

ἐσχάτας] i.e. 'Even to the bone.'

1054. πνεύμονος . . ξυνοίκουν] 'Lodging in the lung it drains the passages,' i.e. It has penetrated the lung and is shrivelling up the vessels there. ξυνοίκουν, sc. τῷ πνεύμονι.

1055. 'Hath already sucked away my fresh life-blood.' For χλωρόν, see above, note on l. 849.

1057. ἀφράστος is, 'Baffling the mind,' and is here applied to that which cannot be overcome because it cannot be discerned,—'Inscrutable.'

1058. λόγῃ πεδιάς] 'The array of spearmen on the plain.' λόγῃ is used collectively, like ἡ ἵππος, etc. Whether Heracles is thinking of the battle with the Minyans, or of some other exploit, we cannot determine.

1059. θήρειος βία is probably, 'The violence of the Centaurs,' cp. infr. 1095, 6, and not generally, 'of wild beasts.'

1060. Ἑλλάς] Sc. γαῖα. The word is strictly adjectival here. Some have supplied ἀνὴρ or βία, supposing that ἀγλωσσος could not be an epithet of country. But why not ἀγλωσσος γαῖα as well as βάρβαρον αἶαν, El. 95 ?

ἀγλωσσος] 'Without speech,' =



γαῖαν καθαίρων ἰκόμην, ἔδρασέ πω  
γυνή δέ, θῆλυς οὔσα κούκ ἀνδρὸς φύσιν,  
μόνη με δὴ καθεῖλε φασγάνου δίχα.

ὦ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγώς,  
καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσης πλέον. 1065  
δός μοι χεροῖν σαῖν αὐτὸς ἐξ οἴκου λαβὼν  
ἐς χεῖρα τὴν τεκοῦσαν, ὥς εἰδῶ σάφα  
εἰ τοῦμόν ἀλγεῖς μᾶλλον ἢ κείνης ὁρῶν  
λωβητὸν εἶδος ἐν δίκῃ κακούμενον.  
ἴθ', ὦ τέκνον, τόλμησον· οἴκτειρόν τέ με 1070  
πολλοῖσιν οἰκτρὸν, ὅστις ὥστε παρθένος  
βέβρυχα κλαίων· καὶ τόδ' οὐδ' ἂν εἰς ποτε  
τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα,  
ἀλλ' ἀστένακτος αἰὲν ἐσπόμεν κακοῖς.

1062. κούκ] κούκ κ from α A. 1067. εἰδῶ] εἶδω L. εἰδῶ C<sup>2</sup>A. 1071. ὥστε] ὥστις L. ὥστε A. 1073. φαίη] φέρη A.

'Without intelligible speech,' just as ἀγέννητος = δυσγενής, supr. 61: ἀδημος = ἀπόδημος, Fr. 577. Pindar (Isthm. 6 (5). 24) uses παλιγγλωσπος in this sense.

1062. θῆλυς οὔσα κούκ ἀνδρὸς φύσιν] 'A woman, and not of manly mould.' θῆλυς for θήλεια occurs several times in Greek poetry, e.g. Eur. Hec. 659, θῆλυν σποράν. The construction of the remaining words is difficult: but ἀνδρὸς may be (1) a genitive of derivation, in accordance with the ancient notion that the female element came from the mother and the male from the father,— 'Being female and not derived from the male in her birth;' or (2) a genitive of quality = ἀνδρώδης. For φύσιν, Aj. 760, ἀνθρώπου φύσιν βλαστάν, which has suggested several emendations of this line, e.g. θῆλυν σχοῦσα κούκ ἀνδρὸς φύσιν (Reiske), etc.

1064. γενοῦ . . γεγώς] Cp. infr. 1157, ἐξήκεις δ' ἵνα | φανείς ὁποῖος ἂν ἀνὴρ ἐμὸς καλεῖ. The tautology γενοῦ . . γεγώς adds a pathetic emphasis.

1065. Cp. El. 366, 7, καλοῦ | τῆς μητρὸς, and note. We are to imagine the effect of this on Hyllus, who has just been bewailing his mother's death.

1068. ἢ is probably not 'than,' but

'or.' 'If my form tormented or hers afflicted with righteous evil be a sight that causes you more pain.'

1070. οἴκτειρόν τέ με] The two imperatives are connected by τε, because Heracles regards obedience to his request as inseparable from pity for his state.

1071. πολλοῖσιν οἰκτρὸν] i.e. 'Whom many (and not my son only) may be expected to pity.' Cp. Eur. Med. 509, πολλαῖς μακαρίαν.

1074. ἐσπόμεν κακοῖς] 'I turned not aside from trouble.' The imperfect εἰσόμεν might rather have been looked for here, but the aorist, summing up the past, is not wrong. Blaydes and Meineke propose εἰχόμεν, the former on the ground that 'evils do not require to be followed after.' But (a) ἐπεσθαι is not necessarily to follow *after*, but also to 'accompany' (see L. and S. s. v. ἐπῶ. B. 1. 4.): (b) 'I went where trouble led me' is a fair description of the life of Heracles, whose course was one of unremitting toil. Cp. Eur. Alc. 499, 500, HP. καὶ τόνδε τοῦμοῦ δαίμονος πόνον λέγεις, | σκληρὸς γὰρ δει καὶ πρὸς αἶπος ἔρχεται. Cp. also the Epic phrase πτόμην ἐπισπεῖν.

νῦν δ' ἐκ τοιούτου θῆλυς εὔρημαι τάλας. 1075

καὶ νῦν προσελθὼν στῆθι πλησίον πατρός,  
σκέψαι δ' ὅποιας ταῦτα συμφορᾶς ὑπο  
πέπονθα· δείξω γὰρ τάδ' ἐκ καλυμμάτων.  
ἰδοῦ, θεᾶσθε πάντες ἄθλιον δέμας,  
δρατε τὸν δύστηνον, ὥς οἰκτρῶς ἔχω. 1080

αἰαῖ, ὦ τάλας,  
ἔξ,  
ἔθαλψεν ἄτης σπασμὸς ἀρτίως ὅδ' αὖ,  
διῆξε πλευρῶν, οὐδ' ἀγύμναστόν μ' ἔαν  
ἔοικεν ἡ τάλαινα διαβόρος νόσος.

ὦναξ Ἀῖδη, δέξαι μ', 1085

ὦ Διὸς ἀκτίς, παῖσον.  
ἔνσεισον, ὦναξ, ἐγκατάσκηψον βέλος,  
πάτερ, κεραυνοῦ. δαίνυται γὰρ αὖ πάλιν,  
ῥηθηκεν, ἐξώρμηκεν.

ὦ χέρες χέρες,

ὦ νῶτα καὶ στέρν', ὦ φίλοι βραχίονες, 1090

1080. δύστηνον] δύσανον L. δύσανον C<sup>4</sup>. δύστηνον A. 1081. αἰαῖ, ὦ τάλας]

αἰ αἰ ὦ τάλας αἰαῖ L. αἰ αἰ ὦ τάλας αἰ αἰ C<sup>4</sup>. αἰ αἰ ὦ τάλας ἔξ AR. 1082. ὅδ' αὖ]  
·δ' αὖ A. 1085. ὦναξ] ὦναξ L. ὦναξ A. μ'] με LA. 1087. ὦναξ]  
ὦναξ L. ὦναξ A.

1075. ἐκ τοιούτου] (1) 'In consequence of such a thing;' i.e. From an unseen, subtle, woman-inflicted evil (ll. 1050-2, 1057, 1062, 3, 1104). Or (2), 'After being such,' i.e. After having bravely endured so much.

1076 foll. Heracles first draws Hyllus nearer to show him what ravage the venom had made: then, by a sudden impulse, displays the torn and writhing frame to all. Afterwards, the pain again overcomes him, and this is marked by the broken rhythm (1081 dochmiac, 1085, 6, anapaestic dimeter brachycatalectic). Then looking again at his shivelled members, he recalls once more their prowess in past days, con-

trasting it with the feebleness of the present. Last comes one more outburst of futile rage against Deianira.

1078. ἐκ καλυμμάτων] 'Forth of coverings,' i.e. unveiled. For the emphatic use of the preposition, cp. ἀπὸ in ἀπὸ ρυτῆρος, O. C. 900, and similar expressions.

1082. ἔθαλψεν] Hermann conjectures ἔθαλψέ μ'; but με is easily supplied.

ἄτης σπασμὸς . . ὅδε] 'This cruel fatal spasm.' ἄτης is an attributive genitive like Ἑρινύων in supr. 1051.

For the order, cp. Phil. 1050, 1.

1083. οὐδ' ἀγύμναστόν μ' ἔαν] For the present tense, cp. Ant. 625, πρᾶσσει δ' ὀλιγοστὸν χρόνον ἐκτὸς ἄτας.

ὑμεῖς ἐκεῖνοι δὴ καθέσταθ', οἳ ποτε  
 Νεμέας ἔνοικον, βουκόλων ἀλάστορα,  
 λέοντ', ἄπλατον θρέμμα κάπροσῆγορον,  
 βία κατειργάσασθε, Λερναίαν θ' ὕδραν, [77 b.  
 διφυῇ τ' ἄμικτον ἵπποβάμονα στρατὸν 1095  
 θηρῶν, ὑβριστήν, ἄνομον, \*ὑπέροχον βίαν,  
 Ἐρυμάνθιον τε θῆρα, τὸν θ' ὑπὸ χθονὸς  
 Ἄιδου τρίκρανον σκύλακ', ἀπρόσμαχον τέρας,  
 δεινῆς Ἐχίδνης θρέμμα, τὸν τε χρυσέων  
 δράκοντα μῆλων φύλακ' ἐπ' ἐσχάτοις τόποις. 1100

ἄλλων τε μόχθων μυρίων ἐγευσάμην,  
 κοῦδεῖς τροπαῖ' ἔστησε τῶν ἐμῶν χερῶν.  
 νῦν δ' ὦδ' ἀναρθρος καὶ κατερρακωμένος  
 τυφλῆς ὑπ' ἄτης ἐκπεπόρθημαι τάλας,  
 ὁ τῆς ἀρίστης μητρὸς ὠνομασμένος, 1105

1091. ὑμεῖς ἐκεῖνοι] ὑμεῖς δὲ κείνοι L. ὑμεῖς ἐκεῖνοι A. καθέσταθ'] κατεστάθ' L.  
 καθέσταθ' A. 1094. κατειργάσασθε] κατειργάσασθε A pr. 1096. \*ὑπέροχον]  
 ὑπέροχον MSS. Bentley corr. 1102. τροπαῖ'] τρώπαι' A.

1091. ἐκεῖνοι . . καθέσταθ'] 'Are the same.' However changed they appear, these achievements remain theirs. This is implied in the use of *καθεστάναι* for the substantive verb.

1093. κάπροσῆγορον] 'And not affable.' For the irony implied in this epithet, cp. Job 41. 3, 5, 'Will he make many supplications unto thee? Will he speak soft words unto thee? . . Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?'

1094. κατειργάσασθε] Cp. Hdt. I. 24, ἐαυτὸν κατεργάσασθαι.

1095. ἄμικτον] 'Unsociable,' not mingling in friendship with mankind.

ἵπποβάμονα] 'Tramping with horses' feet.'

1096. θηρῶν] 'Of the Centaurs,' as elsewhere in this play. But in the next line *θῆρα* is used in the more general sense of 'Wild beast.'

\*ὑπέροχον] The MSS. give the Epic form *ὑπέροχον*, which is unmetrical here.

1098. σκύλακα] The word conveys

a touch of contempt for Heracles' old enemy, Cerberus.

1099. δεινῆς Ἐχίδνης θρέμμα] 'Nurseling of dire Echidna.' Cp. Hes. Theog. 310, where Cerberus is so designated.

1100. ἐπ' ἐσχάτοις τόποις] 'In the farthest region.' The vagueness of the expression, without *γῆς* or *χθονός*, is intentional.

1102. τῶν ἐμῶν χερῶν] Genitive of the object: i. e. of that over which the triumph is celebrated.

1103. κατερρακωμένος] 'Reduced to shreds,' the poison having devoured the substance of his frame. Cp. Aesch. Prom. 1023, σώματος μέγα βάκος,—said of Prometheus torn by the vulture.

1104. τυφλῆς] 'Blind,' i. e. 'Eluding sight.' Cp. supr. 1057, ἀφράστω.

ἐκπεπόρθημαι] 'I am utterly destroyed.' Cp. Aj. 896, διαπεπόρθημαι.

1105. ὠνομασμένος] Alcmena's name was often introduced in speaking of Heracles. Cp. supr. 19, 644: Aj. 1303, Ἀλκμήνης γόνος; Aesch. Ag. 1040, παῖδα . . Ἀλκμήνης.

ὁ τοῦ κατ' ἄστρο Ζηνὸς αὐδηθεὶς γόνος.  
ἀλλ' εὖ γέ τοι τόδ' ἴστε, κὰν τὸ μηδὲν ᾧ  
κὰν μηδὲν ἔρπω, τήν γε δράσασαν τάδε  
χειρώσομαι κάκ τῶνδε. προσμόλοι μόνον,  
ἵν' ἐκδιδαχθῇ πᾶσιν ἀγγέλλειν ὅτι  
καὶ ζῶν κακοὺς γε καὶ θανὼν ἐτισάμην.

1110

ΧΟ. ᾧ τλήμον' Ἑλλάς, πένθος οἶον εἰσορῶ  
ἔξουσιν, ἀνδρὸς τοῦδέ γ' εἰ σφαλήσεται.

ΥΛ. ἐπεὶ παρέσχεσ ἀντιφωνῆσαι, πάτερ,  
σιγὴν παρασχὼν κλυθί μου, νοσῶν ὅμως.  
αἰτήσομαι γάρ σ' ὦν δίκαια τυγχάνειν.  
δὸς μοι σεαυτόν, μὴ τοσοῦτον ὡς δάκνη  
θυμῷ δύσσοργος. οὐ γὰρ ἂν γνοίης ἐν οἷς  
χαίρειν προθυμεῖ κὰν ὅτοις ἀλγεῖς μάτην.

1115

ΗΡ. εἰπὼν δ' ὑπὸ χρεῖς λήξον' ὡς ἐγὼ νοσῶν  
οὐδὲν ξυνίημ' ὦν σὺ ποικίλλεις πάλαι.

1120

1106. αὐδηθεῖς] αὐ(θη)δη θεῖς L, αὐθηδῆσ AL<sup>2</sup> pr. R, αὐδηθεῖς Vat. VV<sup>2</sup>.  
1113. τουδέ γ' εἰ] τοῦδ' εἴγε A. 1116. τυγχάνειν] εἰπὼν ὃ χρήσις add A.  
1117. om. A. 1121. ξυνίημ' ξυνείημ' L. ξυνείημ' C<sup>4</sup>. ξυνίημ' A.

1106. δ. . αὐδηθεῖς] 'Who was named aloud.' Cp. Phil. 240, 1, αὐδᾶμαι δὲ παῖς Ἀχιλλέως, Νεοπτόλεμος. There seems to have been a v. r. αὐθαδῆς, a curious instance of the mixture of mechanical and mental error which has given rise to some corruptions.

1107, 8. κὰν τὸ μηδὲν ᾧ | κὰν μηδὲν ἔρπω] 'Though I be nothingness and have no power to move.' The second μηδὲν is adverbial = 'Not at all.'

1109. προσμόλοι μόνον] 'Might she but come near,'—expressing a wish, not now a command. Cp. Ant. 310-2, and note: O. T. 624.

1111. καὶ θανὼν] 'And when already dead,' as he was in effect even now.

1113. εἰ σφαλήσεται] Observe the change from the vocative to the 3rd person. The word implies not merely losing him, but being disappointed of her hopes in him.

1114. παρέσχε] 'You give me the opportunity:' παρέχω in this sense is

more commonly impersonal. The same verb is repeated, with a slightly different meaning, in the next line.

1116. Cp. O. C. 1106, αἰτεῖς ἂ τεύξει.

1117, 18. μὴ τοσοῦτον . . δύσσοργος] i. e. ὡς μὴ τοσοῦτον δάκνη θυμῷ δύσσοργος, 'That you be not so exceedingly vexed with rage, being grievously distempered.' θυμῷ is to be joined both with δάκνη and with δύσσοργος. For the postponement of ὡς, cp. Aj. 589, 90, ἐγὼ θεοῖς | ὡς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι. μὴ adheres closely to τοσοῦτον. Others, reading δάκνει, suppose an alternation of clauses = μὴ τοσοῦτον δύσσοργος, ὡς δάκνει θυμῷ, 'In a less wrathful mood, than now you are devoured with in your soul.'

1118, 19. 'Else you will not know in what you would fain rejoice, and wherein you are indignant without cause.'

1120. ὡς ἐγὼ νοσῶν] 'Since I in my distraction.'

1121. Heracles' impatience is roused



ΥΛ. τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων, ἐν οἷς  
νῦν ἐστίν οἷς θ' ἡμαρτεν οὐχ ἐκουσία.

ΗΡ. ὦ παγκάκιστε, καὶ παρεμνήσω γὰρ αὖ  
τῆς πατροφόντου μητρός, ὥς κλύειν ἐμέ;

1125

ΥΛ. ἔχει γὰρ οὕτως, ὥστε μὴ σιγᾶν πρέπειν.

ΗΡ. οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις.

ΥΛ. ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν ἐρεῖς.

ΗΡ. λέγ', εὐλαβοῦ δὲ μὴ φανῇς κακὸς γεγώς.

ΥΛ. λέγω. τέθνηκεν ἀρτίως νεοσφαγῆς.

1130

ΗΡ. πρὸς τοῦ; τέρας τοι διὰ κακῶν ἐθέσπισας.

by Hyllus' vague antithetical expression (1117-9), which he treats as a riddle. Then Hyllus speaks more plainly.

1122. τῆς μητρός] 'About my mother.' For this genitive, cp. O. T. 701, Κρέοντος, and note.

1123. οἷς θ' ἡμαρτεν] 'And wherein she erred unwittingly.' Cp. Phil. 1011, 2, ἀλγεινῶς φέρων | οἷς τ' αὐτὸς ἐξήμαρτεν, οἷς τ' ἐγὼ πάθον.

1124. καὶ παρεμνήσω γάρ] 'What? Hast thou even made passing mention?' γάρ gives the reason of ὦ παγκάκιστε. παραμνήσκομαι, like several other rare words, is common to Sophocles and Herodotus. See Essay on L. p. 88, note 1.

1125. τῆς πατροφόντου μητρός] 'Of the mother that is thy father's murderer.' For the masculine form, cp. O. T. 80, 1, τύχη . . σωτήρι.

1126. ἔχει γὰρ οὕτως] (1) 'For her state is such,' or (2), sc. περὶ αὐτῆς, 'For the case stands so with her.'

ὥστε μὴ σιγᾶν πρέπειν] 'That silence is not well,—because it leaves her beneath an unjust imputation after she is dead.'

1127. οὐδῆτα τοῖς γε πρόσθεν ἡμαρτημένοις] (1) 'Certainly there is no cause for silence on account of her former errors;' i.e. No blame requiring silence attached to her until to-day. Or (2) 'No, her fault should be blazoned.' Or (3) 'Not so, for her crimes demand silence.' But (2) and (3) assign no meaning to πρόσθεν. For the sending of the robe was not a former error, but the latest act of Deianira so far as Heracles knew, unless πρόσθεν may be taken to mean, 'Before this revelation which you are about to make.'

The reminiscence of Deianira's blameless life, occurring when Heracles in his wrath against her is about to listen to Hyllus, is not the only 'modern touch' in the Trachiniae. Cp. *supr.* 1050, δολῶπις, and note.

1128. ἐρεῖς] Sc. ὅταν μάθης. (1) 'Neither does her fault to-day require silence, as you will presently confess.' 'Sed et hodie dices ne ob haec quidem tacendum esse.' Musgr. Or (2), 'Her fault of to-day, too, (her suicide) must be spoken of.' Or (3) (γε μ. δ.?), 'But you will not say so when you have heard what has happened to-day.'

1129. εὐλαβοῦ . . γεγώς] 'Take heed you do not prove yourself base;' viz. By preferring your mother to your father. *Supr.* 1064, 5.

1130. The comparison of Aj. 898, 9, Αἴας ὃδ' ἡμῖν ἀρτίως νεοσφαγῆς | κείται, shows that ἀρτίως is to be taken closely with νεοσφαγῆς. 'She is dead, slain even but now with recent stroke.'

1131. διὰ κακῶν is explained by the Scholiast διὰ δυσφήμων, 'In ill-omened words,' and by Schnhw. as equal to διὰ ψευδῶν, 'Falsely.' But there is no point in Heracles' saying either δυσφήμεις, when the news is what he wishes to hear, or ψεύδει, when he is asking for further information. May not διὰ be taken as in διὰ πάντων = 'Amidst and rising above,'—the 'evils' being the pain of Heracles? Cp. Plat. Rep. 6. 494 D, ἀρ' εὐπετὲς οἶε εἶναι εἰσακούσαι διὰ τοσούτων κακῶν; 'Your miraculous words are a portent amidst my woes.' The mind of Heracles is struck by the sudden news: 'You have told me, in mysterious words, piercing through my woes, a strange thing.'

ΥΛ. αὐτὴ πρὸς αὐτῆς, οὐδενὸς πρὸς ἐκτόπου.

ΗΡ. οἶμοι· πρὶν ὥς χρῆν σφ' ἐξ ἐμῆς θανεῖν χερὸς;

ΥΛ. κὰν σοῦ στραφεῖη θυμός, εἰ τὸ πᾶν μάθοις.

ΗΡ. δεινοῦ λόγου κατῆρξας· εἶπε δ' ἥ νοεῖς.

1135

ΥΛ. ἅπαν τὸ χρῆμ', ἤμαρτε χρηστὰ μωμένη.

ΗΡ. χρήστ', ὦ κάκιστε, πατέρα σὸν κτείνασα δρᾶ;

ΥΛ. στέργῃμα γὰρ δοκοῦσα προσβαλεῖν σέθεν,  
ἀπήμπλαχ', ὥς προσεῖδε τοὺς ἔνδον γάμους.

ΗΡ. καὶ τίς τοσοῦτος φαρμακεὺς Τραχινίων;

[78 a.

ΥΛ. Νέσσος πάλαι Κένταυρος ἐξέπεισέ νιν

1141

τοιῶδε φίλτρῳ τὸν σὸν ἐκμῆναι πόθον.

ΗΡ. ἰοὺ ἰοὺ δύστηνος, οἴχομαι τάλας.

1132. αὐτῆς] αὐτῆς L. αὐτῆς A. 1134. κὰν σοῦ] κᾶνσου L. στραφεῖη] στραφοῖη A. 1135. κατῆρξας] κατῆρξας L.A. 1136. χρῆμ', ἤμαρτε] χρῆμ' ἤμαρτε, L. μωμένη] μνωμένη L.A. Heath. corr. 1137. χρήστ'] χρῆστ' L. χρήστ' A. 1139. ἀπήμπλαχ'] ἀπήμπλακ' L. ἀπήμπλαχ' A. 1141. Νέσσος] νέσος L. νέσσος A.

1132. ἐκτόπου] 'From without;' i.e. Other than herself. Cp. supr. 730, οἴκοι: 1021, οὐτ' ἔνδοθεν οὔτε θύραθεν, and notes.

1135. δεινοῦ] Not merely 'Strange,' but 'Hardly endurable;' i.e. likely to provoke a quarrel. Cp. O. C. 861, δεινὸν λέγεις.

1136. ἅπαν τὸ χρῆμ', ἤμαρτε χρηστὰ μωμένη] 'The whole matter is, she erred with good intent.' Nauck edits ἀπλοῦν τὸ βῆμ'. χρῆμα is the subject of the sentence. For the syntax, cp. O. T. 1234, 5, ὁ μὲν τάχιςτος τῶν λόγων εἰπεῖν τε καὶ | μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κάρα. The comma after χρῆμα was introduced by Hermann, the Schol. and former editors having understood the words to mean merely, 'She utterly mistook, though she meant well.'

1137. δρᾶ=λέγεις δεδρακέναι. Phil. 58.

1138. σέθεν, objective genitive, is connected with the noun, instead of σοί with προσβαλεῖν, so marking the stress upon στέργῃμα. Cp. supr. 575, 6, ἔσται φρενὸς σοι τοῦτο κλητῆριον | τῆς Ἡρακλείας.

1139. ἀπήμπλακε] 'She missed her aim.' The chief stress is on the former part of the sentence, with which the clause with ὥς is therefore connected.

ἀπήμπλακε implies, 'She did what she least of all desired to do.'

τοὺς ἔνδον γάμους] 'The marriage within there,' prepared in the house, i.e. by the introduction of Iole. The sting of the offence was not merely the marriage with Iole, but the fact that she was brought home. Cp. supr. 536-546. Hyllus hints as gently as he can at the cause of trouble.

1140. καί, as in καὶ πῶς; expresses wonder. Cp. Ant. 1102, καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρεκαθεῖν;

1142. τοιῶδε] 'Such' as we now see in its effects. Cp. Aj. 453.

1143-5. The three single lines, each followed by an asyndeton, have a striking effect in expressing the mood of Heracles, who by the mention of Nessus is brought to a sudden pause.

1143. The situation here may be compared with that in the ninth book of the Odyssey (507), where Odysseus has revealed his name to the Cyclops, who is thus reminded of the ancient prophecy concerning himself. The mention of Nessus reminds Heracles of the prophecy of his father Zeus, that a 'dead hand' should be the cause of his death. His mind is thus called away from all that surrounds him, and

ὄλωλ' ὄλωλα, φέγγος οὐκέτ' ἔστι μοι.

οἴμοι, φρονῶ δὴ ξυμφορᾶς ἵν' ἔσταμεν.

1145

ἴθ', ὦ τέκνον· πατὴρ γὰρ οὐκέτ' ἔστι σοι·

κάλει τὸ πᾶν μοι σπέρμα σῶν ὀμαιμόνων,

κάλει δὲ τὴν τάλαιναν Ἀλκμήνην, Διὸς

μάτην ἄκοιτιν, ὥς τελευταίαν ἐμοῦ

φήμην πύθησθε θεσφάτων ὅσ' οἶδ' ἐγώ.

1150

ΥΛ. ἀλλ' οὔτε μήτηρ ἐνθάδ', ἀλλ' ἐπακτία

Τίρυνθι συμβέβηκεν ὥστ' ἔχειν ἔδραν·

παίδων δὲ τοὺς μὲν ξυλλαβοῦς αὐτὴ τρέφει,

τοὺς δ' ἂν τὸ Θήβης ἄστρῳ ναίοντας μάθοις·

ἡμεῖς δ' ὅσοι πάρεσμεν, εἴ τι χρή, πάτερ,

1155

πράσσειν, κλύοντες ἐξυπηρετήσομεν.

ΗΡ. σὺ δ' οὖν ἄκουε τοῦργον· ἐξήκεις δ' ἵνα

φανεῖς ὁποῖος ὦν ἀνὴρ ἐμὸς καλεῖ.

ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλαι,

1145. ἔσταμεν] ἐστάμεν L. ἔσταμεν A.  
πράσσειν] πράττειν LA. Brunck corr.  
φαντον A.

1150. ὅσ' ὅσος L. ὅσ' A. 1156.  
1159. πρόφαντον] πρόσφατον L. πρό-

he is absorbed in preparing for his end. He is thus prevented from uttering a word of amends to Deianira, and our impression of her desolation is not relieved.

1145. φρονῶ . . ἔσταμεν] 'I know now whither Fate has brought me.'

1149. μάτην] Because Zeus appears to have forsaken her son.

1149, 50. ὥς . . ἐγώ] 'That you may hear from me in my last moments the utterance of what prophecies I know.' The Scholiast explains τελευταίαν ἐμοῦ φήμην differently: 'The final voice concerning me,' i.e. 'The oracle concerning my end.' For φήμην, cp. O. T. 43, 86, etc. ὅσ' οἶδ' ἐγώ is added to limit the expression, according to a usual idiom, but may remind us that Heracles did not know all.

1151. For οὔτε followed by δέ (l. 1153), see Essay on L. § 36. p. 65f.

1151, 2. ἀλλ' ἐπακτία . . ἔδραν] (1) 'But she has obtained leave to dwell at Tiryns by the shore.' συμβέβηκεν = σύμβασιν ἐποιήσατο, sc. τῷ Εὐρύσθει. Or (2), 'She happens to be dwelling.'

1153. παίδων] 'Of thy sons.' Alc-

mena had taken some of her grandchildren with her to live at Tiryns. Cp. σῶν ὀμαιμόνων, supr. 1147. If we are further to suppose consistency with supr. l. 54, other sons besides Hyllus must be imagined as present, and included in the phrase ὅσοι πάρεσμεν in l. 1155. The general meaning is, 'All your sons are not here, but those who are will execute your will.'

1154. ἂν . . μάθοις] Sc. εἰ πυνθάνοιο.  
1156. ἐξυπηρετήσομεν] 'Will obediently carry out.' ἐκ as in ἐκπονέειν.

1157. σὺ δ' οὖν] 'Well, then'—however that may be; i.e. If the others are absent, Hyllus must act for them.

τοῦργον] 'The thing which has to be done,'—'the business.' For ἔργον, of an act in contemplation, cp. Aj. 466, οὐκ ἔστι τοῦργον τλητόν. Heracles is already thinking, as the words ἐξήκεις . . καλεῖ show, of the command with which he means to conclude. Cp. Od. 16. 300, εἰ δ' ἔτεόν γ' ἐμὸς ἔσσι καὶ αἵματος ἡμετέροιο.

1159. πρόφαντον] Cp. supr. l. 851, προφαίνει, and note.



†πρὸς τῶν πνεόντων μηδενὸς θανεῖν ὕπο, 1160

ἀλλ' ὅστις Ἀίδου φθίμενος οἰκήτωρ πέλοι.

ὅδ' οὖν ὁ θῆρ Κένταυρος, ὥς τὸ θεῖον ἦν

πρόφαντον, οὕτω ζῶντά μ' ἔκτεινεν θανών.

φανῶ δ' ἐγὼ τούτοισι συμβαίνοντ' ἴσα

μαντεῖα καινά, τοῖς πάλαι ξυνήγορα, 1165

ἂ τῶν ὀρείων καὶ χαμαικοιτῶν ἐγὼ

Σελλῶν ἐσελθὼν ἄλσος εἰσεγραψάμην

πρὸς τῆς πατρώας καὶ πολυγλώσσου δρυός,

ἥ μοι χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν

ἔφασκε μόχθων τῶν ἐφεστώτων ἐμοὶ 1170

λύσιν τελεῖσθαι· κἀδόκουν πράξειν καλῶς.

τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.

1161. πέλοι] πέλει<sup>οι</sup> L. πέλει A.  
1172. τὸ δ'] τόδ L. τὸδ' C<sup>2</sup>A.

1167. ἐσελθών] εἰσελθών L. ἐσελθών A.

1160. πρὸς . . ὕπο] The two positions can hardly be genuine, though we might compare such expressions as *τίνας δὴ χάριν ἔνεκα*; Either τῶν μὲν πνεόντων or τῶν ἐμπνεόντων may possibly be right. If the text is retained, a confusion must be supposed of πρὸς τῶν πνεόντων μὴ θανεῖν and ὑπὸ μηδενὸς θανεῖν.

θανεῖν] For the use of the aorist, cp. Aesch. Prom. 667, 8, *μολεῖν* | *κεραυνόν*.

1161. φθίμενος] 'Being already dead.'

1164. συμβαίνοντ' ἴσα] 'Agreeing in purport.' Cp. supr. 173, 4, *τῶνδε ναμάρτεια συμβαίνει χρόνον* | *τοῦ νῦν παρόντος*: O. T. 902, *ἀρμόσει*. For ἴσος denoting harmony or agreement, cp. O. C. 171, *ἀστοῖς ἴσα χρῆ μελετᾶν*: Ant. 375, *μήτ' ἐμοὶ παρέστιος γένοιτο μήτ' ἴσον φρονῶν*, κ.τ.λ.

1165. This line has been objected to, as inconsistent with supr. 157, where Deianira speaks of the tablet containing this oracle as *παλαιάν*. But 'new' and 'old' are relative terms, and what seemed old to Deianira, may seem new to Heracles, who is revolving a much older prophecy. Nor is it certain that Sophocles must necessarily have observed consistency in a point which is after all external to the fable (ἐξω τοῦ

*μυθεύματος*). Cp. supr. 647, *δυοκαιδεκάμηνον*, and note.

1166. χαμαικοιτῶν] The Homeric *χαμαιεῖναι*, Il. 16. 235.

1167. εἰσεγραψάμην] 'I noted down for my use.' So the force of the middle voice may be expressed.

1168. πατρώας] Dodona and not Delphi is the fountain of revelation in the Trachiniae, because Heracles is not to receive oracles from any one less than his father Zeus.

πολυγλώσσου] Either, (1) 'Uttering diverse oracles,' or, (2) 'With many tongues,' alluding to the means by which the oracular sounds were produced.

1169. τῷ ζῶντι καὶ παρόντι νῦν] 'Which now has life and being.' Time, both universal and particular, is continually personified in Sophocles. See Essay on L. § 48. p. 91, and cp. O. C. 7.

1170. ἐφεστώτων] 'That were then impending over me.' *τελεῖσθαι* is future. See Veitch, Gr. Verbs, s. v. *τελέω*. *ἐμοὶ* is to be joined both with *τελεῖσθαι* and *ἐφεστώτων*.

1172. τὸ δ' ἦν ἄρ'] 'Whereas the truth of it was.' Cp. Plat. Rep. 2. 357 A, *τὸ δ' ἦν ἄρα, ὥς ἔοικε, προοίμιον*. ἄρα, 'As the event proves.'



τοῖς γὰρ θανοῦσι μόχθος οὐ προσγίγνεται.  
 ταυτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, τέκνον,  
 δεῖ σ' αὖ γενέσθαι τῷδε τάνδρῳ σύμμαχον,  
 καὶ μὴ 'πιμῆναι τούμῳ δέξυναι στόμα,  
 ἀλλ' αὐτὸν εἰκαθόντα συμπράσσειν, νόμον  
 κάλλιστον ἐξευρόντα, πειθαρχεῖν πατρί.

1175

ΥΛ. ἀλλ', ὦ πάτερ, ταρβῶ μὲν εἰς λόγου στάσιν  
 τοιάνδ' ἐπελθών, πείσομαι δ' ἃ σοι δοκεῖ.

1180

ΗΡ. ἔμβαλλε χεῖρα δεξιὰν πρώτιστά μοι.

ΥΛ. ὡς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις;

ΗΡ. οὐ θάσσον οἴσεις μῆδ' ἀπιστήσεις ἐμοί;

1173. γάρ] om. A. προσγίγνεται] προσγίνεται L.A. Brunck corr.

1175.

τῷδε τάνδρῳ] τῷδε τ' ἀνδρὶ L. τῷδε τάνδρῳ A.

1176. μὴ 'πιμῆναι] μὴ <sup>av</sup> πειμῆναι

L pr. μὴ <sup>(av)</sup> 'πιμῆναι C<sup>2</sup>. μὴ πειμῆναι A. δέξυναι] δέξυναι L. δέξυναι A.

1177.

εἰκαθόντα] εἰ κάθοντα L.A<sup>o</sup>. εἰκαθόντα A pr.

1181. ἔμβαλλε] ἔμβαλε L. ἔμ-

βαλλε A. 1183. ἀπιστήσεις] ἀπιστήσης L. γρ. προστήσης ἐμοί C<sup>2\*</sup> ἀπιστήσεις A.

1173. τοῖς γάρ, κ.τ.λ.] This is Heracles' comment on the word λύσιν, and shows that he looks forward only to the rest of death. Cp. El. 1170, τοὺς γὰρ θανόντας οὐχ ὀρῶ λυπουμένους.

1174. 'Since therefore all this is manifestly being fulfilled.' The state of Heracles, with its cause, and the two oracles, throw so much light on one another that the event is clear.

1175. αὖ] 'Once more.'

1176. δέξυναι] Either (1) 'So as to provoke me to fierce utterance;' or (2) 'Until my tongue utter fierce things;' or (3) 'For my tongue to sharpen thee,' i. e. 'Incite thee.'

The last (3) is most probable: but in support of (2) it may be observed that verbs in -ύνω are sometimes intransitive, e.g. El. 916, θάρσυνε.

1177. αὐτόν] 'Of thine own accord.'

νόμον] 'Course or principle of action.' Cp. Ant. 908, τίνος νόμον δὴ ταῦτα πρὸς χάριν λέγω;

1178. ἐξευρόντα] 'Adhering to,' or, 'Bringing to mind.' This word has been suspected on the ground that Hyllus could not be said to 'discover' so time-honoured a principle as obedience to parents. But this is to require too much exactness; for ἐξευρεῖν is used elsewhere

of bringing old thoughts to mind. Cp. O. T. 304, ἥς σὲ προστάτην | σωτήρ᾽ ἔτ', ἄναξ, μῶνον ἐξευρίσκομεν. (The saving power of Oedipus was no new idea to the Thebans.) Ellendt would supply ἔντα ('Finding this to be,' etc.)

1179. ἐς λόγου στάσιν | τοιάνδε] The edd. compare O. T. 634, 5, στάσιν | γλώσσης, and would translate, 'Into such a debate.' But Hyllus, who is prepared to obey his father to the uttermost in all things possible, does not at this moment anticipate the contention which follows, though his promise of obedience is accompanied by a natural fear. It seems therefore better, with Dobree (who renders, 'In hujusmodi colloquium delatus') to take στάσιν in the simpler meaning of 'position,' and λόγου as gen. of definition, and to translate, 'I tremble at having reached the point where I must speak of such things.' So the Schol. Hyllus is awestruck by his father's anticipation of death and by the tone which he has assumed.

1182. πίστιν τήνδε] Cp. O. C. 1632, δὸς μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοισ.

ἄγαν ἐπιστρέφεις] 'Do you urge on me so vehemently?' Musgrave proposed ἐπιστρέφει, 'Dost thou regard?' Perhaps rightly.

1183. οἴσεις] Sc. τὴν πίστιν.

ΥΛ. ἰδοὺ προτείνω, κούδεν ἀντειρήσεται.

HP. ὄμνυ Διός νυν τοῦ με φύσαντος κára.

[78 b.

ΥΛ. ἦ μὴν τί δράσειν; καὶ τόδ' ἐξειρήσεται;

1186

HP. ἦ μὴν ἐμοὶ τὸ λεχθὲν ἔργον ἐκτελεῖν.

ΥΛ. ὄμνυμ' ἔγωγε, Ζῆν' ἔχων ἐπώμοτον.

HP. εἰ δ' ἐκτὸς ἔλθοις, πημονὰς εὔχου λαβεῖν.

ΥΛ. οὐ μὴ λάβω· δράσω γάρ. εὔχομαι δ' ὁμως.

1190

HP. οἶσθ' οὖν τὸν Οἴτης Ζηνὸς ὑψιστον πάγον;

ΥΛ. οἶδ', ὡς θυτήρ γε πολλὰ δὴ σταθεὶς ἄνω.

HP. ἐνταυθά νυν χρή τοῦμόν ἐξάραντά σε

σῶμ' αὐτόχειρα, καὶ ξὺν οἷς χρήσεις φίλων,

πολλὴν μὲν ὕλην τῆς βαθυρρίζου δρυὸς

1195

κείραντα, πολλὸν δ' ἄρσεν' ἐκτεμόνθ' ὁμοῦ

ἄγριον ἔλαιον, σῶμα τοῦμόν ἐμβαλεῖν,

καὶ πευκίνης λαβόντα λαμπάδος σέλας

πρῆσαι. γόου δὲ μηδὲν εἰσίστω δάκρυ·

ἀλλ' ἀστένακτος κἀδάκρυτος, εἴπερ εἶ

1200

τοῦδ' ἀνδρός, ἔρξον· εἰ δὲ μή, μενῶ σ' ἐγὼ

1185. ὄμνυ] ὄμνυμι A.

1193. ἐνταυθά νυν] ἐνταυθα νῦν LA. Brunck corr.

ἐξάραντά σε] ἐξαῖρέντά σε L (ἐξαῖρέντα pr.) ἐξάραντά σε A.

1197. ἔλαιον]

ἐλαῖον L. ἔλαιον A.

1200. εἴπερ] εἴπερ L. εἴπερ A.

1185. ὄμνυ Διός νυν] The postponement of the particle νυν is due to the strong emphasis on the two first words.

1188. ἐπώμοτον] Although the passive voice of ὄμνυμι is not used, the verbal adjective has here the passive sense of 'Sworn by.'

1191. τὸν Οἴτης Ζηνὸς . . πάγον] 'The height of Oeta, sacred to Zeus.' For the two genitives, cp. Ant. 1204, λιθόστρωτον κόρης | νυμφεῖον Ἀιδου.

ὑψιστον] Some edd., following Wakefield, read ὑψίστον, a change which, though harmless (cp. Phil. 1289), is unnecessary. The *topmost* height of Oeta was most suitable for the purpose which Heracles had in view.

1192. ὡς . . σταθεὶς] 'As having stood.'

θυτήρ] 'In the act of sacrifice.'

1194. αὐτόχειρα . . φίλων] 'With your own hands, assisted by whom you will of your friends.'

1195, 6. ὕλην . . κείραντα] These words are applicable, not to the hewing of timber, but to the lopping of such smaller boughs and brushwood as would be suitable for the pyre. The wild-olive, on the other hand, is to be cut down to the root. For δρυός, cp. sup. 766.

1196. πολλόν] Cp. Ant. 86, πολλὸν ἐχθίων ἔσει.

ἄρσεν'] Herm. quotes Ovid, Fast. 4, 741, 'ure mares oleas,' where others read 'maris rorem,' but gives no other authority for the distinction between male and female olive-trees. The wild olive, associated with Heracles in connection with Olympia, may be called ἄρσεν, because rougher and harder than the cultivated and fruitful tree.

1199. εἰσίστω] Sc. τῷ ἔργῳ. 'Come in,' to interfere with the just rite.

1201. σε here is governed by the meaning of the sentence and not by the nearest word. Not, 'I shall await thee

καὶ νέρθεν ὦν ἀραῖος εἰσαεὶ βαρύς.

ΥΛ. οἶμοι, πάτερ, τί εἶπας; οἶά μ' εἴργασαι.

ΗΡ. ὅποια δραστέ' ἐστίν· εἰ δὲ μή, πατρὸς  
ἄλλου γενοῦ του μηδ' ἐμὸς κληθῆς ἔτι.

1205

ΥΛ. οἶμοι μάλ' αὖθις, οἶά μ' ἐκκαλεῖ, πάτερ,  
φονέα γενέσθαι καὶ παλαμναῖον σέθεν.

ΗΡ. οὐ δῆτ' ἔγωγ', ἀλλ' ὦν ἔχω παιώνιον  
καὶ μῦνον ἱατῆρα τῶν ἐμῶν κακῶν.

ΥΛ. καὶ πῶς ὑπαίθων σῶμ' ἂν ἰώμην τὸ σόν;

1210

ΗΡ. ἀλλ' εἰ φοβεῖ πρὸς τοῦτο, τᾶλλα γ' ἔργασαι.

ΥΛ. φορᾶς γέ τοι φθόνησις οὐ γενήσεται.

ΗΡ. ἦ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης;

ΥΛ. ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χεροῖν·

τὰ δ' ἄλλα πράξω κού καμῆ τοῦμόν μέρος.

1215

ΗΡ. ἀλλ' ἀρκέσει καὶ ταῦτα· πρόσνειμαι δέ μοι

1203. τί εἶπας] τίν' εἶπας A.

1205. του] τοῦ L. του A.

1210. ὑπαίθων]

ὑπαίθων C<sup>1</sup>. ὑπαίθων A.

1211. ἀλλ'] om. A but space.

γ'] μ' L. γ' A.

1215. καμῆ] καμῆ L. κάμῃ A.  
C<sup>3</sup>. πρόσνειμαι A.

1216. πρόσνειμαι] προνείμαι L. πρόνείμαι

troubulously with curses,' but, 'My curse shall be an abiding trouble to thee.'

1202. For ἀραῖος, cp. Fr. 366, ὁ πρόσθεν ἐλθὼν ἦν ἀραῖός μοι νεκός: Plat. Legg. 931 C.

1203. τί εἶπας] The reading of A points to τί μ' εἶπας; in which με would be an Attic accusative, like σε in l. 1201. But the reading in the text is more probable. For the hiatus, which is permissible, cp. Phil. 917.

1204. ὅποια δραστέ' ἐστίν] Sc. εἶπον.

1206. οἶά μ' ἐκκαλεῖ] 'To what an act do you summon me!' οἶα is cognate accusative, and the words φονέα . . . σέθεν are in apposition to it. The middle voice marks the reference of the action to Heracles.

1208. ὦν ἔχω] Sc. κακῶν. The resumption of this expression in the next line, τῶν ἐμῶν κακῶν, makes an appearance of redundancy, but cp. supr. ll. 1149, 50 and note.

1210. Hyllus cannot at once accept the thought that death is to be the cure

of his father's woes, and he still clings to the notion of a bodily healing.

1211. πρὸς τοῦτο] Qy. γ' ἐς τοῦτο? Cp., however, Plat. Theaet. p. 154 C, τὸ δοκοῦν πρὸς τὴν νῦν ἐρώτησιν.

1212. φθόνησις is ἀπᾶς λεγόμενον.

1213. πλήρωμα] Sc. γενήσεται (from οὐ γενήσεται supr.) = πληρώσεις, whence the construction of l. 1214. He means the exact fulfilment of ll. 1195-8.

1214. ἄν] Sc. πράξαιμι.

ποτιψαύων] It is easy by conjectural emendation to get rid of the dialectical anomaly involved in ποτι-, but in the composite tragic dialect there are many isolated uses of Epic and Lyric forms. Cp. supr. 7, ἐν Πλευρώνι, and note, Ant. 653, and see Essay on L. pp. 85, 104.

1215. κού καμῆ τοῦμόν μέρος] 'And my part of the work shall not flag.' For this personification of labour, cp. Aesch. Prom. 57, οὐ ματὰ τοῦργον τόδε.

1216. πρόσνειμαι] The subjective middle makes a more personal appeal than πρόσνειμον. But possibly, as Paley

χάριν βραχείαν πρὸς μακροῖς ἄλλοις διδούς.

ΥΛ. εἰ καὶ μακρὰ κάρτ' ἐστίν, ἐργασθήσεται.

ΗΡ. τὴν Εὐρυτείαν οἶσθα δῆτα παρθένον;

ΥΛ. ἴολην ἔλεξας, ὥς \*γ' ἐπεικάζειν ἐμέ. 1220

ΗΡ. ἔγνωσ. τοσοῦτον δὴ σ' ἐπισκῆπτω, τέκνον·  
ταύτην, ἐμοῦ θανόντος, εἵπερ εὐσεβεῖν  
βούλει, πατρῶων ὀρκίων μεμνημένος,  
προσθοῦ δάμαρτα, μηδ' ἀπιστήσης πατρί·  
μηδ' ἄλλος ἀνδρῶν τοῖς ἐμοῖς πλευροῖς ὁμοῦ 1225  
κλιθεῖσαν αὐτὴν ἀντὶ σοῦ λάβοι ποτέ·  
ἀλλ' αὐτός, ὦ παῖ, τοῦτο κήδευσον λέχος.  
πεῖθον· τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ  
σμικροῖς ἀπιστεῖν τὴν πάρος συγχεῖ χάριν.

ΥΛ. οἶμοι. τὸ μὲν νοσοῦντι θυμοῦσθαι κακόν, 1230  
τὸ δ' ὦδ' ὀρᾶν φρονοῦντα τίς ποτ' ἂν φέροι;

1218. μακρά] μακρὰν Α. κάρτ'] from κρατ' L. κάρτ' Α. 1219. παρθένον]

παρνον L. παρθένον Α. 1220. ὥς \*γ' ὥστ' LΑ. Schaefer corr. 1224.  
προσθοῦ] πρόσθου LΑ. 1225. ἐμοῖς] ἐμοὶ L. ἐμοῖς AC<sup>7</sup>. 1230. τὸ] τῷ L.  
τὸ Α.

suggests, προσνεῖμαι should be read, sc. αἰτῶ σε. Cp. supr. 289, and note.

1217. μακροῖς] = μεγάλοις. Cp. infr. ll. 1228, 9.

1220. ὥς γ' ἐπεικάζειν] So the Scholiast. The MSS. have ὥστ' ἐπεικάζειν. See on O. T. 763.

1221. σ' ἐπισκῆπτω] For this 'Attic' use of the accusative where the dative is more common, cp. supr. 1201, and note. τοσοῦτον 'This much.' Cp. supr. 1217, χάριν βραχείαν: Aj. 831.

1223. πατρῶων ὀρκίων] 'The promise exacted on oath by your father.' Cp. supr. 1185 foll. The oath there imposed is to include this promise also.

1224. προσθοῦ δάμαρτα] So Hdt. i. 53, εἰ τινα στρατὸν ἀνδρῶν προσθείτο φίλον: ib. 69, τὸν Ἑλληνα φίλον προσέσθαι.

1225. ἄλλος . . ἀντὶ σοῦ] 'Another and not thou.' Cp. Aj. 444, οὐκ ἂν τις αὐτ' ἐμαρψεν ἄλλος ἀντ' ἐμοῦ: supr. 577.

1226. λάβοι] The conjectural reading λάβῃ is preferred by some edd.; but Heracles may be supposed to pass from the tone of command to the expression

of a desire. Cp. supr. 331, and note.

1227. κήδευσον λέχος] 'Be thyself the maker of this marriage bond.' An instance of the cognate verb: i. e. κήδευσον is used instead of ποίησον, in order to emphasize the main idea. Hyllus was to bring about his own marriage. Cp. Eur. Med. 367, where τοῖσι κηδεύσασι refers to Creon, who had contrived the marriage between his daughter and Jason.

1228. μεγάλα πιστεύσαντ' ἐμοί] 'Having obeyed me in an important thing.' This rare use of πιστεύω (repeated below, 1251) is made clearer by the opposition of ἀπιστεῖν.

1229. σμικροῖς ἀπιστεῖν] 'To disobey a trivial command.' The construction is varied.

συγχεῖ] 'Obliterates.' The metaphor is taken from a waxen tablet, the writing on which could be cancelled by holding it to the fire.

1230, 1. 'One ought not to be angry with one in frenzy; but who could bear to be the witness of such a state of mind?'



HP. ὥς ἐργασείων οὐδὲν ὦν λέγω θροεῖς. [79 a.

ΥΛ. τίς γάρ ποθ', ἥ μοι μητρὶ μὲν θανεῖν μόνῃ  
μεταίτιος σοὶ τ' αὖθις ὥς ἔχεις ἔχειν,  
τίς ταῦτ' ἄν, ὅστις μὴ' ἔξ ἀλαστόρων νοσοῖ, 1235  
ἔλοιτο; κρεῖσσον κάμ' ἐγώ, ὦ πάτερ, θανεῖν  
ἢ τοῖσιν ἐχθίστοισι συνναίειν ὁμοῦ.

HP. ἀνὴρ ὅδ' ὥς ἔοικεν οὐ νέμειν ἐμοὶ  
φθίνοντι μοῖραν· ἀλλὰ τοι θεῶν ἀρὰ  
μενεῖ σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις. 1240

ΥΛ. οἶμοι, τάχ', ὥς ἔοικας, ὥς νοσεῖς φράσεις.

HP. σὺ γάρ μ' ἀπ' εὐνασθέντος ἐκκινεῖς κακοῦ.

ΥΛ. δειλαιοῖς, ὥς ἐς πολλὰ τάπορεῖν ἔχω.

HP. οὐ γὰρ δικαιοῖς τοῦ φυτεύσαντος κλύειν.

ΥΛ. ἀλλ' ἐκδιδαχθῶ δῆτα δυσσεβεῖν, πάτερ; 1245

HP. οὐ δυσσέβεια, τοῦμόν ἐι τέρψεις κέαρ.

1232. οὐδέν] οὐδὲν οὐδὲν (but the first is cancelled with a line) L. οὐδὲν A.  
1237. ἐχθίστοισι] ἐχθίστοισιν L. ἐχθίστοισι A. συνναίειν] συναίνειν L pr. συνναίνειν  
C<sup>1</sup> or <sup>a</sup> A. 1238. ἀνὴρ] ἀνὴρ L. ἀνὴρ AV. 1240. ἀπιστήσαντα] ἀπιστήσ-

αντι L. ἀπιστήσαντα A. 1241. οἶμοι] ὦμοι L. οἶμοι A. ὥς] ὥσ L.  
1242. ἀπ' εὐνασθέντος] ἀπενασθέντος A. 1244. κλύειν] κλύειν A. 1246.

δυσσέβεια] δυσέβεια L. δυσέβεια C<sup>1</sup>. δυσσέβεια A.

1233. τίς γάρ ποθ'] Sc. ταῦτα δρῶν  
ἀν, for which ταῦτ' ἄν . . ἔλοιτο is substi-  
tuted as the sentence proceeds.

1233. 4. μόνῃ | μεταίτιος] 'Sole  
sharer of the blame' with Nessus. Cp.  
supr. 260, 1, τόνδε γὰρ μεταίτιον | μόνον,  
κ.τ.λ., and note. The form in -os is  
used here, although τῇ μεταίτιᾳ occurs  
supr. 447, where Deianira is contrast-  
ing Iole with Heracles.

1234. σοὶ τ' αὖθις] Sc. αἰτία. The  
τε here has been generally changed to  
δέ, and perhaps rightly.

1235. ἐξ ἀλαστόρων] Cp. O. C. 371,  
νὺν δ' ἐκ θεῶν του κάξ \*ἀλειπρῶ φρενός,  
κ.τ.λ.: Eur. Or. 1669, μή τινας κλύων |  
ἀλαστόρων δόξαίμην σὴν κλύειν ὅπα.

1238. ὥς ἔοικεν, οὐ νέμειν] For this  
confusion between οὐ νέμει, ὥς ἔοικεν,  
and ἔοικεν οὐ νέμειν, cp. Hdt. 1. 58, ὥς . .  
δοκέει, οὐδὲ . . αὐξήθησθαι. For the present-  
future, cp. supr. 1083, and note. And for  
the feeling of φθίνοντι, cp. Tennyson's  
Morte d'Arthur, 'Authority forgets a

dying king, [Laid widowed of the power  
in his eye | That bowed the will.'

1239. ἀλλὰ τοι] These particles are  
usually separated. τοι means 'however,'  
i.e. 'Although you think so lightly of my  
curse.' For θεῶν ἀρὰ, 'A curse having a  
divine sanction,' cp. Ant. 607, 8, and notes.

1241. ὥς . . φράσεις] 'You will tell  
us that your trouble is returned.' Hyllus  
observes the rising expression of pain  
on his father's countenance, and fears  
the outburst that is likely to follow.

1242. σὺ γὰρ . . κακοῦ] 'For you rouse  
me from the state in which my pain was  
lulled' = ἀπὸ τοῦ εὐνασθῆναι τὸ κακόν.  
Cp. Thuc. 2. 49. § 3, μετὰ ταῦτα λωφῆ-  
σαντα = μετὰ τὸ λωφῆσαι ταῦτα.

1243. ὥς . . ἔχω] 'In how many ways am  
I straitened!' For τάπορεῖν ἔχω, cp. O. C.  
1617, 8, τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου  
πλέον | ἢ τοῦδε τάνδρ' ἔσχεθ', οὐ, κ.τ.λ.

1244. δικαιοῖς] Cp. Hdt. 1. 89, δικαίῳ  
( 'I think it my duty' ) σημαίνειν σοί.

1246. οὐ δυσσέβεια] For this use of

Ἄ. πράσσειν ἄνωγας οὖν με πανδίκως τάδε ;

ΠΡ. ἔγωγε· τούτων μάρτυρας καλῶ θεούς.

Ἄ. τοιγὰρ ποιήσω, κούκ ἀπώσομαι, τὸ σὸν  
θεοῖσι δεικνὺς ἔργον. οὐ γὰρ ἂν ποτε  
κακὸς φανείην σοί γε πιστεύσας, πάτερ.

1250

ΠΡ. καλῶς τελευτᾷς, κἀπὶ τοῖσδε τὴν χάριν  
ταχεῖαν, ὦ παῖ, πρόσθες· ὥς πρὶν ἐμπεσεῖν  
σπαραγμὸν ἢ τιν' οἷστρον, ἐς πυράν με θῆς.  
ἄγ' ἐγκονεῖτ', αἵρεσθε. παῦλά τοι κακῶν  
αὕτη, τελευτὴ τοῦδε τάνδρὸς ὑστάτη.

1255

ΥΛ. ἀλλ' οὐδὲν εἶργει σοὶ τελειοῦσθαι τάδε,  
ἐπεὶ κελεύεις κάξαναγκάζεις, πάτερ.

1250. δεικνὺς] δεικνὺς (οἷς?) C<sup>4</sup> or <sup>5</sup>. δεικνὺς A. 1254. με θῆς] μεθῆς changed  
to μεθῆς L. με θῆς A. 1256. τελευτὴ τοῦδε τάνδρὸς] τελευτῇ τοῦδὲ τ' ἀνδρὸς L.  
τελευτῇ τοῦδε τάνδρὸς A. 1257. τελειοῦσθαι] τελειοῦσθαι L. pr.

the abstract noun, cp. O. C. 883, ἀρ' οὐχ ὕβρις τάδ' ;

1247. For the position of οὖν, see note on supr. 1185.

πανδίκως is to be taken with ἄνωγας, which is the chief word in the sentence. 'Do you order me outright?' i. e. Is it your full and authoritative command? Cp. O. C. 1306. Others interpret, 'With entire justice,' i. e. 'Is it quite right that a son should burn a father?' (Paley.)

1249. κούκ ἀπώσομαι] 'And will not refuse it.' Cp. supr. 216, γ' οὐδ' ἀπώσομαι | τὸν αὐλόν, κ.τ.λ.: Plat. Rep. B. 4. p. 437 B, καὶ τὸ προσάγεσθαι τῷ ἀπωθεῖσθαι . . τῶν ἐναντίων ἀλλήλοις θείης.

1249, 50. τὸ σὸν | θεοῖσι δεικνὺς ἔργον] 'Showing to the gods what thou doest,' so that they may not fix the blame on me. The predicate is anticipated, and forms part of the object ; i. e. 'Showing to the gods that it is thy doing.' Hence the article ; i. e. τὸ σὸν ἔργον = τὸ ἔργον, σὸν ὄν. Cp. supr. 775, τὸ σὸν μόνης δώρημ' ἔλεfen ('He said it was thy special and peculiar gift'), and O. T. 572, τὰς ἐμὰς | οὐκ ἂν ποτ' εἶπε Λαῖον διαφθοράς ('He would not have spoken, as he has done, of my being Laius' destroyer'). Also Aj. 1013.

1251. σοί γε πιστεύσας] (1) 'Having acted in reliance on thy word.' Cp.

O. C. 175, σοὶ πιστεύσας καὶ μεταναστάς : Phil. 1374, θεοῖς τε πιστεύσαντα τοῖς τ' ἐμοῖς λόγοις. Or simply, (2) 'Having obeyed thee ;' cp. supr. 1228.

1252. καλῶς τελευτᾷς] 'You end well,' i. e. You show the right spirit at last.

1252, 3. κἀπὶ . . πρόσθες] 'And let the act of kindness follow quickly upon these words.'

1254. σπαραγμὸν ἢ τιν' οἷστρον] 'Some convulsion or some access of fury,' which would make it impossible to carry Heracles up the mountain. Cp. supr. 804, 5.

με θῆς] Clearly not μεθῆς here, although μέθες was preferred in l. 799.

1255. ἄγε is chiefly addressed to Hyllus, but may be said, like ἴδε, supr. 821, without any distinct reference to number. The following words are addressed to the attendants, who are to carry him with their hands while Hyllus leads the way. αἵρεσθε is subjective middle (= 'Apply your strength to raise me') and is less peremptory than αἵρετε, infr. l. 1264.

1255, 6. παῦλα . . ὑστάτη] 'This is my reprieve from woe, this is the last end of my being.' Heracles knows nothing of the bliss which is hereafter to be his portion.

HP. ἄγε νυν, πρὶν τήνδ' ἀνακινήσαι  
νόσον, ᾧ ψυχὴ σκληρά, χάλυβος  
λιθοκόλλητον στόμιον παρέχουσ',  
ἀνάπαυε βοήν, ὥς ἐπίχαρτον  
\*τελέουσ' ἀκούσιον ἔργον.

1260

ΥΛ. αἶρετ', ὀπαδοί, μεγάλην μὲν ἐμοὶ  
τούτων θέμενοι συγγνωμοσύνην,  
μεγάλην δὲ θεῶν ἀγνωμοσύνην  
εἰδότες ἔργων τῶν πρασσομένων,  
οἱ φύσαντες καὶ κληζόμενοι  
πατέρες τοιαυτ' ἐφορῶσι πάθῃ.  
τὰ μὲν οὖν μέλλοντ' οὐδεὶς ἐφορᾷ,  
τὰ δὲ νῦν ἐστῶτ' οἰκτρὰ μὲν ἡμῖν,  
αἰσχυρὰ δ' ἐκείνοις,  
χαλεπώτατα δ' οὖν ἀνδρῶν πάντων

1265

1270

1259. νυν] νῦν LA. 1263. \*τελέουσ'] τελέως LAVV<sup>3</sup>R. τελέως<sup>3</sup> Vat.  
Billerbeck corr. 1264. ΥΛ.] om LV<sup>3</sup>. add C<sup>4</sup> or <sup>5</sup>A Vat. 1265. συγγνω-  
μοσύνην] συγγνωμοσύνην C<sup>5</sup>? συγγνωμοσύνην A. 1266. δὲ θεῶν] τε θεῶν LA.  
1273. πάντων] ἀπάντων L. θανάτους AR.

1259, 60. πρὶν τήνδ' ἀνακινήσαι | νό-  
σον] Either (1) taking ἀνακινήσαι as  
transitive, 'Before allowing this trouble  
to re-awaken;' see note on Aj. 674, 5,  
ἐκοίμισε | στένοντα πόντον, or (2) with  
ἀνακινήσαι intransitive, 'Before this  
trouble re-awaken.' Other compounds  
of κινεῖν, as παρακινεῖν, ὑποκινεῖν, are used  
intransitively, and why not ἀνακινεῖν?  
Heracles thus steels himself against the  
possible recurrence of the pain, because  
ἐν εὐφημία χρή τελευτᾶν.

1260. ᾧ ψυχὴ σκληρά] Cp. Eur. Alc.  
837. HP. ᾧ πολλὰ τλᾶσα καρδία ψυχὴ  
τ' ἐμῇ.

1260, 1. χάλυβος | λιθοκόλλητον στό-  
μιον] 'A bit of iron set with adamant,'  
λιθοκόλλητον is literally, 'Inlaid with  
stones.'

1261. παρέχουσ'] Sc. τῇ βοῇ, 'Ap-  
plying' as a preventive.

1262. ὥς ἐπίχαρτον, κ.τ.λ.] i.e. τελέ-  
ουσα ἔργον ἀκούσιον ὥς ἐπίχαρτον ὄν,  
'Performing an unwilling deed as a  
thing to rejoice at.' Not, 'As per-  
forming an unwilling deed that will  
bring joy,' which is inconsistent with

1. 1256, and with the tone of the whole  
scene.

1264. μεγάλην . . συγγνωμοσύνην]  
'To me allowing great excuse for what  
is now being done,' because Hyllus is  
compelled by his father.

1266. μεγάλην . . εἰδότες] 'But to  
the gods attributing great unkindness.'  
The antithesis is more formal than real.  
For the expression, cp. εἰδέναι χάριν,  
and for θεῶν ἀγνωμοσύνην, O. C. 86, μὴ  
γέννησθ' ἀγνώμονες.

1268, 9. οἱ . . πάθῃ] The plural helps  
to soften the rebellious utterance of  
Hyllus against Zeus, who now afflicts  
his son. Cp. Od. 20. 202, 3.

1269. ἐφορῶσι] 'Look on' with in-  
difference. Cp. El. 826, εἰ ταῦτ' ἐφο-  
ρῶντες κρύπτουσιν ἔηλοι.

1270. ἐφορᾷ] For the repetition of  
the same word in a different sense, see  
Essay on L. § 44. pp. 83, 84.

This line contains the only hint in the  
play that the ultimate fate of Heracles  
is different from what he now expects.

1272. ἐκείνοις] Sc. τοῖς θεοῖς.

1273. ἀνδρῶν πάντων] For the mas-

τῷ τήνδ' ἄτην ὑπέχοντι.

ΧΟ. λείπου μῆδὲ σύ, παρθέν', ἀπ' οἴκων,  
μεγάλους μὲν ἰδοῦσα νέους θανάτους,  
πολλὰ δὲ πῆματα καὶ καινοπαθῆ,  
κούδεν τούτων ὃ τι μὴ Ζεὺς.

1275

[79 b.

1275. ΧΟ. λείπου] ΧΟ. ἡ ΤΑΛ. λείπου L Vat. 1276. ἰδοῦσα] i from ει L. ἰδοῦσα A.  
1277. καὶ καινοπαθῆ] καὶ καινοπαγῆ L. καινοπαθῆ γῆ A pr. V<sup>3</sup>R. καινοπαθῆ L<sup>2</sup> Vat. V.

culine genitive of comparison after the neuter word, cp. O. T. 467, ἀελλάδων | ἵππων σθεναρώτερον.

1274. τῷ . . ὑπέχοντι] 'To him who undergoes this affliction.' Hyllus avoids naming both Zeus (1268) and Heracles.

1275. λείπου μῆδὲ σύ, παρθέν', ἀπ' οἴκων] The Chorus say this to the maidens from within the palace, the same who were addressed, in *supr.* 205, 5, as ὁ μελλονυμφος. (1) 'Neither fail thou, maiden, leaving the house;' i.e. Be sure to follow us and not to stay at home; ἀπ' οἴκων being construed with μὴ λείπου, as = ἔπου, or some other positive verb. Or (2) deleting the comma after παρθέν', 'O maiden from the house, be thou, too, not left behind!'

1275-8. These lines are continued to Hyllus in some MSS., but they are most

probably, as above explained, the *exode* of the Chorus. The Laurentian MS. heads them with ΧΟ. ἡ ὕλλ. A similar doubt occurs at O. C. 1777, viz. whether the concluding lines are spoken by the Chorus or by Theseus.

The procession is now formed. Cp. Aj. sub fin.

1276. μεγάλους μὲν . . θανάτους] 'Thou that hast been witness of a dreadful and strange death' (that of Deianira).

1277. πολλὰ . . καινοπαθῆ] 'And many unheard-of sufferings' (those of Heracles).

1278. κούδεν . . Ζεὺς (sc. ἔπραξεν)] 'And of all this Zeus is the doer.' For the ellipse, cp. O. T. 696, τανῶν τ' εὐπομπος, εἰ δύναιο, and note: Rhesus, 861, καὶ ταῦτ' Ὀδυσσεύς.





ΦΙΛΟΚΤΗΤΗΣ.



## INTRODUCTION.

Ἄλλ' ὁ μὲν ἐν νήσῳ κείμεν κρατέρ' ἄλγεα πάσχων,  
 Λήμνῳ ἐν ἡγαθέῃ, ἵνα μιν λίπον νῆες Ἀχαιῶν  
 ἔλκει μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.  
 ἔνθ' ὃ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον  
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἄνακτος.

Il. 2. 721.

Φαντὶ δὲ Λαμνόθεν ἔλκει τειρόμενον μετανάξοντας ἐλθεῖν  
 ἥρωας ἀντιθέους Ποίαντος υἱὸν τοξόταν·  
 ὃς Πριάμοιο πόλιν πέρσεν τελεύτασέν τε πόνονος Δαναοῖς,  
 ἀσθενεῖ μὲν χρωτὶ βαίνων, ἀλλὰ μοιρίδιον ἦν.

Pind. Pyth. 1. 52 foll.

Αὐτάρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο  
 πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις·  
 αὐτὸς γάρ μιν ἐγὼ κοίλῃς ἐπὶ νηὸς εἵσης  
 ἦγαγον ἐκ Σκύρου μετ' ἐϋκνήμιδας Ἀχαιοὺς.

Od. 11. 506-9.

I. THE subject of Philoctetes at Lemnos had been previously handled by Aeschylus and Euripides<sup>1</sup>, and probably by other tragic poets<sup>2</sup>. Sophocles appears to have modified the fable in three important respects: (1) by making the coast of Lemnos, where Philoctetes was exposed, to be wholly desert and uninhabited; (2) by representing him as obstinately deaf to all merely human persuasion; and (3) by inventing the part of Neoptolemus.

1. In the plays of Aeschylus and Euripides there was a chorus of Lemnians who came to visit the hero either for the first time<sup>3</sup>, or after a long interval; and Euripides gave him also a Lemnian friend and visitant, named Actor<sup>4</sup>. But in Sophocles the only human beings whom Philoctetes has seen during the ten years

<sup>1</sup> Ἐδιδάχθη ἐπὶ Πυθοδώρου ἄρχοντος Ὀλυμπιάδος πρῶτον· πρῶτος Εὐφορίαν, δεύτερος Σοφοκλῆς, τρίτος Εὐριπίδης, Μηδεία, Φιλοκτῆτην, Δίκτυν, Θερισταῖς σατύροις. Argum. Aristophanis in Eur. Medeam.

<sup>2</sup> Fragments are quoted from a Philoctetes by Achaëus of Eretria. See Nauck's Tragic Fragments.

<sup>3</sup> If this was true of the Aeschylean Chorus, it must have involved an obvious inconsistency. For if there were inhabitants in the place at all, some of them must have been drawn by curiosity to visit Philoctetes earlier.

<sup>4</sup> Or Hector, according to Hermann's conjecture.



have been Greek castaways, who came ashore unwillingly, and were too much absorbed in the difficulties of their own return to yield him more than a passing word of sympathy. These tantalizing glimpses of fallacious hope have only added to his desolation.

2. The resentment of Philoctetes in Sophocles, like that of his Oedipus at Colonus, is inexorable. The sense of wrong in both these heroes has become a fixed idea, which partakes of the grandeur of their natures. Nothing short of the miraculous interposition of the deified Heracles, to whom his earlier life had been devoted, can move the Philoctetes of Sophocles from his determination never to return. Odysseus in Aeschylus had won his ear by first disguising himself; and in Euripides, being made unrecognizable by Athena<sup>1</sup>, had pretended to be one whom the Argives and 'Odysseus' had injured. This expedient is adopted also by Sophocles, who attributes it, however, not immediately to Odysseus, but to Neoptolemus as instructed by him.

3. It is the person of this son of Achilles which gives to the drama of Sophocles its peculiar excellence. The character of Philoctetes is still the groundwork of the play, and the action interests us primarily on his account. The poet has, indeed, as we have just seen, been at no small pains to give thoroughness to the conception both of his forlorn circumstances and of his strength of will. But the contact with Neoptolemus brings out that other aspect of the son of Peas which enhances our sense both of his resentment and of his wrong, the deep tenderness and the frank openness of heart, which increase our pity for him and make him liable to be once more deceived; his keen remembrance of old friends; his love for all that is even remotely associated with his home. And hardly inferior to our interest in the hero is that awakened by the young chieftain himself, whom the invention of Sophocles has made one of the most beautiful figures in Greek poetry. Nor is this all. For what gives to the Philoctetes a unique place in ancient literature, and may be said to constitute a new departure in dramatic art, is the subtle climax of emotions produced by the interaction of these two persons upon each other. Similar effects may be observed at single points of several other dramas, as where Oedipus presses his inquiries to the horror of Jocasta, or where Electra's grief over the pretended burial-urn moves Orestes to discover himself<sup>2</sup>. But in the Philoctetes the juxtaposition of contrasted persons and situations, and the delineation of two souls in their mutual working, is far more complex and sustained.

The part of Neoptolemus displaces that elsewhere assigned to Diomed—as by the *Little Iliad* and Euripides, and apparently by Sophocles himself in his 'Philoctetes at Troy' (see Nauck, *Trag. Fr.* p. 225). But in here rejecting this feature of the old legend, Sophocles has characteristically used it to make part of the supposed falsehood of the pretended shipmaster, whose other statement, that Phoenix

<sup>1</sup> In this, according to Dio Chrysost. 59, Euripides had followed 'Homer,'

i. e. the author of the 'Little Iliad.'

<sup>2</sup> O. T. 1054, El. 1174.

and the Theseidae had gone to bring back Neoptolemus, may also have belonged to one version of the story.

That our poet was the first who introduced the person of Neoptolemus into the fable is asserted by the Scholiast and by Dio Chrysostom. It was natural, in recasting the legend, to think of one who was the most prominent figure next to Philoctetes in the last scenes of the Trojan war, who was fetched from Scyros by Odysseus after his father's death, and was moreover the son of Achilles, the lover of glory and hater of lies. All these circumstances the poet has wrought with curious happiness into his plot.

And not only is the ingenuous youth contrasted with the wily politician, but the rising generation is brought into contact with that which is passing away. Philoctetes has been cut off both outwardly and in spirit from the active life of the Achaeans now at Troy. His thoughts are with the men of the preceding age, with Nestor, Lycomedes, Chalcodon, the coevals of Heracles, men whose deeds he witnessed in his youth. Neoptolemus, on the other hand, is 'new to the war,' and is thus innocent of the wrong which Philoctetes resents against the other chieftains. This contrast of generations makes more affecting to us the confiding intercourse of the withered solitary with the generous boy.

II. In the Introduction to the *Oedipus Coloneus* (pp. 260 ff.) it was remarked that in these 'last plays' of Sophocles there is at once a more direct appeal to eye and ear, and also more of meditative inwardness, than in those tragedies which are most distinctly marked by dramatic concentration. With regard to the former point little remains to be said. The wild attire of Philoctetes, his cries of pain, his falling on the ground and sleeping there, are sensational incidents such as we can hardly parallel from the *Antigone*, *Electra*, or *Oedipus Tyrannus*. The apparition of Heracles arrayed with glory is a more dazzling spectacle than the night-vision of Athena in the *Ajax*. And the bow of Heracles, as it passes from hand to hand, is a visible sign both of the error and repentance of Neoptolemus. But it is more important to dwell upon the ethical reflectiveness by which the Philoctetes is distinguished, no less than the *Oedipus Coloneus* is by fulness of religious thought. The return of Philoctetes can never have been an eminently tragic subject, for it could only be wrought into a drama of reconciliation<sup>1</sup>, in which, as Aristotle says, those who are deadly enemies to begin with, end by going off the stage 'the best friends in the world.' And a theme of this kind, far more than the tales of Argos or of Thebes, must have tended to become stale by repetition. Accordingly Sophocles, in treating it anew, touches with comparative lightness the conclusion, which is foreknown, and spends his strength in evolving the moral vicissitudes which complicate the precedent action. Externally, this may be viewed as a defect; there

<sup>1</sup> In B. C. 409, the drama of reconciliation may have been peculiarly welcome for political reasons—although the hy-

pothesis of an allusion to the return of Alcibiades is too far-fetched.

is something almost grotesque in the joint exit of the hero and his enemy. But this fault is easily pardoned as inevitable, and we rather admire the skill with which the 'mortal distance' between Philoctetes and Odysseus is maintained until the last moment, while by the influence of Neoptolemus the wounded spirit of the hero, though not yet reconciled to his worst enemy, has been otherwise softened and humanized. We are content to know that Odysseus' crooked policy is foiled, whilst the purpose he subserved is provided for without his help. Meanwhile our hearts have been moved and our thoughts exercised by a crisis not in the fortunes of the Greeks, but in the soul of Neoptolemus, where, after a perilous struggle, compassion and loyalty have triumphed over ambition and guile<sup>1</sup>. And now we look forward with unmixed delight to that outward triumph which is secured for both the heroes by the advent of Heracles. The opposing claims of public expediency and personal kindness are not reconciled, indeed, for the opposition between them is providentially overborne. But this ἀπόρημα or antinomy is treated not with casuistry or logical disceptation, but through what may be termed the dialectic of feeling<sup>2</sup>. Thus, in contemplating an aspect of life which had begun to interest his countrymen when reflection was taking the place of action, Sophocles essentially remains within the sphere of tragic emotion.

III. The structure of the *Philoctetes* may be further illustrated by considering separately (1) the divine, and (2) the human action<sup>3</sup>.

1. The divine will in the *Philoctetes* effects its end by overruling human efforts rather than by controlling them; and the drama has thus a fixed or predetermined groundwork, which makes a frame or setting for the intense though transient struggle towards which our attention is mainly drawn.

The gods have fore-ordained that Troy shall not be taken by unaided mortal strength, but by the arms of one who is joined to the immortals, the bow and arrows of Heracles, which Philoctetes wields. But they have also willed that Troy shall not be taken in a year, nor until the destined hour. Therefore, before the Achaeans have begun the siege, during some preliminary operations, Philoctetes is struck down, and becomes useless to the host. He had entered within the precinct of Chrysa, which (like that of Athena Polias at Athens) was defended by a serpent, and the bite left an incurable wound.

Chrysa, called by some a nymph, is by others identified with Athena. There is no trace of this in Sophocles, who does not care even to specify the motive for which Philoctetes (like Miltiades at Paros) encroached on the sacred ground. All the poet chooses to indicate is that the harm which came to Philoctetes was provi-

<sup>1</sup> K. O. Müller's remark, that the peripeteia of the *Philoctetes* is the change in the mind of Neoptolemus, is in this sense true.

<sup>2</sup> Cp. fr. 98, Ψυχὴ γὰρ εὖνους καὶ

φρονούσα τοῦνδικον | κρείσσαν σοφιστοῦ παντός ἐστιν εὐρέτις.

<sup>3</sup> See an able monograph on the *Philoctetes*, by F. Zimmermann. Darmstadt, 1847.



dentially inflicted<sup>1</sup>, and that he had been guilty of no serious offence either against gods or men. He is represented to us as an innocent sufferer. The gods, whose final purpose towards him was beneficent, were cruel to him for the time, and the pain of his miraculous wound was so great as to wring from the hero loud and incessant cries, while the fetid odour from the injured foot made his neighbourhood intolerable. The Achaeans thus came to reject their destined saviour; and even Odysseus—so blind is human wisdom—saw no further than the necessity of removing him, and the means for executing this.

If human policy is blind, it is also hard—as the Athenians well knew,—and the Argive chiefs had shown small compunction in doing what they considered expedient for the host.

But now the ten years were past, and it was time for Troy to fall, and for Philoctetes to be restored. The will of the gods was partially made known. The captive Helenus, at once prince and seer, had prophesied in the camp, and in consequence Neoptolemus had been brought from Scyros. But this was not enough. The bow of Heracles in the hand of Philoctetes must also come to Troy. The chiefs are now eager to conciliate the man whom they formerly cast out. Odysseus, who is best acquainted with the circumstances and the man, knows better than any one how difficult it will be to bring him back. But his zeal for the army is indefatigable; and confident once more in 'policy,' or, as he phrases it, in the unfailing aid of Athena Polias, he undertakes the task. Odysseus' policy is frustrated, but the divine end to which he ministers is attained, through the interposition of Philoctetes' divine master and friend.

The apparition of Heracles is not the only piece of 'celestial machinery' in the *Philoctetes*. The intention of the gods is signified to us by a very simple and beautiful expedient, reminding us of the obedience of the elements in Shakespeare's '*Tempest*.' Four times in the course of the play it is clearly indicated that a fair wind is blowing steadily towards Troy (ll. 464, 5, 639, 40, 855, 1450, 1).

2. Odysseus hits upon the seemingly excellent plan of associating with himself for the enterprise the son of Achilles, whom he has brought from Scyros to conclude the war. Neoptolemus (l. 114) had at first been led to believe that this achievement was to be entirely his own. When he suddenly finds that there is an obstacle to his success, his ambition will make him ready to do anything. And his inexperience and boyish simplicity are more persuasive than any rhetoric, and promise to make him a pliant instrument in the hands of Odysseus. At first these calculations bid fair to be realized. Though falsehood is against his nature, yet, having undertaken to lie, the young man lies with the spirit of a Greek, and speedily wins the confidence of Philoctetes. But the very completeness of this triumph gradually undermines his resolution. Where he had looked for suspicion and misanthropy, he finds open-heartedness and a tender, loyal spirit. In the man

<sup>1</sup> ἐκ θείας τύχης, l. 1326.



whom he has undertaken to inveigle he awakens the most touching affection for himself; he is praised for truth and faithfulness where he has used deceit, and is met with the liveliest gratitude for agreeing to the reverse of that which he intends to do.

In addition to all this he is impressed more and more by the desolate misery of the hero whom he is wronging, and by the grievousness of his previous wrongs. And when he is made to witness an actual outburst of the victim's pain, arriving at the very moment when he thought to be taken home, this incident, which makes Neoptolemus master of the bow, at the same time breaks down his will. He can no longer keep up the deception, and 'like a man to double business bound,' he avows his purpose, but retains the bow.

The passionate words which then burst from Philoctetes, who is at once betrayed of his hopes and bereft of his one treasure and means of life, only deepen the pity and compunction of Neoptolemus, and he is hesitating, when Odysseus suddenly approaches, being no longer deterred by the bow in his enemy's hand. On this Philoctetes directs his despairing anger at the true author of the harm, and again pleads with Neoptolemus. But the youth now yields to the present influence of Odysseus, whom he follows, carrying off the bow; leaving the mariners, however, to stay with Philoctetes till the last, in the hope of even yet persuading him to go to Troy. This moment, in which Philoctetes is utterly bereft, and the nobler impulse in Neoptolemus suffers defeat, may be compared to the crisis in the *Electra* where Clytemnestra triumphs, and the heroine is left to her despair. And in both dramas the darkest point is followed by the brightest. For Neoptolemus brings back the bow; and the spectators feel how much nobler is a faithful spirit than the noblest ambition. Nor is the sacrifice incomplete; for Philoctetes, again in possession of his bow, again trusting Neoptolemus, remains obstinate in refusing to return to Troy, and once more begs to be taken home. Neoptolemus consents, and the two are setting forth together, being rendered independent of Odysseus by the possession of the bow, when Heracles appears, and the human action is superseded by the divine. We know that Philoctetes will be recompensed for his years of pain, and that the ambition of Neoptolemus will be fulfilled.

IV. Some points of minor interest demand a few words of elucidation.

1. Minute topographical accuracy is not to be looked for in a Greek drama. But we cannot forbear asking, How did Sophocles conceive of the local environment of Philoctetes?

The cliff in which his cave was situated was to the S. E. of the 'Hermaean bluff' (l. 1459, Aesch. Ag. 283), which formed the extremity of the island to the N. E. Hence the wind (S. W.) which blew fair for Troy was adverse to the voyage to Scyros and the Maliaç gulf. The νότος mentioned in l. 1457 must have come from the S. E. The cave had two openings, one towards the morning,

the other towards the midday, sun. The cave was considerably above the sea level, and there were precipices beneath it (l. 1001). A steep track led to green meadows and a spring, surrounded by forests inhabited by wild animals. Mount Mosychlos, the active volcano, was visible (l. 800) from some neighbouring point.

Does Sophocles think of Lemnos as a desert island? This is hardly probable. Nothing, indeed, is said that would relieve our impression of the utter desolation of Philoctetes; and any reference to the inhabitants of the island would have this effect. The only gods referred to in connection with the land are Earth herself as Rhea or Cybele, 'mother of Zeus,' the water-nymphs of the meadow, and Zeus, of whom Odysseus speaks as master of the soil there. But it is not likely that Sophocles would have departed so widely from tradition as to imply that Lemnos was wholly without inhabitants at the time of the Trojan war. A *χθών* without *αὐτόχθονες*; a fire-mountain celebrated as the work of Hephaestus, with none at hand to celebrate it; a rule of Zeus without human subjects, were scarcely within the range of Greek imagination. It was enough for his purpose that the Hermaean promontory was at the other end of the island from Myrina, the only town in it, and that the primeval forests around were peopled only by wild beasts.

2. Neoptolemus in l. 351 is made to say, 'I had not seen my father.' This, if construed strictly, is inconsistent with the legend, according to which Achilles was at Scyros immediately before his voyage to Troy. But the point is external to the present fable; and, were it not so, is not the inconsistency inherent in the legend, if we compare the supposed age of Neoptolemus with that of Achilles? And the language need not be so far pressed. 'I had not seen him' is not too strong an expression for one to use who was a mere child when his father left, and is now a man.

3. Another small inconsistency is worth noticing, because it bears on the degree and kind of unity that is observed in the Greek drama. Neoptolemus, at l. 112, has not yet realized the part to be played by Philoctetes in taking Troy. At l. 197 he knows more of this than Odysseus has told him. And at l. 1326 he has the whole story 'at his finger ends.'

4. The aesthetical controversy which once raged about the cries of Philoctetes may safely be regarded as extinct, and is chiefly memorable for the fine image which it drew from Lessing:—'The Athenians are to be supposed capable of despising this rock of a man, because he reverberates to the waves that cannot shake him<sup>1</sup>.'

It is enough to say that a similar scene occurred in the *Philoctetes* of Aeschylus, and that it was a necessary part of the tradition: also that by no other means could the situation be made real to the spectators. But neither here nor in the *Trachiniae*, nor anywhere

<sup>1</sup> 'Und diesen Felsen von einem Manne hätten die Athenienser verachten sollen, weil die Wellen, die ihn nicht erschüttern können, ihn wenigstens ertönen machen.'

in Sophocles, is attention solely concentrated on physical pain. It is the disappointment of Philoctetes, overtaken by his malady in the moment when he thought to realize his hopes, and the effect of the cries on Neoptolemus, whose resolution now begins to waver, that chiefly interest us even when the theatre is resounding to the strong man's agony.

#### V. Language and Metre.

1. The language of the *Philoctetes* is less condensed and more flowing than that of the earlier tragedies<sup>1</sup>. It is less marked by conscious elevation, has more frequent pauses and transitions, and reflects more nearly the tone of ordinary life. But it has also much of the artistic charm of which Mr. C. Newton has said, in writing on another subject, 'It is hard to define the subtleties of Greek art, veiled as they are by a seeming simplicity, which is for ever eluding the analysis it invites and challenges.' In the gentler kind of pathos it is peculiarly rich.

2. The part assigned to the Chorus is less than an eighth part of the whole. On the other hand, the μέλη ἀπὸ σκηνῆς are more prolonged than elsewhere and have the effect of monodies.

In discussing the metres we are sometimes met by the same difficulty which encountered us in the *Oed. Col.*, the question, namely, whether the rhythms of the tragic poets were at all affected by the musical changes which we know to have been introduced about this time. The points most in doubt are (1) the substitution of long syllables for short ones, (2) the admission of a doubtful syllable at the end of a logaoedic or glyconic line, (3) 'polyschematism.' But the solution of these and similar difficulties must be left to the special students of Greek metres.

#### VI. State of the text.

According to Bernhardt, the *Philoctetes* was seldom performed in ancient times, and little read, except by grammarians. His remark is confirmed by the fact that the Scholia are meagre and the MSS. in which the play is found are few. Some manifest corruptions appear in all the existing MSS., but there are not wanting traces of divergence anterior to L. See especially ll. 220, 1032.

<sup>1</sup> In adhering to the tradition that the *Philoctetes* was produced in 409 B.C., I follow the majority of scholars, who assume that the quotations from *διδασ-*

*καλίας* in the Alexandrian *ὑποθέσεις* to the Greek plays are generally to be trusted.

# ΦΙΛΟΚΤΗΤΗΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ.

ΝΕΟΠΤΟΛΕΜΟΣ.

ΧΟΡΟΣ.

ΦΙΛΟΚΤΗΤΗΣ.

ΣΚΟΠΟΣ ὡς ΕΜΠΟΡΟΣ.

ΗΡΑΚΛΗΣ.





# ΟΔΥΣΣΕΥΣ.

'ΑΚΤΗ μὲν ἦδε τῆς περιρρύτου χθονὸς [80 a.  
 Λήμνου, βροτοῖς ἄστιπτος οὐδ' οἰκουμένη,  
 ἔνθ', ὃ κρατίστου πατρὸς Ἑλλήνων τραφεῖς  
 Ἀχιλλέως παῖ Νεοπτόλεμε, τὸν Μηλιά  
 Ποίαντος υἱὸν ἐξέθηκ' ἐγὼ ποτε, 5  
 ταχθεὶς τόδ' ἔρδειν τῶν ἀνασσόντων ὑπο,  
 νόσφ' καταστάζοντα διαβόρῳ πόδα·  
 ὅτ' οὔτε λειβῆς ἡμὶν οὔτε θυμάτων  
 παρῆν ἐκήλοισ προσθιγεῖν, ἀλλ' ἀγρίαῖς  
 κατεῖχ' αἰὲν πᾶν στρατόπεδον δυσφημίαις, 10  
 βοῶν, στενάζων. ἀλλὰ ταῦτα μὲν τί δεῖ

2. οἰκουμένη] οἰκουμένην L<sup>2</sup>.  
κατεῖχετ' LF. κατεῖχ' A.

8. ἡμίν] ἡμιν L. ἡμιν A.

10. κατεῖχ']

1 foll. Odysseus and Neoptolemus with one attendant (infr. 45) enter from the spectators' left. The scene represents a rocky place, with a mountain in the background.

1. Ἀκτὴ . . Λήμνου] 'This coast belongs to Lemnos, that wave-surrounded land.'

μὲν opposes the preliminary statement to what follows, especially ἀλλά, κ.τ.λ., in ll. 11 ff.

2. βροτοῖς . . οἰκουμένη] The intention of this line is to mark the complete solitude of Philoctetes: and from the same motive no mention of any inhabitants of Lemnos is made throughout the play. But it is improbable (see Introd. p. 363) that Sophocles meant to speak of Lemnos as an entirely desert island, and the language here does not imply so much. It appears from 1001, 2 that the scene, although below the cave, is considerably above the sea.

3-11. Odysseus, who knows the nature of Neoptolemus, approaches the subject cautiously, addressing him with the honourable title which appeals most to his ambition, and putting forward promptly the reasons or excuses for his own previous act, (1) as commanded by authority, (2) as required by the necessity for quiet in the army when religious ceremonies were performed.

3. ὦ . . τραφεῖς] The slight periphrasis, by which τραφεῖς is substituted for γεγώς may or may not convey an allusion to the nurture of Neoptolemus in Scyros while Achilles was at Troy. Cp. Il. 19. 326, ἡὲ τὸν δὲ Σκυρῶ μοι ἐνὶ τρέφεται φίλος υἱός: infr. 243, θρέμμα Λυκομήδους.

4. Νεοπτόλεμε] Νεῶπτόλεμε.

5. Odysseus thus suggests his own example to Neoptolemus.

11. μὲν opposes ταῦτα, κ.τ.λ. to ἀλλ' ἔργον, κ.τ.λ. in l. 15.

λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων,  
 μὴ καὶ μάθῃ μ' ἤκοντα κάκχέω τὸ πᾶν  
 σόφισμα τῷ νιν αὐτίχ' αἰρήσειν δοκῶ.  
 ἀλλ' ἔργον ἤδη σὸν τὰ λοίφ' ὑπηρετεῖν,  
 σκοπεῖν θ' ὅπου 'στ' ἐνταῦθα δίστομος πέτρα  
 τοιάδ', ἵν' ἐν ψύχει μὲν ἡλίου διπλῇ  
 πάρεστιν ἐνθάκησις, ἐν θέρει δ' ὕπνον  
 δι' ἀμφιτρῆτος αὐλίου πέμπει πνοή.  
 βαῖον δ' ἔνερθεν ἐξ ἀριστερᾶς τάχ' ἄν  
 ἰδοῖς ποτὸν κρηναῖον, εἴπερ ἐστὶ σῶν.  
 ἃ μοι προσελθὼν σίγα σήμαιν' εἴτ' ἔχει

15

20

14. αὐτίχ' αὐτίχ for κ C<sup>2</sup>. αὐτίχ' A. 15. λοίφ' λοίπ' L. λοίφ' C<sup>2</sup>. λοίφ' A.  
 16. θ'] om. L. add C<sup>2</sup>. ὅπου 'στ' ὅπουστ' LA. ὅπουσιν Γ. 22. ἔχει]  
 ἔχει . . L. ἔχει A Vat. V (c. gl. οἰκεῖ V) V<sup>3</sup>. ἐνι Vat. b.

12. ἀκμὴ . . λόγων] 'For now is the time not for many words.' For the sudden introduction of the negative, cp. infr. 961, ὅλοιο μῆπω, κ.τ.λ. It is no time for nice consideration of the past. The present crisis must be practically met. Thus Odysseus obviates further discussion.

13. μὴ καί] Cp. infr. 46, and see Essay on L. § 25. p. 40.

κάκχέω] 'And so I lose.' For καί implying consequence, cp. infr. 286, 490, 1061. ἐκχεῖν signifies the sudden loss by inadvertence of something held in store. Cp. Aesch. Pers. 824-6, μηδέ τις . . ἄλλων ἐρασθεῖς ὄλβον ἐκχέη μέγαν, (ἐκχέω is aor.).

15. τὰ λοίφ' ὑπηρετεῖν] 'To serve' (infr. 53) 'in what remains.'

16. ὅπου . . ἐνταῦθα] 'At what point whereabouts.' Odysseus has a vivid recollection of the place. But the cave and its adjacent spring are not immediately visible.

17. ἡλίου . . ἐνθάκησις] 'On both sides one may sit in the sun.' ἡλίου ἐνθάκησις = θάκησις ἐν ἡλίῳ, Essay on L. § 9. p. 11. For the use of ἥλιος = 'Sunshine,' cp. Plat. Phaed. 116 E, εἶτι ἥλιον εἶναι ἐπὶ τοῖς ὄρεσιν.

18, 19. ἐν θέρει . . πνοή] 'And in summertime the breeze wafts slumber through the pervious cell.'

21. εἴπερ ἐστὶ σῶν] 'If it be not destroyed;'—explaining the uncertainty implied in τάχ' ἄν.

22. The comparison of Aj. 1101 and other places where there is elision shows that l. 23 need not have been suspected because of the apparent breach of the rule about the cretic ending. But ἔχει is difficult and the force of γε is not obvious. It is also doubted whether the subject of ἔχει is Philoctetes, or the cave and spring. The first agrees better with what follows in ll. 29-40, the other with the previous context, ll. 16 foll. Either (1) making Philoctetes the subject, we may render, 'Where to, I pray thee, silently go near, and let me know concerning them, whether he still keeps to this very same spot, or is gone somewhere else?'—γε emphasizing the expansion of ἐνταῦθα (l. 16) in the words χάρον πρὸς αὐτὸν τόνδε, 'At this very place where we are.' Elmsley conjectured τόνδ' ἔτ'. Or, (2) making the antecedent of αἱ the subject of ἔχει, 'Go near, I pray thee, silently, and let me know respecting these things, whether they are, as I imagine (γε), just in this direction, or he is' (or (3) 'they are') 'elsewhere.' For ἔχει in (1) cp. ll. 13. 679, ἀλλ' ἔχεν, ἢ τὰ πρῶτα πύλας καὶ τεῖχος ἐσάλτο: O. C. 1169, σῆς οὐπὲρ εἴ: Xen. An. 5: for ἔχει in (2) cp. Hdt. 2. 17, ἡ δὲ ἐτέρῃ τῶν ὁδῶν πρὸς ἐσπέρην ἔχει. Proposed alterations of this difficult place are (a) ἐκεῖ for ἔχει, conjectured by Canter and finally approved by Hermann, 'Whether they are yonder (where you stand), even close to this very spot.'

χώρον πρὸς αὐτὸν τόνδε γ', εἴτ' ἄλλη κυρεῖ,  
ὥς τὰπίλοιπα τῶν λόγων σὺ μὲν κλύης,  
ἐγὼ δὲ φράζω, κοινὰ δ' ἐξ ἀμφοῖν \*ἔη.

25

ΝΕΟΠΤΟΛΕΜΟΣ.

ἄναξ Ὀδυσσεῦ, τοῦργον οὐ μακρὰν λέγεις.  
δοκῶ γὰρ οἶον εἶπας ἄντρον εἰσορᾶν.

ΟΔ. ἄνθωθεν, ἢ κάτωθεν; οὐ γὰρ ἐννοῶ.

ΝΕ. τόδ' ἐξῦπερθε, καὶ στίβου γ' οὐδεὶς κτύπος.

ΟΔ. ὅρα καθ' ὕπνον μὴ καταυλισθεὶς κυρῇ.

30

ΝΕ. ὁρῶ κενὴν οἴκησιν ἀνθρώπων δίχα.

ΟΔ. οὐδ' ἔνδον οἰκοποιός ἐστί τις τροφή;

ΝΕ. στιπτὴ γε φυλλὰς ὥς ἐναυλίζοντί τω.

23. γ'] om. L<sup>2</sup>. εἴτ' ἤτ' L. εἴτ' Γ. 24. κλύης] κλύοις LAF. 25. \*ἔη]  
εἴη MSS. Camerarius corr. 29. στίβου] στίβου A. κτύπος] τύπος AL<sup>2</sup>T  
(γρ. καὶ κτύπος). γ'] Γ' ? L. τ' A. δ' Γ (γρ. καὶ κτύπος Γ). 30. καταυλι-  
σθεὶς] κατακλιθεὶς A. 33. στιπτὴ] στιπτὴ A<sup>o</sup>. ἐναυλίζοντι] ἐν . αυλίζοντι L.

But the conjunction of ἐκεῖ with τόνδε is harsh, and the accusative after πρὸς requires a different verb from κυρεῖ: (b) *χώρον τὸν αὐτόν*, conjectured by Blaydes, giving the same sense as the first of the above renderings.

24, 25. 'That I may intimate and you may hear, what yet remains to be spoken of, and our proceeding may be in concert.'

25. \*ἔη] This reading is implied in the Scholiast's explanation *προβαίνοι*.

26. *τοῦργον οὐ μακρὰν λέγεις* 'The task you speak of requires no long journey,' i. e. I have not far to go to do your will. *μακρὰν*, sc. *περανθησόμενον*. Essay on L. § 24. p. 49.

28. *ἄνωθεν* Sc. *φαινόμενον*. Neoptolemus is clambering amongst the rocks. Odysseus asks if he sees the cave above him or beneath. It is above him. He listens for a footfall, and when all is silent, at the suggestion of Odysseus, ventures to climb further and look in. The reply of Odysseus in l. 30 exactly suits the text of l. 29, to which needless exception has been taken. In l. 22, according to the interpretation we have preferred, Neoptolemus was told to

ascertain whether Philoctetes still inhabited the cave. One sign of his doing so is wanting. No footsteps can be heard. *στίβος* occurs several times in the Philoctetes in the sense of 'walking'; see especially 157, 207. *στίβου . . τύπος*, the reading of L<sup>2</sup>TA<sup>o</sup>, was accepted by Hermann; and Bergk, supposing it necessary that some positive sign of Philoctetes' presence should be at once discovered, ingeniously conjectured *καὶ στίβου γ' οὐδεὶς τύπος*.

30. ὅρα . . *κυρῇ*] 'See whether he be not within and asleep.' For *καταυλισθεὶς* some MSS. give *κατακλιθεὶς*, a natural variation.

31. Cp. Aj. 464, *γυμνὸν . . τῶν ἀριστείων ἄτερ*.

32. οὐδ' . . *τροφή*] 'But is there not within it some of the provision that makes a home?' Hermann rightly explains *τροφή*, 'Utensilia quibus locus aliquis in modum domus instruitur.' Others conjectured *τρυνή*, the irony of which would be misplaced; others *ἔστ' ἐπιστροφή*. For uses of *τροφή* in Sophocles, see Essay on L. § 50, I. p. 94. Cp. also Plat. Polit. 288 E-299 B.

33. *στιπτὴ* . . *τῷ*] (1) 'Yes, there is



ΟΔ. τὰ δ' ἄλλ' ἔρημα, κούδέν ἐσθ' ὑπόστεγον;

ΝΕ. αὐτόξυλόν γ' ἔκπωμα, φλαουρουγοῦ τινὸς  
τεχνήματ' ἀνδρός, καὶ πυρεῖ' ὁμοῦ τάδε.

35

ΟΔ. κείνου τὸ θησαύρισμα σημαίνεις τόδε.

ΝΕ. ἰοὺ ἰοῦ· καὶ ταῦτά γ' ἄλλα θάλπεται  
ράκη, βαρείας του νοσηλείας πλέα.

ΟΔ. ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς,  
κάστ' οὐχ ἐκάς που. πῶς γὰρ ἂν νοσῶν ἀνὴρ  
κῶλον παλαιᾷ κηρὶ προσβαίῃ μακράν;  
ἀλλ' ἢ 'πὶ φορβῆς νόστον ἐξελέλυθεν,  
ἢ φύλλον εἴ τι νώδυνον κάτοιδ' εἴ που.

[80 b.

τὸν οὖν παρόντα πέμψον εἰς κατασκοπὴν,  
μὴ καὶ λάθῃ με προσπεσών· ὥς μᾶλλον ἂν

45

34, 35. Persons om. L. add A. 34. ἄλλ' ἀεί? L. ἀλλ' C<sup>3</sup>. ἀλλ' A.  
ἐρημα] ἔρ A. 35. φλαουρουγοῦ] φλαουρουγοῦ L. φλαουροῦργου C<sup>3</sup>. φλαουρού-  
γον A. 40. ἀνὴρ] ἀνὴρ L A. 44. εἴ] ἡ Γ. τι] τι(ν) L. τί Γ.

leafage pressed as by one inhabiting here.' For the dative, see Essay on L. § 14. pp. 19, 20. Or, (2) 'Yes, a couch of leaves pressed down as if for some one who takes his rest in the place.' (1) is best.

35. αὐτόξυλον] 'Of mere unpolished wood.'

36. τεχνήματ'] (Cp. Eur. Hipp. 11, Πιτθέως παιδεύματα.) 'The contrivance.' Cp. infr. 295, ἐμχανάμην. There is a slight oxymoron in φλαουρουγοῦ ἀνδ. τεχνήμ., 'The skill of one unskilled.'

πυρεῖα are the means of lighting a fire. Some embers were left covered up (cp. θησαύρισμα), or Neoptolemus sees the stones mentioned infr. l. 296, with sticks to be kindled from them.

37. σημαίνεις τόδε] 'In telling me of this hoard, you give me a token of his presence.'

38. ἰοῦ, ἰοῦ] An exclamation of discovery mixed with dislike. Cp. O. T. 1071, 1182.

ἄλλα] 'Besides.' See Essay on L. § 23, δ. p. 39.

θάλπεται] 'Are being warmed or dried in the sun.'

39. βαρείας] 'Grievous,' with the implied notion of 'offensive,' 'repulsive.'

νοσηλεία is properly 'attendance on disease,' and ν. πλ. means not simply full of purulence, but 'infected through ministrations to some grievous sore.' Cp. infr. 520, ὅταν δὲ πλησθῇ τῆς νόσου ἐννουσία.

41. που] (1) 'Somewhere.' Cp. infr. 163; or, (2) 'Methinks.'

42. κηρὶ] 'Misfortune,' viz. that which befell him at Chrysa.

προσβαίῃ] 'Advance.' This use of προσβαίω, without a dative or an accusative with a preposition, is rare. But the adverb μακράν helps to supplement the expression.

43. ἐπὶ φορβῆς νόστον] (1) 'For the purpose of a return with food;' i. e. To bring home provender. Or, (2) φορβῆς νόστον may mean, as the Scholiast thought, simply a foraging expedition. Cp. Eur. I. A. 966, 1261. (Parallels from Euripides are more pertinent to the Philoctetes and O. C. than to other plays of Sophocles.)

ἢ εἰ . . . που] Sc. ἐκεῖσε ἐξελέλυθεν.

45. Hereupon the one attendant, the Ἐμπορος of 542 foll., withdraws to a distance, and Odysseus and Neoptolemus are left alone. For τὸν παρόντα, cp. El. 424, τοῦ παρόντος, ἡνίχ' Ἥλιφ | δέικνυσσι τούναρ.

ἔλοιτό μ' ἢ τοὺς πάντας Ἀργείους λαβεῖν.

VE. ἀλλ' ἔρχεται τε καὶ φυλάσσεται στίβος.

σὺ δ' εἴ τι χρήσεις, φράζε δευτέρῳ λόγῳ.

2Δ. Ἀχιλλέως παῖ, δεῖ σ' ἐφ' οἷς ἐλήλυθας

50

γενναῖον εἶναι, μὴ μόνον τῷ σώματι,  
ἀλλ' ἦν τι καινόν, ὦν πρὶν οὐκ ἀκήκοας,  
κλύης, ὑπουργεῖν, ὡς ὑπηρέτης πάρει.

NE. τί δῆτ' ἀνωγας;

ΟΔ. τὴν Φιλοκτῆτου σε δεῖ

ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων.

55

ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρει,  
λέγειν, Ἀχιλλέως παῖς· τόδ' οὐχὶ κλεπτέον·  
πλεῖς δ' ὡς πρὸς οἶκον, ἐκλιπὼν τὸ ναυτικὸν

47. ἔλοιτό] Last o from ε L. ἔλοιτό A. λαβεῖν] μολεῖν A. 57. τόδ'] ὁ  
from οὐ L. τόδ' A.

47. ἔλοιτό μ'] It is unnecessary to read *ἔλοιτ' ἔμ'*, although this is suggested by the first hand of L. The meaning is, 'He would rather get me than the whole Argive host into his hands.' *μᾶλλον ἔλοιτο* is an imperfect expression for *βούλοιτο ἐλεῖν*. See E. on L. § 36. p. 63. That is to say, the meaning 'choose' is suggested, while the other meaning, 'Take for his own,' is chiefly meant. Hence *λαβεῖν* is added with the second clause for the sake of clearness.

48. φυλάσσεται στίβος] 'The approach (of Philoctetes) shall be watched.' *φυλάσσεται* is fut. mid. with passive meaning. On *στίβος*, see above, note on l. 28.

49. χρήσεις] Sc. *γενέσθαι*.

δευτέρῳ λόγῳ] 'Renewing thy discourse,' according to the promise in 24, 25. Gedike conjectured *ἐλευτέρῳ λ.*

50-54. τῷ σώματι follows *γενναῖος εἶναι*, *πατὰ σύνεσιν*, as if it were *ὑπουργεῖν*, for which it has been substituted as more pleasing. *ἦν* is equivalent to *κάν* (see Essay on L. § 28. p. 47). Nauck thinks that *ὑπηρέτης* is too low a word for the position of Neoptolemus, who only acknowledges himself to have been sent as *ἐννεργάτης* to Odysseus (l. 93). But *ὑπηρέτης* is applied by Xenophon to officers in attendance on a general as *aides-de-camp*, and Odysseus

may think it necessary at the end of his speech to assert his authority in its full strength, adding *fortiter* to *suaviter*. Neoptolemus shows his sense of this in the brief question *τί δῆτ' ἀνωγας*;

55. *λόγοισιν . . λέγων*] The pleonasm helps to emphasize the unwelcome lesson that words and not deeds are required of Neoptolemus. Cp. infr. 90, 1. 'You must wrest to your purpose, by deceitful words, the mind of Philoctetes.' Neoptolemus is to wind himself into the very soul of Philoctetes and deceive him there.

56. *ὅταν . . παῖς*] These words are in apposition to *ὅπως . . λέγων*.

57. *τόδ' οὐχὶ κλεπτέον*] 'This is not to be dissembled.' *κλέπτειν* is repeated in a slightly different sense. The change to *κρυπτεῖν*, proposed by some edd., is unnecessary.

58. *πλεῖς*] Sc. *ὡς φήσεις λέγων*. Odysseus puts before Neoptolemus the situation which he is to assume. This is more vivid than *πλεῖν*, which in some edd. has been substituted for *πλεῖς* as more grammatical. But cp. Trach. 1137, *δρᾷ*, and note. The whole speech is purposely cast in an easy conversational style. Cp. *λέγων*, infr. 64. Hence also the frequent asyndeta, 56, 72, 79.

*πλεῖς ὡς πρὸς οἶκον*] 'Your voyage is homeward-bound.' For *ὡς*, cp. Thuc.

στράτευμ' Ἀχαιῶν, ἔχθος ἐχθήρας μέγα,  
οἷ σ' ἐν λιταῖς στείλαντες ἐξ οἴκων μολεῖν, 60  
μόνην ἔχοντες τήνδ' ἄλωσιν Ἰλίου,  
οὐκ ἠξίωσαν τῶν Ἀχιλλείων ὅπλων  
ἐλθόντι δοῦναι κυρίως αἰτουμένῳ,  
ἀλλ' αὐτ' Ὀδυσσεῖ παρέδοσαν· λέγων ὅς' ἂν  
θέλῃς καθ' ἡμῶν ἔσχατ' ἐσχάτων κακά. 65  
τούτων γὰρ οὐδέν μ' ἀλγυνεῖς· εἰ δ' ἐργάσει  
μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.  
εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,  
οὐκ ἔστι πέρσαι σοὶ τὸ Δαρδάνου πέδον.  
ὥς δ' ἔστ' ἐμοὶ μὲν οὐχί, σοὶ δ' ὀμιλία 70  
πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.  
σὺ μὲν πέπλευκας οὗτ' ἔνορκος οὐδενὶ

59. ἐχθήρας] ἐχθήρας L. ἐχθήρας A. 61. μόνην] μόνην δ' LΓ. μόνην A.  
64. αὐτ'] αὐτ' L. αὐτ' A. ὅς' ἂν] ὅς ἂν L. ὅς' ἂν C<sup>2</sup>. 66. οὐδέν μ' οὐδέμ L.  
οὐδέμ C<sup>2</sup>. οὐδέν μ' A Vat. b VV<sup>3</sup>. οὐδέν Vat. ἀλγυνεῖς] ἀλγυνεῖ Vat. 67.  
Ἀργείοις] ἀργείοισ(ι) L. Ἀργείοις A.

5. 3. περιέπλει τὸν Ἀθων ὡς ἐπὶ τὴν Ἀμφί-  
πολιν: Trach. 532, ὡς ἐπ' ἐξόδῳ.

59. ἔχθος ἐχθήρας μέγα] For the effect  
to be produced by this part of the lie,  
cp. infr. 322 foll., 403 foll.

60. οἷ] The antecedent (αὐτοῖς) is  
suppressed, as elsewhere, in expressing  
indignation. Cp. esp. O. C. 263 foll.,  
οἵτινες βάθρων, κ.τ.λ.

ἐν λιταῖς] For ἐν of the instrument,  
see Essay on L. § 19. p. 28, and cp.  
ἐν δόλῳ, infr. 102. 'Ita ut vis addu-  
cendi in precibus sita esset,' Dind.

61. μόνην] Essay on L. § 51. p. 96.  
'Having no way but this for taking  
Troy.'

62. οὐκ ἠξίωσαν . . αἰτουμένῳ] 'Re-  
fused to grace thee with Achilles' arms,  
or give them to thee, when thou didst  
come to Troy and claim them with full  
right.' 'Conflata oratio ex duabus locu-  
tionibus, una οὐκ ἠξίωσάν σε τῶν Ἀχιλ-  
λείων ὅπλων, et altera, οὐκ ἠξίωσάν σοι  
δοῦναι τὰ ὅπλα.' (Herm.) The im-  
perfect expression is supplemented by  
epexegetis. See Essay on L. § 36. p. 67.  
For κυρίως, cp. Aj. 734, τοῖς κυρίοις γὰρ  
πάντα χρῆ δηλοῦν λόγον.

64. Ὀδυσσεῖ] The name, so hateful

to Philoctetes, must not be omitted.

παρέδοσαν] 'Gave away.' On com-  
paring infr. 399, it appears that παρά in  
composition has here the special mean-  
ing of 'wrongly,' as in παραγινώσκειν.

λέγων] λέγειν in l. 57 was equivalent  
to an imperative, and parallel to ὅπως  
ἐκκλέψεις, supr. λέγων agrees with the  
general subject of these verbs. For the  
detached participle, cp. O. T. 1289, τὸν  
μητρός, αὐδῶν ἀνόσι' οὐδὲ ρητά μοι.

65. ἡμῶν = ἐμοῦ.

66. τούτων . . οὐδέν] 'In nought of  
this.' Sc. λέγων or ποιῶν. Cp. infr.  
1021, 2, ἐγὼ δ' ἀλγύνομαι | τοῦτ' αὐτό,  
where the accusative similarly expresses  
the cause.

66, 7. For μὴ emphatically postponed,  
see Essay on L. § 41. p. 78.

βαλεῖς = προσβαλεῖς. See Essay on L.  
§ 55. p. 101, 4, and cp. Eur. Phoen.  
1535, σκότον ὕμμασι βαλάν.

69. σοί] This (σοί, not σοι) is the  
reading of L., and agrees with the em-  
phatic pleading of Odysseus.

71. πιστή] 'With mutual confidence.'

βέβαιος] 'Without danger.'

72-74. Odysseus anticipates the re-  
proaches which Philoctetes would cast

οὐτ' ἐξ ἀνάγκης οὔτε τοῦ πρώτου στόλου,  
ἐμοὶ δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον.

ὥστ' εἴ με τόξων ἐγκρατὴς αἰσθήσεται,

75

ὄλωλα καὶ σὲ προσδιαφθερῶ ξυνών.

ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς

ὅπως γενήσῃ τῶν ἀνικῆτων ὅπλων.

ἔξοιδα καὶ φύσει σε μὴ πεφυκότα

τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά.

80

ἀλλ' ἡδὺ γάρ τι κτῆμα τῆς νίκης λαβεῖν,

τόλμα· δίκαιοι δ' αὖθις ἐκφανοῦμεθα.

νῦν δ' εἰς ἀναιδὲς ἡμέρας μέρος βραχὺ

δός μοι σεαυτόν, κᾶτα τὸν λοιπὸν χρόνον

κέκλησο πάντων εὐσεβέστατος βροτῶν.

85

NE. ἐγὼ μὲν οὖς ἂν τῶν λόγων ἀλγῶ κλύων,

74. οὐδέν] οὐδέν L. 78. γενήσῃ τῶν] γενήσι . στῶν L pr. γενήσῃ τῶν  
C<sup>2</sup>AF. 81. τι] τοι AV<sup>3</sup>. κτῆμα] χρῆμα L<sup>2</sup>. 82. δ'] θ' L. δ' A.  
83. μέρος] μέρος A.

on him; which would be inapplicable to Neoptolemus, as he had not made one of the original expedition.

72. πέπλευκας] πλεῖν is used here and elsewhere without further definition to denote the voyage to Troy.

ἐνορκος] All those chiefs who took part in the war at its commencement had been bound to each other by an oath: Aj. 1113. Odysseus, in casting Philoctetes forth, was therefore guilty of perjury against him.

73. For ἐξ ἀνάγκης, cp. infr. 1025, 6, καίτοι σὺ μὲν κλοπῇ τε κἀνάγκῃ ζυγεῖς ἔπλεις ἅμ' αὐτοῖς: Aesch. Ag. 841.

77. αὐτὸ τοῦτο] 'This very point is to be gained by craft,' viz. that suggested in the words τόξων ἐγκρατὴς.

κλοπεύς] This word has no such mean associations as κλέπτῃς; and ἀνικῆταν, which follows, is calculated to stir Neoptolemus' ambition.

79. ἔξοιδα καί] 'I am well aware.' καί, which Linwood rightly defends, has a reassuring emphasis. 'In urging this on you, I know all the while.' Cp. Thuc. 8. 91, ἦν δέ τι καὶ τοιοῦτον ἀπὸ τῶν τῇν κατηγορίαν ἔχόντων, καὶ οὐ πάντῃ διαβολῇ μόνον τοῦ λόγου, and 5. 43, ὃ ἐδόκει μὲν καὶ ἄμεινον εἶναι. The

same idiomatic use occurs in Electra 1251, ἔξοιδα καὶ ταῦτ', where see note. The conjectures, παῖ, μὲν, δῆ, τοι are unnecessary; but if a change were required, ἔξοιδά τοι would be the most probable emendation. For the meaning of 79, 80, cp. infr. 88, 9, ll. 9, 312, where Achilles says, ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀἰδῶο πύλῃσιν, κ.τ.λ.

81. ἀλλ' ἡδὺ . . λαβεῖν] The construction is analogous to that so frequent with χρῆμα, e.g. Eur. Andr. 181, ἐπίφθονόν τι χρῆμα θηλειῶν ἔφν.—(Sc. τὸ τῆς νίκης, or the genitive of definition takes the place of the nominative ἡ νίκη.) λαβεῖν is added to define ἡδὺ. γάρ τοι (see v. rr.) is plausible, but cp. Eur. l. c.

82. ἐκφανοῦμεθα] i.e. Our justice shall shine forth, as from a passing cloud. αὖθις, 'another day.'

83. εἰς ἀναιδές] 'To shamelessness.' For the abstract neuter without the article, cp. Plat. Gorg. 504 C, ταῖς μὲν τοῦ σώματος τάξεσιν ὄνομα εἶναι ὑγιεινόν . . ταῖς δὲ τῆς ψυχῆς τάξεσι . . νόμμόν τε καὶ νόμος: Thuc. 5. 18. § 4, δικαίῳ χρησθῶν καὶ ὁρκοῖς.

86. κλύων] (1) i.e. δνειδιζόμενος. So Musgrave. This agrees well with κέκλησο, supr.,—'I hate to be called false,



Λαερτίου παῖ, τούσδε καὶ πράσσειν στυγῶ·  
 ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς,  
 οὐτ' αὐτὸς οὔθ', ὥς φασιν, οὐκφύσας ἐμέ.  
 ἀλλ' εἰμ' ἐτοῖμος πρὸς βίαν τὸν ἄνδρ' ἄγειν  
 καὶ μὴ δόλοισιν· οὐ γὰρ ἐξ ἐνὸς ποδὸς  
 ἡμᾶς τοσούσδε πρὸς βίαν χειρώσεται.  
 πεμφθείς γε μέντοι σοὶ ξυνεργάτης ὀκνῶ  
 προδότης καλεῖσθαι· βούλομαι δ' ἀναξ, καλῶς  
 δρῶν ἔξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς.

90

[81 a.

95

ΟΔ. ἐσθλοῦ πατρὸς παῖ, καὐτὸς ὦν νέος ποτὲ  
 γλῶσσαν μὲν ἄργόν, χεῖρα δ' εἶχον ἐργάτιν·  
 νῦν δ' εἰς ἔλεγχον ἐξιὼν ὀρῶ βροτοῖς  
 τὴν γλῶσσαν, οὐχὶ τᾶργα, πάνθ' ἡγουμένην.

92. τοσούσδε] <sup>(1)</sup> το(σ)σούσδε or τούσούσδε? L. τοσούσδε A.  
 καὐτὸ L. καὐτὸς C<sup>2</sup> or A.

96. καὐτός]

and I hate to act falsely.' (2) Others take the words to mean, 'As I hate to hear lies told, so I hate to tell them;' or (3) 'As it irks me to be practised on with lies, so I hate to practise them.'

87. τούσδε . . στυγῶ] 'I abhor the same in action.' τούσδε, sc. τοὺς λόγους. For λόγος, implying πράξις, cp. e.g. Trach. 78, τὸν λόγον γὰρ ἀγνοῶ: ib. 250, 1, τοῦ λόγου . . Ζεὺς ὅτου πράκτωρ φανῇ. And for the expressed antecedent, cp. Ant. 463, 4, ὅστις γὰρ ἐν πολλοῖσιν, ὥς ἐγώ, κακοῖς, | ζῇ, πῶς ὅδ' οὐχὶ κατανῶν κέρδος φέρει;

88. ἔφυν . . πράσσειν] 'It is not in my nature to do anything through base artifice.'

89. οὐτ' αὐτός, κ.τ.λ.] For this frequent form of expression, cp. especially Plat. Prot. 324 B, ἵνα μὴ αὐτὸς ἀδικήσῃ μήτε αὐτὸς μήτε ἄλλος ὁ τοῦτον ἰδών.

91. δόλοισιν] Odysseus, sup. 55, had said λόγοισιν. Neoptolemus is more plain-spoken.

ἐξ ἐνὸς ποδός] 'With only one foot to rely on.' Neoptolemus argues a fortiori. Philoctetes is not only one against many, but a lame man against strong men.

92. τοσούσδε] i.e. not only the three who have advanced, but the whole crew. Infr. 549, 50.

93, 4. 'It is true indeed that having been sent to be your adjutant. I shrink from the imputation of disloyalty, but I would rather, my lord, offend in acting nobly than basely win.'

94. προδότης καλεῖσθαι] 'To be accused of treason' (towards the Argives who have sent me to assist you). Cp. infr. 1250, ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ, πράσσων τάδε; NE. ἐν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.

καλεῖσθαι] Cp. sup. 85, κέκλησο: infr. 119, κέκλησο: Trach. 453, 4, ὡς ἐλευθέρῳ ψευδεῖ καλεῖσθαι κῆρ πρόσεστιν οὐ καλῇ. The Greek sensitiveness to praise and blame is perceptible in this idiom.

95. ἔξαμαρτεῖν] (1) 'To fail:' opposed to νικᾶν; or (2) 'To be in the wrong' = προδότης καλεῖσθαι. Cp. Ant. 1024, κοινόν ἐστι τοῦξαμαρτάνειν.

νικᾶν κακῶς] 'To win a base victory;' i.e. ν. κακῶς δρῶν.

96. ἐσθλοῦ πατρὸς παῖ] Cp. sup. 3, 89.

98. εἰς ἔλεγχον ἐξιὼν] i.e. in proving the world, and bringing words and actions to the test of experience.

ὀρῶ . . ἡγουμένην] 'I find that wherever mortals are concerned words and not actions have always the chief influence.' βροτοῖς is dative of reference (not βρ. ἡγ. = 'Leading mankind').

- NE. τί οὖν μ' ἀνωγας ἄλλο πλὴν ψευδῇ λέγειν; 100  
 ΟΔ. λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν.  
 NE. τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν;  
 ΟΔ. οὐ μὴ πίθηται· πρὸς βίαν δ' οὐκ ἂν λάβοις.  
 NE. οὕτως ἔχει τι δεινὸν ἰσχύος θράσος;  
 ΟΔ. ἰοὺς ἀφύκτους καὶ προπέμποντας φόνον. 105  
 NE. οὐκ ἄρ' ἐκείνῳ γ' οὐδὲ προσμῖξαι θρασύ;  
 ΟΔ. οὔ, μὴ δόλῳ λαβόντα γ', ὥς ἐγὼ λέγω.  
 NE. οὐκ αἰσχρὸν ἡγεῖ δῆτα τὰ ψευδῇ λέγειν;  
 ΟΔ. οὐκ, εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρει.  
 NE. πῶς οὖν βλέπων τις ταῦτα τολμήσει λακεῖν; 110  
 ΟΔ. ὅταν τι δρᾷς ἐς κέρδος, οὐκ ὀκνεῖν πρέπει.  
 NE. κέρδος δ' ἐμοὶ τί τοῦτον εἰς Τροίαν μολεῖν;  
 ΟΔ. αἰρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.  
 NE. οὐκ ἄρ' ὁ πέρσων, ὥς ἐφάσκειτ', εἴμ' ἐγώ;  
 ΟΔ. οὔτ' ἂν σὺ κείνων χωρὶς οὔτ' ἐκείνα σοῦ. 115  
 NE. θηρατέ' \* ἂν γίγνοιτ' ἂν, εἴπερ ᾧδ' ἔχει.

100. οὖν] οὐ L. οὖν C<sup>2</sup>A. 103. πίθηται] πείθηται LAF. πίθηται C<sup>2</sup>. 106.  
 οὐδέ] οὔτε L. οὐδὲ A. θρασύ] βαρύ B. 108. δῆτα τά] <sup>δῆ</sup>τάδε L. δῆτα τὰ A.  
 (.)  
 110. λακεῖν] λακεῖν L. λαλεῖν C<sup>2</sup> or <sup>4</sup>AL<sup>2</sup>VV<sup>3</sup>. λαλεῖν Vat. b. λαβεῖν Vat.  
 111. ἐς] εἰς LF. ἐς A. 112. δ' ἐμοί] δέμοι A. Τροίαν] Τροίαν L. Τροίαν AF.  
 116. θηρατέ' \* ἂν] θηρατέα L. θηρατέα c. gl. δυνατῇ ληφθῆναι A. θηρατέα γίνοιτ'  
 ἂν (γρ. γίγνοιτο) Γ. θηρατέ' οὖν Tricl. Herm. corr.

100. τί οὖν . . λέγειν] Neoptolemus says curtly, 'I see you want me to tell a lie: have you any further commands?' He is indignant; but his curiosity is awakened. Cp. Ant. 497, θέλεις τι μεῖζον ἢ κατακτεῖναί μ' ἐλάν.

101. λέγω σ'] 'I repeat that you must.' λέγω resumes the force of ἀνωγας. Odysseus repeats his first command.

104. Join οὕτως with δεινόν.  
 ἰσχύος θράσος] 'Boldness consisting in strength;' i.e. an emboldening strength. Cp. Thuc. 5. 14, οὐκ ἔχοντες τὴν ἐλπίδα τῆς βώμης πιστὴν ἔτι.

106. θρασύ] i.e. θαρσάλεον, ἀνευ φόβου. Cp. Pind. Nem. 7. 50, θρασύ μοι τόδ' εἰπεῖν.

110. πῶς . . βλέπων] 'With what countenance?' i.e. How shall I look him in the face while saying it? Cp. O. T.

1371, ἐγὼ γὰρ οὐκ οἶδ' ὅμασιν ποίοις βλέπων, κ.τ.λ.

λακεῖν] This is a more curious, but also a more forcible reading than λαλεῖν, expressing Neoptolemus' abhorrence of the sound of a lie.

112. There is a certain inconsistency (as Cavallin remarks) in Neoptolemus' ignorance of that which in l. 69 Odysseus had mentioned as well known. We must imagine him to have been passive hitherto, and only now to have his attention roused to the object that is to work on his ambition. This makes the change of mind in him more conceivable.

113-115. Odysseus speaks of the bow, but not of Philoctetes' share in the victory.

116. οὖν, the Triclinian reading, is possibly right. Some change from the

ΟΔ. ὥς τοῦτό γ' ἔρξας δύο φέρει δωρήματα.

ΝΕ. ποίω; μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν.

ΟΔ. σοφός τ' ἂν αὐτὸς ἀγαθὸς κεκλητῇ ἄμα.

ΝΕ. ἴτω· ποιήσω, πᾶσαν αἰσχύνην ἀφείμ.

120

ΟΔ. ἡ μνημονεύεις οὖν ἃ σοι παρήνεσα;

ΝΕ. σάφ' ἴσθ', ἐπείπερ εἰσάπαξ συνήνεσα.

ΟΔ. σὺ μὲν μένων νυν κείνον ἐνθάδ' ἐκδέχου,

ἐγὼ δ' ἄπειμι, μὴ κατοπτευθῶ παρών,

καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελῶ πάλιν.

125

καὶ δεῦρ', ἐάν μοι τοῦ χρόνου δοκῇτέ τι

κατασχολάζειν, αὖθις ἐκπέμψω πάλιν

τοῦτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις

μορφὴν δολώσας, ὥς ἂν ἀγνοία προσῇ·

οὗ δῆτα, τέκνον, ποικίλως αὐδωμένου

130

δέχου τὰ συμφέροντα τῶν αἰὲ λόγων.

ἐγὼ δὲ πρὸς ναῦν εἴμι, σοὶ παρεῖς τάδε·

118. ποίω] ποία δυνῶς in mg. C<sup>2</sup>.

κεκλητῇ] κεκλησ' L. κεκλητῇ C<sup>1</sup>. κέκλησ' A. κέκλης Γ. 120. ποιήσω]

ποίησω L. ποιήσω A. 123. νυν] νῦν LA om. Γ. κείνον] ἐκείνον Γ. 126.

χρόνου] χρόνου(σ) L. χρόνου A. δοκῇτέ τι] δοκῇτ' ἐτι LAΓ. η from ει C<sup>2</sup> or <sup>3</sup>.

127. αὖθις] αὖτις LV. αὖθις A Vat. Vat. b V<sup>3</sup>. ἐκπέμψω] ἐκπέμψω L. ἐκπέμψω C<sup>1</sup>.

ἐκπέμψω A. 130. αὐδωμένου] αὐδῶν μένον L. αὐδωμένου C<sup>1</sup>A. αὐδουμένω Γ.

reading of L is necessary. Hermann read, as in the text, *θηρατὲ ἄν*, explaining the second *ἄν* as belonging to *εἴπερ*, κ.τ.λ., —in other words, as emphasizing Neoptolemus' hesitation and doubtfulness.

117. δύο . . δωρήματα] Cp. El. 1088, δύο φέρειν ἐν ἐνὶ λόγῳ, σόφα τ' ἀρίστα τε παῖς κεκλησθαί.

119. αὐτός] This seems better here than *αὐτός*, 'In your own person.' But cp. O. T. 458, ἀδελφὸς αὐτὸς καὶ πατήρ, i.e. Your taking Troy will be a proof of bravery, and your having first obtained the bow, of wisdom.

122. Neoptolemus makes the decision with sudden impulsiveness, and having once taken his course, continues it with apparent firmness to infr. 810.

125. τὸν σκοπὸν] The attendant who has been set to watch for Philoctetes, supr. 45. This guard is no longer necessary when Odysseus withdraws.

126, 7. ἐάν μοι . . κατασχολάζειν] 'If

I find at all that you are wasting time.' τοῦ χρόνου τι is put by *λιτότης* for τὸν χρόνον as *τούτων τι* for ταῦτα in Ant. 35, and *κατασχολάζειν* is used actively like other compounds of *κατά*, e.g. *καταργροῦν*, *κατοκνεῖν*, *καταστασιάζειν*, *καταυλεῖν*, *καταστρατηγεῖν*, *κατασιωπᾶν*, *καταληρεῖν*, *κατακερδαίνειν*, *καταδανᾶν*.

128, 9. ναυκλήρου τρόποις . . προσῇ] 'Having craftily disguised him after the fashion of a sea-captain, that he may not be known.' Cp. El. 654, Trach. 350.

130. 'From whose mouth, my son, I pray thee, as he utters cunningly-devised words, thou shalt be ready to take whatever in his speech from time to time is profitable.' The genitive οὗ is (a) genitive after *δέχου*, (b) after *λόγων*, (c) genitive absolute. αὐδᾶσθαι is mid. not passive here and in Aj. 772. *δέχεσθαι* implies attentive expectation.

132. σοὶ παρεῖς τάδε] 'Leaving matters here under thy charge.'

Ἐρμῆς δ' ὁ πέμπων δόλιος ἡγήσαιο νῶν  
Νίκη τ' Ἀθάνα Πολιάς, ἥ σώξει μ' αἰεί.

ΧΟΡΟΣ.

στρ. α'. Τί χρὴ τί χρὴ με, δέσποτ', ἐν ξένα ξένον

135

133. πέμπων] <sup>ο</sup>πέμπων L. 134. Ἀθάνα] ἀθηνᾶ LA. Πολιάς] om. A. add A<sup>o</sup>.  
135. με δέσποτ'] δέσποτα μ' LAΓ. Tricl. corr.

133. 'But may secret Hermes,' (1) 'the conductor,' or (2), 'who speeds us hither, be our good guide, and Athena, protectress of cities, goddess of Victory, she who is evermore my saviour.' Cp. Od. 13. 300, ἦτε τοι αἰὲν | ἐν πάντεσσι πόνοισι παρίσταμαι ἡδὲ φυλάσσω: Aj. 14 foll., ib. 34. 5, πάντα γὰρ . . σὴ κυβερνώμαι χερί. For Νίκη Ἀθάνα, cp. Eur. Ion 1529. The goddess of cities is rightly invoked by Odysseus, whose motive is the public good. For the general meaning of ὁ πέμπων = ὁ πομπός, in (1), see Essay on L. § 32. p. 55. 4.

135-218. We have here a commatic parados (cp. El., O. C.), in which Neoptolemus responds in anapaests to lyric measures chanted apparently by single members of the Chorus, as they take their places in the orchestra. Their entrance must be subsequent to l. 134, for the conversation in ll. 50 foll. would lose its effect if Odysseus and Philoctetes were not alone. The anapaests of Neoptolemus and l. 161, chanted by the coryphaeus, accompany movements of the Chorus, who at l. 169 have already taken up their position. The metres of the lyric part are as follows:—

α'.  
 υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 5 — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 β'.  
 Glyc. { — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 — υ' υ' υ' υ' υ' υ' υ' υ' υ'

Glyc. { 5 — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 Chor. — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 Glyc. { — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 10 — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 γ'.  
 — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 Glyc. { 5 — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 — υ' υ' υ' υ' υ' υ' υ' υ' υ'  
 — υ' υ' υ' υ' υ' υ' υ' υ' υ'

<sup>1</sup> β 5. Cp. O. C. 688.

<sup>2</sup> β 8. Cp. O. C. 1568, 1570, 1575.

It is evident that the lyric strains were accompanied with gesticulation, especially in στρ. and ἀντ. γ'. The fact that the Chorus at entering have some knowledge of that which has just been made known upon the stage, is not a sufficient reason for supposing them to have been present during any part of the previous scene. Similarly, in the O. T. the Chorus have been gathered by the news of the arrival of Creon from Delphi, which happens in the midst of the prologos, l. 87; and in the Ajax, the mariners speak of the slanders of Ulysses, which could only be disseminated after his exit. It is best, therefore, to suppose, as above, that the Chorus enter as usual after the prologos, and that the first strophe is begun as soon as they are well within hearing of the stage. The whole passage is meant to interest the spectator in Philoctetes, and to prepare for the effect to be produced by his entrance, infr. 219. Cp. Aj. 201-332.

135. The correction of this line by



στέγειν, ἢ τί λέγειν πρὸς ἄνδρ' ὑπόπταν ;

[81 b.]

φράζε μοι.

τέχνα γὰρ τέχνας ἑτέρας προὔχει

5 καὶ γνώμα, παρ' ὅτῳ τὸ θεῖον

Διὸς σκῆπτρον ἀνάσσεται.

140

σὲ δ', ὦ τέκνον, τόδ' ἐλήλυθεν

πᾶν κράτος ὠγύγιον· τό μοι ἔννεπε,

τί σοι χρεὼν ὑπουργεῖν.

NE. Νῦν μὲν ἴσως γὰρ τόπον ἐσχατιαῖς

προσιδεῖν ἐθέλεις ὄντινα κεῖται,

145

δέρκου θαρσῶν· ὁπότεν δὲ μόλῃ

δεινὸς ὀδότης τῶνδ' ἐκ μελάθρων,

136. ὑπόπταν] ἀποπτan A. 139. γνώμα] γνώμας L Vat. b V. γνώμα A Vat.  
γνώμα γνώμας FL<sup>2</sup>. 140. ἀνάσσεται] ἀνά . . . σσεται L. ἀνάσσεται A.  
142. ἔννεπε] ἔννεπε(ν?) L. ἔννεπε A. 143. ὑπουργεῖν] ὑπουργεῖν L. 144.  
ἴσως γάρ] γάρ ἴσως B. τόπον] last o from ω L. τόπον A. 145. ἐθέλεις]  
ἐθέλει. s L. ἐθέλεις Vat. Vat. b. ἐθέλοισ V.

Triclinius has been retained by most editors.

136. στέγειν] 'To keep close.' Cp. O. T. 341, καὶ ἐγὼ σιγῇ στέγω.

πρὸς ἄνδρ' ὑπόπταν] 'In my intercourse with one who is full of suspicion.' They feel that he must have been made so by ill-treatment and solitude.

138. τέχνα . . ἀνάσσεται] 'For the skill and wisdom of him who holds the sceptre divine given by Zeus surpasses that of another.' Cp. O. T. 380, καὶ τέχνη τέχνης | ὑπερφέρουσα: ib. 398, γνώμη κυρήσας, where τέχνη and γνώμη are used of practical wisdom. The reading γνώμας is probably due to an interlinear explanation of γνώμα.

139. παρ' ὅτῳ] Sc. παρ' ἐκείνῳ, παρ' ᾧ (or simply ᾧ).

140. For σκῆπτρον ἀνάσσεται, cp. O. C. 449, σκῆπτρα κραίνειν. The expression Διὸς σκῆπτρον recalls the monarchical feeling of heroic times.

141. σὲ δ' ὦ] Wunder and others have conjectured σοί, which agrees better with the antistrophe (l. 156); but the Attic accusative is more expressive = 'Hath descended on thee,' viz. through the death of Achilles.

τόδ' . . ὠγύγιον] 'This absolute power with immemorial right.'

142. πᾶν is intensive, as often in com-

position: cp. πᾶσα ἀνάγκη, and similar expressions. See especially Plat. Legg. 6. 762 C, ἡ πάσης τινὸς ἀνάγκης ἐμπεσοῦσης. ὠγύγιον is attributive, not predicative. See Essay on L. § 23. p. 38.

τό] 'Wherefore.' Epicē. Cp. Il. 17. 404, τό μιν οὔποτε ἔλπετο θυμῷ | τεθνᾶμεν. See Essay on L. § 21. 3, p. 32.

144-6. νῦν . . θαρσῶν] Some editors insert a comma after μέν, but although νῦν is not to be separated from δέρκου, it belongs to both clauses. Cp. infr. 1020, 1, ἀλλ' οὐ γὰρ οὐδὲν θεοὶ νέμουσιν ἡδύ μοι, κ.τ.λ., where a comma after ἀλλ' would be obviously inconvenient.

τόπον . . ὄντινα κεῖται] 'What place he makes his lair.' The relative follows the case of τόπον, which is accusative after προσιδεῖν. But the construction of ὄντινα κεῖται may also be explained as cognate, like αὐτάρκη θέσιν κειμένη in Thuc. i. 37.

ἐσχατιαῖς] Cp. Od. 9. 182, ἐπ' ἐσχατιῇ σπέος εἶδομεν ἄγχι θαλάσσης. The dative of place is perhaps assisted by the neighbourhood of πρὸς in προσιδεῖν (Essay on L. § 54. p. 99, and also p. 62). For the plural, cp. τρόποις, supr. 128: infr. 153, αἰλᾶς: Pind. Isthm. 6. 12, ἐσχατιαῖς ἤδη πρὸς ὄλβου.

147. δεινός] 'Dread,' reflecting the impression produced on Neoptolemus

πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν  
πειρῶ τὸ παρὸν θεραπεύειν.

ΧΟ. ἀντ.α'. Μέλον πάλαι μέλημά μοι λέγεις, ἀναξ,\* 150

φρουρεῖν ὅμμ' ἐπὶ σῶ μάλιστα καιρῶ·  
νῦν δέ μοι

λέγ' αὐλὰς ποίας ἔνεδρος ναίει

5 καὶ χῶρον τίν' ἔχει. τὸ γάρ μοι

μαθεῖν οὐκ ἀποκαίριον,

155

μὴ προσπεσῶν με λάθῃ ποθέν,

τίς τόπος, ἧ τίς ἔδρα, τίν' ἔχει στίβον,

ἔναυλον, ἧ θυραῖον.

ΝΕ. Οἶκον μὲν ὄρας τόνδ' ἀμφίθυρον

πετρίνης κοίτης.

160

150. μέλον] γρ. μέλλον Γ. μοι om. Γ. ἀναξ] ἀναξ τὸ σὸν LA λέγεις  
ἀναξ Γ. Tricl. corr. 151. φρουρεῖν] φρορεῖν L. φρουρεῖν C<sup>2</sup>A. 153.  
αὐλὰς] αὐλᾶσ L. αὐλὰς C<sup>2</sup>A. 156. μὴ προσπεσῶν με λάθῃ] μὴ με λάθῃ προσ-  
πεσῶν MSS. Herm. corr.

by 75, 6, 105, and the timid expressions of the Chorus in 135 foll. Philoctetes is terrible because of his bow, and the fear of him is enhanced by the mystery of his solitude.

ὀδίτης] Cp. supr. 43, 4, infr. 162, 3. τῶνδ' ἐκ μελάρων] 'Who inhabits here.' Sc. ὀρῳμένος. The form of expression is suggested by the verbal notion in ὀδίτης. Some, including the διορθωτής of L, have wrongly connected τ. ἐ. μ. with προχωρῶν, 'Avoiding this habitation.' τῶν μελάρων ἀποστάς, Schol. For μέλαθρον of the cave, cp. infr. 1262, ἀμείψας τάσδε πετρήρεις στέγας.

148. πρὸς ἐμὴν . . χεῖρα] 'At my hand;' i. e. At the signals which I shall give, as to a hound in approaching game. Cp. infr. 865, and note; also Aesch. Suppl. 507, καὶ δὴ σφε λείπω χειρὶ καὶ λόγους σέθεν ('At your signal and behest').

149. τὸ παρὸν θεραπεύειν] (1) 'To meet each occasion duly.' Cp. Thuc. 3. 56, τὸ δὲ ξυμφέρων μᾶλλον θεραπεύοντες: El. 1305, 6, οὐ γὰρ ἂν καλῶς | ὑπηρετοῖν τῷ παρόντι δαίμονι. Or rather, (2) 'To do the service immediately required.'

150. The MS. reading here has two syllables too many. Hermann dropped μέλον and retained τὸ σόν, connecting πάλαι with the verbal notion in μέλημα.

But it is more probable that τὸ σόν is a mistaken gloss on ὅμμα.

151. φρουρεῖν . . καιρῶ] 'That I should fix a watchful glance on what is most opportune for thee.' For the use of the adverb in σῶ μ. καιρῶ = τῷ μάλιστα ἐν καιρῷ ὄντι σοί, see Essay on L. § 24. p. 41. And for φρουρεῖν ὅμμα, cp. Tr. 914, κάγῳ λαθραῖον ὅμμ' ἐπεσκιασμένη | φρούρου (where ὅμμα has the verbal meaning and in part at least depends on φρούρου).

153. αὐλὰς . . ἔχει] 'What home does he inhabit, and where is the place of his abode?' The Chorus, through the coryphaeus, ask two questions in one. Neoptolemus replies to either separately.

157. τίς τόπος, ἧ τίς ἔδρα] Sc. ἐστὶν αὐτῶ.

στίβον] Cp. supr. 29.

159-61. These lines break the antistrophic effect. Cp. O C. 197 foll., El. 1403-5, and notes.

159. οἶκον . . κοίτης] 'Thou seest the home with a door either way where he makes his bed upon the rock.' For the genitive, see Essay on L. § 10. p. 15.

160. The coryphaeus, with one or more of the other choreutae, has mounted to the stage during the recitation of 144-9. He advances further while his companion recites 150-8, and

ΧΟ. ποῦ γὰρ ὁ τλήμων αὐτὸς ἀπεστιν ;

ΝΕ. δῆλον ἔμοιγ' ὥς φορβῆς χρεῖα  
 στίβον ὀγμεύει τόνδε πέλας που.  
 ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν  
 λόγος ἐστὶ φύσιν, θηροβολοῦντα  
 πτηνοῖς ἰοῖς στυγερὸν στυγερῶς,  
 οὐδέ τιν' αὐτῷ  
 παιῶνα κακῶν ἐπινωμᾶν.

165

ΧΟ. στρ.β. Οἰκτεῖρω νιν ἔγωγ', ὅπως,  
 μὴ του κηδομένου βροτῶν  
 μηδὲ σύντροφον ὄμμ' ἔχων,  
 δύστανος, μόνος αἰεί,

170

161. ἀπεστιν] ἀπεστι L.A. ἀπεστιν B.  
 στυγερὸν στυγερῶς] gl. ἐπιμόνος C<sup>2</sup>\*Γ.  
 L. μὴ του κηδομένου C<sup>2</sup>A. 171. μηδέ]

166. πτηνοῖς] πτηνοῖ L. πτηνοῖς C<sup>2</sup>.  
 170. μὴ του κηδομένου] μὴ τοὺς κηδομένους  
 L. μὴ ΛΓ. μηδὲ Α. 172. αἰεί] αἰεί ΛΑΓ.

Neoptolemus points out the cave to him. He turns to Neoptolemus with this question and then rejoins his comrades. While Neoptolemus recites 162-68, the Chorus take up their regular position in the orchestra in front of the stage.

161. ὁ τλήμων] This expression is prompted by the sight of Philoctetes' 'homeless dwelling-place.'

163. στίβον ὀγμεύει] 'He tracks his way.' The metaphor is taken from ploughing, and expresses the difficult motion of the lame man dragging his foot, and as it were harrowing the ground. For ὄγμος, 'A furrow,' cp. II. 18. 546, Archil. 115.

τόνδε πέλας που] 'This way, somewhere not far off.' With τόνδε Neoptolemus points to the way which Philoctetes must have taken. In πέλας he echoes what Odysseus had said in 41.

166. στυγερὸν στυγερῶς] The gloss ἐπιμόνος, compared with Hesych. σμυγερὸν: ἐπίπονον, οἰκτρὸν, μοχθηρόν, σμυγερῶς: ἐπιπόνως, certainly favours Brunck's emendation, σμυγερὸν σμυγερῶς. But σμυγερὸς occurs nowhere else in Tragedy, μογερὸς being the form regularly used. And in iterative phrases like μόνος μόνους, Aj. 467: καὶνῷ καὶνὸν ἐν πεπλωμένῳ, Tr. 613, it often happens that both words are not equally significant. Neoptolemus, in his horror of

the solitary life, may also feel beforehand a natural horror of the solitary man. Philoctetes himself apprehends this, infr. 225, 6, καὶ μὴ μ' ὀκνῶ | δεισαντες ἐκπλαγῆτ' ἀπηγριωμένον. Cp. Od. 13. 399, 400, ἀμφὶ δὲ λαΐφος | ἔσσω, ὃ κεν στυγέρισιν ἰδὼν ἄνθρωπος ἔχοντα: ib. 11. 81, νῶϊ μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν | ἤμεθα.

167, 8. οὐδέ τιν' αὐτῷ . . ἐπινωμᾶν] (1) 'Nor brings to his relief any healer of his woe;' so the Scholiast: i.e. 'No healer comes to him.' See E. on L. § 30. p. 52, d. Or (2) reading αὐτῷ. 'Nor does any healer of his woes approach him.' But there is no clear instance in early Greek of νωμᾶν being used absolutely = 'To move.' See note on infr. 717. (3) Linwood prefers, 'Nor does any man bring him a healer.'

169. ὅπως] As after θαυμάζω.

170. The reading of the first hand of L, τοὺς κηδομένους, admits of a possible construction with ἔχων, but is probably an error arising from the change of construction.

171. μηδὲ σύντροφον ὄμμα] 'Nor any soul to live with him.' ὄμμα is the act of eye meeting eye, and so is transferred to the object of affectionate intercourse. See E. on L. § 54, a. p. 99. σύντροφον, i.e. 'Partaking of the same circumstances and means of life.' For μὴ, see E. on L. p. 48, 2, b.

5 νοσεῖ μὲν νόσον ἀγρίαν,

ἀλύει δ' ἐπὶ παντί τῳ

χρείας ἰσταμένῳ. πῶς ποτε πῶς δύσμορος ἀντέχει;

ὦ παλάμαι θνητῶν,

176

ὦ δύστανα γένη βροτῶν,

10 οἷς μὴ μέτριος αἰών.

ἀντ.β'. Οὗτος πρωτογόνων ἴσως

οἴκων οὐδενὸς ὕστερος,

180

πάντων ἄμμορος ἐν βίῳ

κεῖται μῦνος ἀπ' ἄλλων

5 στικτῶν ἢ λασίων μετὰ

[82 a.

θηρῶν, ἐν τ' ὀδύναις ὁμοῦ

185

λιμῷ τ' οἰκτρός, ἀνήκεστα μεριμνήματ' ἔχων \*βάρει.

ἀ δ' ἀθυρόστομος

173. νόσον] last o from ω L. νόσον A.  
184. μετά] μέτα LA. 187, 8. ἔχων βάρει. ἀ δ' ἔχων· βαρεῖ | α δ' LAL<sup>3</sup> Vat. V<sup>3</sup>.  
ἔχων βαρεῖ | α δ' Vat. b. βαρεῖα | δ' V.

174. παντί τῳ] παντὶ τῷ L pr. V.  
188. ἀθυρόστομος] ἀθυρόστομος A.

173. ἀγρίαν] 'Cruel,' 'intractable.' The disease is personified, as elsewhere throughout the play. There may also be an association from the medical use of the word as applied to a wound = 'Angry.' See L. and S. s. v. ἄγριος, II. 4.

174. ἀλύει . . ἰσταμένῳ] 'And is distracted at each need, as it arises.' τῳ, 'Whatever it be,' is better than τῷ, for the article would come awkwardly at the end of the line.

176. ὦ παλάμαι θνητῶν] 'O strange devices of men,' that can produce such misery. Hermann and others have defended the long syllable here. But Lachmann's conjecture, θεῶν, has been widely accepted. Cp. Pind. Ol. II. 21, θεοῦ σὺν παλάμῃ: Pyth. I. 48, εὐρίσκοντο θεῶν παλάμαις τιμάν: Nem. Io. 65, καὶ πάθον δεινὸν παλάμαις Ἀφαρητίδαι Διός. The Scholiast and others interpret ὦ παλάμαι θνητῶν as said in admiration of the power of resource shown by Philoctetes.

178. οἷς μὴ μέτριος αἰών] 'To whom life is not tolerable.' Cp. Ant. 582, εὐδαίμονες οἷσι κακῶν ἀγενοστος αἰών: ib. 584, 5, ἄτας οὐδὲν ἐλλείπει γενεᾶς ἐπὶ πλῆθος ἔρπον. It is assumed that misfortune runs in families. Others take μέτριος αἰών to be the life that is 'seated in the mean,' as if all who rose to distinction must be unfortunate. But

the lot of Philoctetes in receiving the bow of Heracles is not alluded to here, and without this such a statement of the doctrine of Νέμεσις would be too crude.

180. πρωτογόνων . . ὕστερος] 'Inferior to no man of noblest family.' ἦκαν is a curious variant in some MSS. of Suidas. Cp. Aj. 636.

ἴσως] 'I imagine.' The Scyriote sailors know of Philoctetes only by report. πρωτογόνων οἴκων is partitive gen. with οὐδενός.

181. ἐν βίῳ] As the wolf and boar, as if it were κεῖται ἐν βίῳ πάντων ἀμμόρφ.

183. μῦνος ἀπ' ἄλλων] Hom. H. Merc. 193, ὁ δὲ ταῦρος ἐβόσκετο μῦνος ἀπ' ἄλλων. This line responds in meaning as well as metre to l. 172.

184. στικτῶν] As the deer.

λασίῳ] As the wolf and boar.

185. ἐν τ' ὀδύναις . . οἰκτρός] 'Pitiable for the hunger and also for the pain in which he lives.' For the addition of ἐν, see Essay on L. § 19, 1. p. 27.

186. ἀνήκεστα . . \*βάρει] 'Thoughts remediless in their oppressive weight.' The dative appears to drag a little, but affords the simplest and best emendation of a corrupt place. Others read βάρη.

187. ἀ δ' ἀθυρόστομος] For the article, cp. O. C. 670-2, ἐνθ' | ἀ λίγεια . .





φωτὸς σύντροφος ὥς τειρομένου \*του,

ἥ που τῇδ' ἢ τῇδε τόπων.

βάλλει βάλλει μ' ἐτύμα

205

5 φθογγά του στίβου κατ' ἀνάγκαν

ἔρποντος, οὐδέ με λάθει

βαρεῖα τηλόθεν αὐδὰ

τρυσάνωρ· διάσημα γὰρ θροεῖ.

ΧΟ. ἀντ. γ'. 'Αλλ' ἔχε, τέκνον,

ΝΕ. λέγ' ὃ τι.

ΧΟ. φροντίδας νέας· 210

ὥς οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἀνῆρ,

οὐ μολπὰν σύριγγος ἔχων,

ὥς ποιμὴν ἀγροβότας,

5 ἀλλ' ἡ που πταίων ὑπ' ἀνάγκας

215

βοᾷ τηλωπὸν ἰώαν,

ἡ ναὸς ἄξενον ὄρμον

\*αὐγάζων· προβοᾷ \*τι γὰρ δεινόν.

202. προῦφάνη] προῦφάνη L. προῦφάνη A. 203. του] om. MSS. add Porson.  
204. ἡ που] ἡ που L.A. ἡ που B. Herm. corr. 205. ἐτύμα] ἐτοίμα LAL<sup>2</sup> Vat. b V<sup>2</sup>

(<sup>1</sup>)  
ἐτύμα Vat. V. του] του(s) L. 207. λάθει] ληθι A. λάθη Γ. 212. ἀνῆρ] ἀνὴρ  
L.A. 214. ἀγροβότας] ἀγροβάτας L. ἀγροβότας A. 215. ἡ] ἡ A. 216.  
τηλωπὸν] τηλωπὰν A. 217. ὄρμον | αὐγάζων] αὐγάζων ὄρμον MSS. Dind. corr.  
αὐγάζων] : αὐγάζον C. 218. τι γὰρ] γὰρ τι MSS. Wunder corr.

204. σύντροφος] 'Habitual.' A cry which tells of misery in the being from whose breast it issues.

206. ἐτύμα] 'Unmistakable.' Expanded in οὐδέ με λάθει, infr. 208. The cry when repeated leaves no doubt as to the quarter from whence it comes.

207. στίβου κατ' ἀνάγκαν ἔρποντος] 'Moving with extreme difficulty of gait.' A similar adverbial expression is καθ' ὁρμήν, infr. 566 : cp. Thuc. 7. 57, κατὰ ξυμφορὰν ἐμάχοντο. στίβου κατ' ἀνάγκαν = ἀναγκαίᾳ στίβῳ. βαρεῖα is not 'deep,' but rather 'grievous,' causing painful feelings.

208. τηλόθεν] 'Heard from afar.'

209. τρυσάνωρ] 'Of a man in pain ;' ἀνδρὸς τρυχομένου. For this unusual force of the compound adjective, see Essay on L. § 23. p. 39, ζ.

211 foll. There are echoes of the strophe in the words ἔχε, τέκνον, πταίων,

ὑπ' ἀνάγκας, τηλωπὸν ἰώαν, προβοᾷ γάρ.

212. ἔξεδρος] Cp. Ar. Av. 275, ἔξεδρον χώραν ἔχων, where the phrase is imitated, according to the Scholiast, from the Tyro of Sophocles.

213. ἔχων] Cp. Aj. 320 and note: Il. 18. 495, αὐλοὶ φόρμιγγές τε βοὴν ἔχον.

215. ὑπ' ἀνάγκας is to be joined with βοᾷ. 'He cries aloud because of the pain.' The cry is forced from him in stumbling. Not, 'Stumbling by reason of difficulty, he cries out.'

216. ἰώαν] Cp. infr. 219, ἰώ, ξένοι.

217, 8. ἡ... αὐγάζων] 'Or eyeing the inhospitable moorage of our ship, i.e. seeing a vessel moored on so inhospitable a coast. The moorage was only possible because of the S. W. wind, infr. 639, 1450, 1. The transposition of ὄρμον αὐγάζων is a slight change, and secures an exact correspondence of rhythm.

218. προβοᾷ] 'Shouts forth' = Sends

## ΦΙΛΟΚΤΗΤΗΣ.

ἰὼ ξένοι,

τίνες ποτ' ἐς γῆν τήνδε ναυτίλῳ πλάτῃ

220

κατέσχετ' οὐτ' εὖορμον οὐτ' οἰκουμένην;

ποίας πάτρας ἂν ἡ γένους \*ὕμᾱς ποτέ

τύχοιμ' ἂν εἰπών; σχῆμα μὲν γὰρ Ἑλλάδος

στολῆς ὑπάρχει προσφιλεστάτης ἐμοί

φωνῆς δ' ἀκοῦσαι βούλομαι· καὶ μὴ μ' ὀκνῶ

225

δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον,

ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον,

ἔρημον ὧδε κᾶφίλον \*κακούμενον,

φωνήσατ', εἴπερ ὥς φίλοι προσήκετε.

ἀλλ' ἀνταμείψασθ'· οὐ γὰρ εἰκὸς οὐτ' ἐμὲ

[82 b.

ὕμῶν ἀμαρτεῖν τοῦτό γ' οὐθ' ὕμᾱς ἐμοῦ.

231

220. ναυτίλῳ πλάτῃ] καὶ ποίας πάτρας L Vat. b. ναυτίλῳ πλάτῃ A Vat. φιλ. ἰὼ ξένοι. ναυτίλῳ κώπῃ τῇ πλάτῃ προσρμίσατε τίνες ποτ' ἐς γῆν τήνδε καὶ ποίας πάτρας L<sup>2</sup>V. καὶ ποίας πάτρας c. gl. γρ. ναυτίλῳ πλάτῃ V<sup>3</sup>. καὶ ποίας πέτρας (γρ. πάτρας) Γ. 222. πάτρας ἂν ἡ γένους ὕμᾱς] πάτρας ἂν ὕμᾱς ἡ γένους LG Vat. Vat. b. πάτρας ὕμᾱς ἂν ἡ γένους A. 228. \*κακούμενον] καλούμενον LAL<sup>2</sup>VV<sup>3</sup>. καλώ-μενον Vat. καλάμινον Vat. b pr. Brunck corr. 230. ἀνταμείψασθ'] ἀνταμείψασθ' C<sup>2</sup>.

a shout before him. His cry rings terribly forth.

After all this preparation the entrance of Philoctetes has a thrilling effect.

219. ἰὼ ξένοι] Cp. the short lines in Aj. 333, 336, 339; O. T. 1468, 1471, 1475; O. C. 315, 318; Aesch. Ag. 1214, 1315.

220. ναυτίλῳ πλάτῃ] The gloss in L<sup>2</sup>, in which this reading is mixed up with an explanation of πλάτῃ, viz. τῇ κώπῃ, tends to confirm the evidence of A. Cp. Hom. Od. i. 171, ὀπποῖός δ' ἐπὶ νηὶς ἀφίκεο, πῶς δέ σε ναῦται | ἤγαγον εἰς Ἰθάκην; Fr. 394, ναύκληρον πλάτῃν.

222. The transposition of ὕμᾱς is necessary for the rhythm.

223. τύχοιμ' ἂν εἰπών] 'Shall I be right in naming you?' Cp. El. 663, ἐπεικάων κυρῶ, and note.

224. This beautiful line is bracketed by Nauck, on the ground that Philoctetes would not be so imprudent as to

reveal his Hellenic sympathies at once! ὑπάρχει 'Is to begin with,' i.e. This affords a presumption that ye are Hellenes.

225. ὀκνῶ is to be taken with the whole sentence, and not with δείσαντες only.

228. \*κακούμενον] For the added participle, see Essay on L. § 36, 5. καλούμενον may be explained to mean, 'Imploping you.' So Herm. Cp. infr. 1264, τί μ' ἐκκαλεῖσθε; Aesch. Ch. 216, καὶ τίνα σύννοσθ' αἰ καλούμένη βροτῶν; But the slight correction κακούμενον is on the whole more probable. Cp. infr. 471, ἔρημον ἐν κακοῖσι τοῖσδ', οἷοις ὄρεσ. Many other changes have been proposed, of which Seyffert's, καὶ φίλων τητῶμενον, most deserves mention.

230, 1. 'For it is not meet that I should fail to receive this from you or you from me.' The strangers have a claim on Philoctetes as well as he on them.

VE. ἀλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον, οὐνεκα

"Ελληνές ἐσμεν· τοῦτο γὰρ βούλει μαθεῖν.

BI. ὦ φίλτατον φῶνημα· φεῦ τὸ καὶ λαβεῖν  
πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ.

235

τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν  
χρεία; τίς ὁρμή; τίς ἀνέμων ὁ φίλτατος;  
γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.

NE. ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου

Σκύρου· πλέω δ' ἐς οἶκον· αὐδῶμαι δὲ παῖς

240

Ἀχιλλέως, Νεοπτόλεμος. οἶσθα δὴ τὸ πᾶν.

PI. ὦ φιλτάτου παῖ πατρός, ὦ φίλης χθονός,

ὦ τοῦ γέροντος θρέμμα Λυκομήδους, τίνι

234. καί] καὶ L. καὶ τὸ λαβεῖν L mg. καὶ A. 236. τίς σ'] σ' om. L add C<sup>3</sup>.  
237. ὁρμή] ὁρμή L. ὁρμή A. τίς ἀνέμων] τίς δ' ἀνέμων LG. τίς ἀνέμων A.  
238. εἰδῶ] mg. gl. μάθω C<sup>4</sup>. 239. NE] om L. add C<sup>5</sup>. περιρρύτου] περιρρύ-  
του A. 241. οἶσθα δὴ] οἶσθ' ἤδη LG. οἶσθα δὴ A.

233. τοῦτο... μαθεῖν] The words of Philoctetes in 222-4 had clearly indicated this desire.

234. φῶνημα] Cp. supr. φωνήσατ'. No utterance could be more welcome.

φεῦ... μακρῷ] 'Ah me! the bliss of being spoken to by one who is a Greek this once in all that length of time.' φεῦ is not merely the interjection of astonishment, but rather expresses a mingled feeling that is too deep for words, the effect of joy coming in suddenly upon sorrow and weariness. The momentariness of the aor. λαβεῖν is expressive.

235. τοιοῦδε] Sc. Ἕλληνας. For the vagueness of this, cp. Aj. 330, οἱ τοιοῦδε (sc. οἱ μανικῶς διακείμενοι).

236 foll. Cp. Pind. Pyth. 4. 70, τίς γὰρ ἀρχὰ δέξατο ναυτίας; For the Greek manner of putting first what is last in time, see Essay on L. § 41. p. 78, β, b. The exuberant speech of Philoctetes, in his delight at seeing Greeks after ten years' silence, is well contrasted with the embarrassed reserve of Neoptolemus. Cp. El. 1232 foll. He shows, in the address ὦ τέκνον, that his confidence is already won.

236. προσέσχε is causative. See Essay on L. § 53. p. 98. προσήγαγε, 'Drew you this way'; προσέσχε, 'Brought you to the shore.'

237. ὁρμή] 'Cause of departure,' nearly = στόλος, infr. 244.

τίς ἀνέμων ὁ φίλτατος] 'What wind, of all most dear?' For the extravagant language, cp. Shak. Cymb. 3. 2, 'Say, and speak thick, . . how far it is To this same blessed Milford, and, by the way, Tell me how Wales was made so happy as To inherit such a haven: but first of all,' etc.

239. Cp. Plat. Soph. 216 A, τὸ μὲν γένος ἐξ Ἑλέας.

240. αὐδῶμαι] 'I am named.' Cp. Trach. 1106, ὁ τοῦ κατ' ἄστρο Ζηνὸς αὐδηθεὶς γόνος; Tennyson's Elaine, 'Whence comest thou, my guest, and by what name Livest between the lips?'

241. Some editors prefer οἶσθ' ἤδη. But the emphatic word of time is out of place. οἶσθα δὴ is simpler and better. 'There, you know all.'

242. φίλης χθονός] The genitive, as τῆς περιρρύτου Σκύρου, supr. 239. In the absence of Achilles, Neoptolemus was brought up in the house of his maternal grandfather Lycomedes, in the island of Scyros, where Deidameia, Lycomedes' daughter, had borne him to Achilles. Scyros was near Euboea and the Melian country, and it is imagined that there had been frequent intercourse between them.

243. τίνι στόλῳ] 'On what enter-



στόλῳ προσέσχεες τήνδε γῆν πόθεν πλέων;

NE. ἐξ Ἰλίου τοι \*δὴ τανῦν γε ναυστολῶ.

245

ΦΙ. πῶς εἶπας; οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης  
ἡμῖν κατ' ἀρχὴν τοῦ πρὸς Ἰλιον στόλου.

NE. ἦ γὰρ μετέσχεες καὶ σὺ τοῦδε τοῦ πόνου;

ΦΙ. ὦ τέκνον, οὐ γὰρ οἶσθά μ' ὄντιν' εἰσορᾶς;

NE. πῶς γὰρ κάτοιδ' ὅν γ' εἶδον οὐδεπώποτε;

250

ΦΙ. οὐδ' ὄνομά \*γ', οὐδὲ τῶν ἐμῶν κακῶν κλέος  
ῥησθου ποτ' οὐδέν, οἷς ἐγὼ διωλλύμην;

NE. ὥς μηδὲν εἰδότης ἴσθι μ' ὦν ἀνιστορεῖς.

ΦΙ. ὦ πόλλ' ἐγὼ μοχθηρός, ὦ πικρὸς θεοῖς,

οὐ μὴδὲ κληδὼν ᾧδ' ἔχοντος οἴκαδε

255

μηδ' Ἑλλάδος γῆς μηδαμοῦ διηλθέ που.

245. \*δὴ τανῦν] δῆτα νῦν LA. Buttmann, corr.

246. οὐ γὰρ δὴ σύ γ' οὐ . .

δῆ. γὰρ συγ C<sup>2</sup>. οὐ γὰρ δὴ σύ γ' A. οὐ γὰρ σύ γ' ἦσθα ναυβάτης F. 247. Ἰλιον]  
Ἰλίου L. 251. ὄνομά \*γ'] οὐνομ' A Vat. Vat. b. ὄνομ' Cett. 252. ποτ']  
πότ' L. ποτ' A. 253. ἀνιστορεῖς] ἀν ἰστορεῖς LA. 254. ᾧ . . ᾧ] ᾧ . . ᾧ C<sup>4</sup>.  
ᾧ . . ᾧ A. ᾧ . . ὥς F.

prise or expedition?' Cp. Xen. Anab. 3. 2, ὁ στόλος ἐλέγετο εἶναι εἰς Πισίδας.

245. τοι δῆ] 'Well, then, if you wish to know' (δῆ), 'I tell you' (τοι). Neoptolemus affects surprise at the question.

246, 7. 'Surely we had not you with us on board the fleet when we first set out on the expedition to Troy.'

248. τοῦδε τοῦ πόνου] 'This labour, in which I and others have been engaged.' For the pronominal expression, cp. El. 541, ἥς ὁ πλοῦς ὅδ' ἦν χάριν.

249. The craving for sympathy, so prominently shown in this and the following lines, is the point in Philoctetes' character which most lays him open to the design of Neoptolemus, and is also most calculated to move his pity and that of the spectators.

250. ὅν γ' εἶδον] 'One whom I never yet beheld.' For this use of γ', cp. El. 923, πῶς δ' οὐκ ἐγὼ κάτοιδ', ἃ γ' εἶδον ἐμφανῶς;

251. οὐδ' ὄνομά \*γ'] It is uncertain whether this correction should be admitted (Erf. conjectured οὐδ' ὄνομ' ἀρ') or οὐδ' οὐνομ' should be read from the inferior MSS. The latter is rhythmically smoother, but contains an Ionicism which does not occur elsewhere.

The addition of τῶν ἐμῶν with the second word has a pathetic emphasis.

252. διωλλύμην] The imperfect means, 'I have been perishing all this while.'

254. ᾧ . . ἐγὼ] Cp. Trach. 1046, 7, ᾧ πολλὰ δὴ . . μοχθήσας ἐγώ.

πολλὰ . . μοχθηρός] 'Afflicted in many ways, i.e. In more ways than I knew, since to suffer unknown is worse than to suffer.

πικρὸς θεοῖς] 'Abhorred by the gods.' Else they would not permit such misery. πικρός, 'Utterly offensive.' Cp. Hdt. 7. 35. where Xerxes thus addresses the Hellespont, ᾧ πικρὸν ὕδωρ.

255. ᾧδ' ἔχοντος] This adds a touch of pathos to Philoctetes' complaint. He is not only forgotten, but forgotten in his extreme misery.

255, 6. οἴκαδε . . Ἑλλάδος γῆς] The thoughts of Philoctetes naturally fly home to Trachis, and he has no desire of his state being known beyond the world of Hellas. For the more particular preceding the more general expression, see E. on L. § 41. p. 78, β. b.

256. μηδαμοῦ has been changed to μηδαμοί, which may seem to be required

ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμὲ  
 γελῶσι σὶγ' ἔχοντες, ἡ δ' ἐμὴ νόσος  
 αἰεὶ τέθληε καπὶ μείζον ἔρχεται.

ὦ τέκνον, ὦ παῖ πατρὸς ἐξ Ἀχιλλέως, 260  
 ὅδ' εἴμ' ἐγὼ σοι κείνος, δν κλύεις ἴσως  
 τῶν Ἡρακλείων ὄντα δεσπότην ὄπλων,  
 ὁ τοῦ Ποίαντος παῖς Φιλοκτήτης, δν οἱ  
 δισσοὶ στρατηγοὶ χῶ Κεφαλλήνων ἀναξ  
 ἔρριψαν αἰσχροῦς ὡδ' ἔρημον, ἀγρία 265  
 νόσῳ καταφθίνοντα, \*τῆς ἀνδροφθόρου  
 πληγέντ' ἐχίδνης φοινίῳ χαράγματι·  
 ξὺν ᾗ μ' ἐκείνοι, παῖ, προθέντες ἐνθάδε

259. τέθληε] τέθ. ηλε L. τέθληε A. καπὶ] καπὶ C<sup>4</sup>. 262. Ἡρακλείων  
 ὄντα] Ἡρακλείων τα L. Ἡρακλείων ὄντα C<sup>2</sup>A. 264. χῶ] χῶ L. χ' ὦ A. κεφαλ-  
 λήνων] κεφαλήνων AF. 266. τῆς] τῆσδ' MSS. Auratus corr. ἀνδροφθόρου]  
 ἀνδροφθόρου L<sup>2</sup>. 267. φοινίῳ] ἀγρίῳ MSS. (γρ. σπαράγματι V).

ly the verb of motion. But the latter form is doubtful, and ἐνταῦθα is similarly used for ἐνταυθοῖ. Cp. El. 380, Trach. 1193.

πov] 'Methinks.' He conjectures, from his case being unknown to Neoptolemus, that it has been heard of nowhere in Hellas, nor, bitterest of all, at his own home.

258. 'Though my name is forgotten, my affliction endures and grows.'

259. For καπὶ μείζον ἔρχεται, cp. Fr. 86, El. 1000, καπὶ μηδὲν ἔρχεται.

261. 'Know that I whom you behold am he.' The fulness of expression marks the importance of the announcement. Philoctetes still believes that, even if his misfortune is forgotten, he must still be remembered as the possessor of the famous bow.

δν κλύεις ἴσως] 'Of whom surely you have heard.' For the present tense, cp. O. T. 305, εἰ καὶ μὴ κλύεις, infr. 591. ἴσως expresses confident assumption.

262. τῶν Ἡρ... 263. τοῦ Π... ib. οἱ δ... 264. χῶ K... 266. τῆσδ... 269. τῆς π.] These articles show the vividness with which Philoctetes conceives his own situation. So does the emphatic position of οἱ at the end of 263. For this synaphea, cp. Ant. 409.

263. Ποίαντος] οἱ. But οἱ, infr. 461.

264. δισσοὶ στρατηγοί] Aj. 49, etc.

Κεφαλλήνων] Cp. Il. 2. 631-5, αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλῆνας μεγαθύμους, | οἳ β' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον, | καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν, | οἳ τε Ζάκυνθον ἔχον ἡδ' οἳ Σάμον ἀμφενέμοντο, | οἳ τ' ἠπειρον ἔχον ἡδ' ἀντιπέραι' ἐνέμοντο. The expression here and infr. 791, ὡ ξένη Κεφαλλήν, may have been taken from the Ilias Minor. (Cp. Quint. Smyrn. 5. 429, Κεφαλλήνων βασιλῆϊ.) It is unnecessary to assume, with Buttmann, that Cephallenian was a word of abuse, because the inhabitants of the Western Isles were given to piracy.

266. τῆς] Musgrave conjectured τῆδ', which is equally near the MSS. But cp supr. note on 262. Moreover such a direct reference to his present state makes an unpleasing interruption in the description of his original misfortune.

267. φοινίῳ] The reading of Eustathius is adopted against the MSS., not because the tautology of ἀγρία . . ἀγρίῳ is impossible, but because φοινίῳ is the more appropriate epithet, and ἀγρίῳ with ἀγρία preceding is a natural corruption. Cp. Trach. 770, 1, εἴτα φοινίας | . . ἐχίδνης ἰδὲ ὡς ἐδαινυτο.

268. ξὺν ᾗ] Sc. νόσῳ. The relative points to the prior antecedent, the words τῆς . . χαράγματι being epexegetic.

268, 69. προθέντες . . ᾤχοντ'] 'Cast forth and departed.' Cp. Hdt. 1. 112,

ῥχοντ' ἔρημον, ἡνίκ' ἐκ τῆς ποντίας

Χρύσης κατέσχον δεῦρο ναυβάτη στόλῳ. 270

τότ' ἄσμενοί μ' ὡς εἶδον ἐκ πολλοῦ σάλου

εὐδοντ' ἐπ' ἀκτῆς ἐν κατηρεφεῖ πέτρῳ,

λιπόντες ῥχονθ', οἷα φωτὶ δυσμόρῳ

ράκη προθέντες βαιὰ καὶ τι καὶ βορᾶς

ἐπωφέλημα σμικρόν, οἷ' αὐτοῖς τύχοι. 275

σὺ δὴ, τέκνον, ποίαν μ' ἀνάστασιν δοκεῖς

αὐτῶν βεβώτων ἐξ ὕπνου στήναι τότε;

ποῖ' ἐκδακρῦσαι, ποῖ' ἀποιμῶξαι κακά; [83 a.

ὀρῶντα μὲν ναῦς, ἅς ἔχων ἐναυστόλουν,

πάσας βεβώσας, ἄνδρα δ' οὐδέν' ἐντοπον, 280

οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσου

κάμνοντι συλλάβοιτο· πάντα δὲ σκοπῶν

273. οἷα] οἷ A. 275. οἷ'] οἷ L. οἷ' C<sup>2</sup>.

L pr.

280. οὐδέν'] οὐδέν L. οὐδέν' CA.

276. ἀνάστασιν] ἀνάστασεν

282. συλλάβοιτο] συμβάλλοιτο L.

λλάβοιτο.

συμβα(λ)λοῖτο C<sup>2</sup>. συλλάβοιτο A. συμβάλλοιτο Γ.

τοῦτο μὲν φέρων πρόθεσ. The word implies the helplessness of his condition. 'Thus afflicted was I when they cast me forth here companionless and left me.'

269. ἐκ τῆς ποντίας Χρύσης] The island of Chrysa, distinguished by the epithet *ποντία* from the sea-coast town of that name mentioned in the first Iliad as sacred to Apollo. Cp. Fr. 352, ὦ Λῆμνε Χρύσης τ' ἀγχιτέρμονες πάγοι.

270. κατέσχον] (1) 'They had put in.' The whole Achaean fleet is imagined as having been at Chrysa and again at Lemnos. Thus only can this passage be reconciled with the narrative of Odysseus, *supr.* 4-11. Otherwise (2) it might seem natural to suppose that Philoctetes was the leader of the expedition to Chrysa, and that *κατέσχον*, like *ἐναυστόλουν*, *infr.* 279, was in the first person singular.

271. ἄσμενοι . . εἶδον] 'They saw with delight.' The sleep of Philoctetes favoured their purpose and also relieved them from his crying. *ἄσμενον*, which Dindorf reads, is not in point. They did not leave him when they saw how glad he was to rest, but when, to their great relief, they saw him asleep.

ἐκ πολλοῦ σάλου] (1) 'After much

tossing.' He slept the more soundly because of the previous discomfort on-board-ship. (2) Hermann understands these words metaphorically, 'After my long trouble.'

273. οἷα φωτὶ δυσμόρῳ] 'Such as accorded with my wretched state.' Cp. Thuc. 8. 84, οἷα δὲ ναῦται.

274. προθέντες] Cp. Ant. 775, φορβῆς τοσοῦτον, ὡς ἄγος, μόνον προθείς.

275. οἷ' αὐτοῖς τύχοι] 'May the like provision be their own some day!' The Scholiast rightly says *καταράται*. Cp. *infr.* 315.

276, 7. 'And when they were gone, you may imagine, my son, to what agony I awoke.'

278. ποῖ' ἀποιμῶξαι κακά] 'What lamentation do you think I made over my woe?' 'ποῖα hic bis dictum πῶς' (Hermann). Cp. O. T. 421, ποῖος Κιθαίρων: 1467, ἀποκλαύσασθαι κακά.

279. Philoctetes naturally looked to see if his own vessels were there.

281. 2. νόσου κάμνοντι συλλάβοιτο] Cp. Ar. Vesp. 733, σοὶ δὲ νῦν τις θεῶν παρῶν ἐμφανῆς | συλλαμβάνει τοῦ πράγματος. The expression νόσου συλλαμβάνεσθαι τινι is nearly analogous to πόνου συλλ. τινι.



εὔρισκον οὐδὲν πλὴν ἀνιᾶσθαι παρόν,  
τούτου δὲ πολλὴν εὐμάρειαν, ὧ τέκνον.

ὁ μὲν χρόνος δὴ διὰ χρόνου προὔβαινέ μοι, 285  
κάδει τι βαιῇ τῇδ' ὑπὸ στέγῃ μόνον  
διακονεῖσθαι· γαστρὶ μὲν τὰ σύμφορα  
τόξον τόδ' ἐξέυρισκε, τὰς ὑποπτέρους  
βάλλον πελείας· πρὸς δὲ τοῦθ', ὃ μοι βάλοι  
νευροσπαδῆς ἄτρακτος, αὐτὸς ἂν τάλας 290  
εἰλνόμεν δύστηνος ἐξέλκων πόδα  
πρὸς τοῦτ' ἄν· εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,  
καί που πάγου χυθέντος, οἷα χεῖματι,  
ξύλον τι θραῦσαι, ταῦτ' ἂν ἐξέρπων τάλας

285. δῆ] οὖν LI. δῆ A. προὔβαινε] πρόβαινε L. προὔβαινε C<sup>2</sup>A. 286.  
βαιῇ] βαίῃ B. τῇδ' τίδ' L. τῇδ' CA. 288. ἐξέυρισκε] εὔρισκε L. ἐξέυρισκε A.  
290. ἄτρακτος] om L pr. add C<sup>1</sup>A. 292. εἴ τ' εἴτ' L<sup>2</sup>.

284. 'But of this I found sufficient store, my son : ' (more literally, 'Abundant opportunity'). This is said with a bitter smile.

285. 'Well, after a while I found the time advancing.' Cp. Hdt. 3. 140, τοῦ χρόνου προβαίνοντος.

διὰ χρόνου implies that a certain interval elapsed before Philoctetes completely realised his situation.

286. τι] 'More or less.' For this modest expression, or litotes, cp. Ant. 35, ὅς ἂν τούτων τι δρῶ.

βαιῇ] So the best MSS. But B, and others have βαίῃ, the more regular form.

287. διακονεῖσθαι] 'To minister to myself.' For this direct middle, see Essay on L. § 31, p. 52.

288. ἐξέυρισκε] 'Procured.' Cp. Trach. 25, μή μοι τὸ κάλλος ἄλγος ἐξέυροι ποτέ.

289. For τοῦτο used of a general antecedent, cp. Ant. 709, οὔτοι, κ.τ.λ.

290. νευροσπαδῆς ἄτρακτος] 'The shaft drawn back with the string,' i.e. The arrow from my bow.

291. δύστηνος] Schaefer and Hermann defend δύστηνος on the ground that τάλας is a mere exclamation and δύστηνος a predicate. 'I myself (unhappy one!) would writhe distressfully dragging my foot up to this.' And the

broken language suits the situation well. But Canter's conjecture, δύστηνον, is not improbable. Cp. infr. 1377, τῷδε δυστήνῃ ποδί. εἰλνόμεν describes a wriggling, uneven motion, like that of a worm.

292. πρὸς τοῦτ' ἄν] This resumption is in keeping with the somewhat disjointed tenour of the whole speech, and the 'dragging phrase' has also a descriptive effect. ἄν here and in ll. 290, 294, 295, indicates that which happened repeatedly, and therefore might be expected to happen on any particular occasion. Cp. Hdt. 3. 19; 4. 128, 130.

εἴ τ' ἔδει] 'Or if there was need to get some fresh water.' Bergk (with L<sup>2</sup>) altered εἴ τ' to εἴτ' (cp. 295), but this introduces an awkward asyndeton at ταῦτ' ἄν in 294.

293. καί που] 'And perchance.' πάγου χυθέντος] This circumstance suggests not only the necessity of gathering wood, but the discomfort of doing so.

294. θραῦσαι] 'To break.' Philoctetes had no axe or other implement and must break the firewood with his hands. He could not do much of this at one time, and hence might well be overtaken by the want of firewood in a time of frost. Nor could he afford much fire. Infr. 297, and note.



ἐμχανώμην· εἴτα πῦρ ἂν οὐ παρῆν, 295  
 ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων μόλις  
 ἔφην' ἄφαντον φῶς, ὃ καὶ σῶζει μ' αἰεί.  
 οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα  
 πάντ' ἐκπορίζει πλὴν τὸ μὴ νοσεῖν ἐμέ.  
 φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθης. 300  
 ταύτῃ πελάζει ναυβάτης οὐδείς ἐκῶν·  
 οὐ γάρ τις ὄρμος ἐστίν, οὐδ' ὅποι πλέων  
 ἐξεμπολήσει κέρδος, ἢ ξενώσεται.  
 οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σῶφροσιν βροτῶν.  
 †τάχ' οὖν τις ἄκων ἔσχε· πολλὰ γὰρ τάδε 305

296. ἐκτρίβων] ἐκθλίβων LL<sup>2</sup> Vat. b. ἐκθλίβων C<sup>2</sup> or<sup>3</sup>. ἐκτρίβων A Vat. VV<sup>3</sup>.  
 302. ὄρμος ἐστίν] ὄρμος ἐστιν LA. 304. σῶφροσιν] σῶφροσι LA. 305. τις] τίς L. τις AL<sup>2</sup> Vat. Vat. b VV<sup>3</sup>. τίς σ' Γ. ἄκων] ἄκοντ' Γ. ἄκων V.

295. εἴτα . . παρῆν] 'And then (when I had got the wood) there would be no fire (to kindle it with).'

ἂν is still descriptive, not inferential (as if ἀλλά were εἰ μή).

296. ἐκτρίβων] Seyffert defends ἐκθλίβων (see v. rr). But although this is the less obvious word, it is also less descriptive of a lengthened process. And the use of θλίβω is more frequent in later Greek. The compound with ἐκ denotes more effort than the simple verb. μόλις is to be joined with ἔφην.

297. ἔφην] The aorist here denotes a momentary action in uncertain time, viz. whenever the need arose.

ἄφαντον has been taken to mean simply 'hidden,' and Wakefield compared Virg. Georg. 1. 155, 'ut silicis venis abstrusum excuderet ignem.' 'I produced the hidden light.' But the verbal opposition ἔφην' ἄφαντον is then without much point. Either (1) (ἀ = δύσ-) 'I made appear the light that would not appear,' i.e. 'That seemed as if it would never kindle;' or, rather, (2) 'I lighted a dim spark.' Cp. infr. 534, δοικὸν εἰσοίκησιν. The fire was but a poor business, a makeshift for a fire. The words then indicate either (1) the difficulty of kindling the fire, or (2) the smallness of the fire when kindled.

298. Philoctetes here states his own experience. It is unnecessary to suppose, with some editors, that he is making a general observation.

300 foll. Neoptolemus as a Greek (234), a neighbour (242), and above all as the son of Achilles (260), has completely won the confidence of Philoctetes, whose misery and isolation, while embittering his sense of wrong, have left unimpaired the open trustfulness of his nature. After pouring out his troubles, he begins to describe the island, his rugged nurse, for which he has formed such an affection (936 foll. 1452 foll.). But this soon brings him back to the main theme, his homeless and hopeless state.

300. φέρ' . . μάθης] The construction is the same that is usual in the first person, because φέρε . . μάθης is a courteous equivalent for φέρε διδάξω σε. Cp. Ar. Plut. 1027, τί γὰρ ποιήσῃ;

In what follows Philoctetes speaks of Lemnos as he knows it. Cp. supr. 1. 2 and note. In some traditions Philoctetes was said to have been cast forth on a desert islet in the neighbourhood of Lemnos. At best Lemnos (Ἀήμνος ἡγαθέη) was imagined as a wild, uncultivated region in the early times.

302. ὄρμος] Cp. Aesch. Phil. fr. 246. ἐνθ' οὔτε μίμνειν ἄνεμος οὔτε πλεῖν ἐῖ, where, however, the language may be metaphorical.

303. ἐξεμπολήσει] Sc. ἐκείθεν. ἢ ξενώσεται] 'Or be well received.' Fut. mid. with passive meaning.

305. †τάχ' οὖν τις ἄκων ἔσχε] 'Well,

ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ.  
οὐτοί μ', ὅταν μὴ λώσιν, ὃ τέκνον, λόγοις  
ἐλεοῦσι μὲν, καὶ πού τι καὶ βορᾶς μέρος  
προσέδωσαν οἰκτεῖραντες, ἢ τινα στολήν·  
ἐκεῖνο δ' οὐδεὶς, ἡνίκ' ἂν μνησθῶ, θέλει,  
σῶσαί μ' ἐς οἴκους, ἀλλ' ἀπόλλυμαι τάλας  
ἔτος τόδ' ἦδη δέκατον ἐν λιμῷ τε καὶ  
κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.  
τοιαῦτ' Ἀτρεΐδαί μ' ἢ τ' Ὀδυσσέως βία,  
ὃ παῖ, δεδράκασ', οἷς Ὀλύμπιοι θεοὶ  
δοιέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.

310

315

ΧΟ. ἔοικα κἀγὼ τοῖς ἀφιγμένοις ἴσα

· 306. ἀν] om. L add C<sup>2</sup>A.

313. βόσκων] βώσκων A.

308. καὶ πού] κᾶπον L. καίπον ΑΓ (γρ. ἢ που Γ').

316. ἀντίποιν'] ἀντάποιν' LG. ἀντίποιν' A.

it may be, one did put in here against his will.' *τάχα* used as in *τάχ' ἂν*. Cp. Plat. Legg. B. 4. 711 A, *ὑμεῖς δὲ τάχα οὐδὲ τεθέσθε τυραννουμένην πόλιν*. οὖν introduces a modification or admission. 'No one puts in here willingly; unwillingly, however, some one may have brought his ship this way.'

ἔσχε] For the aor., cp. supr. 297, ἔφην'. ἔσχε=κατέσχε, the simple verb for the compound. But query \*κατ' οὖν τις ἄκων ἔσχε (i.e. κατέσχε τις οὖν ἄκων)? (For a case of tmesis in the senarii, cp. infr. 817).

πολλὰ γὰρ . . χρόνῳ] 'Such incidents might happen many times in the long course of human history.'

πολλὰ is predicative and *τάδε*=*τοιαῖδε*. For this, cp. Aj. 1246, ἐκ τῶνδε μέντοι τῶν τρώων οὐκ ἂν ποτε | κατὰστασι γένοιτ' ἂν οὐδενὸς νόμου. It may be doubted whether ἀνθρώπων is to be taken with *τάδε*= 'Such human accidents,' or with *χρόνῳ*= 'The time during which men have existed.' For the latter, cp. Hdt. 6. 109, *μνημόσυνα λιπέσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον*. And for the idea, cp. Hdt. 5. 9, *γένετο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ*: Agathon, Fr. 9. *τάχ' ἂν τις εἰκὸς αὐτὸ τοῦτ' εἶναι λέγοι | βροτοῖσι πολλὰ τυγχάνειν οὐκ εἰκότα*.

308. μὲν] 'No doubt,' belonging in sense rather to *λόγοις* than to *ἐλεοῦσι*.

καὶ που . . προσέδωσαν] 'And per-

chance have gone so far (*προσ-*) as to impart to me some portion of food.' The gnomic aorist is used of that which happens now and again. 'They always express pity, they sometimes give.'

309. οἰκτεῖραντες, 'Touched with compassion,' is also in the 'momentary' tense.

310. ἐκεῖνο] 'That which is always in my thoughts.' Cp. Ar. Nub. 657, ἐκεῖν', ἐκεῖνο, τὸν ἀδικώτερον λόγον. The pronoun here stands in the place of an infinitive.

311. σῶσαι] Cp. infr. 488, 496.

312. ἔτος . . δέκατον] These words are to be joined with ἀπόλλυμαι and resumed with βόσκων.

313. βόσκων] 'Supporting.' Philoctetes only lived to suffer. Cp. infr. 795, 1167.

ἀδηφάγον] Cp. infr. 756-8.

314. ἢ τ' Ὀδυσσέως βία] 'And great Odysseus.' Cp. infr. 321, 344. The Epic phrase is used with a touch of sarcastic irony, but probably (unlike Virgil's 'violentia Turni') without direct reference to the violence of the act.

315. 'Whom may the Olympian gods some day cause to suffer in their own persons (*αὐτοῖς*) full requital for my wrong!' So Brunck, Linwood, Paley, rightly. For the emphatic *αὐτοῖς* here opposed to ἐμοῦ, cp. supr. 275. In order to avoid this Porson conjectured οἱ Ὀλύμπιοι θεοί.

317. ἔοικα] 'It would seem that I'

ξένοις ἐποικτεῖρειν σε, Ποίαντος τέκνον.

NE. ἐγὼ δὲ καὐτὸς τοῖσδε μάρτυς ἐν λόγοις,  
ὥς εἶσ' ἀληθεῖς οἶδα, συντυχὼν κακῶν  
ἀνδρῶν Ἀτρείδων τῆς τ' Ὀδυσσέως βίας.

320

ΦΙ. ἦ γάρ τι καὶ σὺ τοῖς πανωλέθοις ἔχεις  
ἐγκλημ' Ἀτρείδαις, ὥστε θυμοῦσθαι παθῶν;

NE. \*θυμὸν γένοιτο \*χειρὶ πληρῶσαί ποτε,  
ἵν' αἱ Μυκῆναι γνοίεν ἡ Σπάρτη θ' ὅτι  
χῆ Σκῦρος ἀνδρῶν ἀλκίμων μήτηρ ἔφν.

325

[83 b.

ΦΙ. εὐ γ', ὦ τέκνον· τίνος γὰρ ὧδε τὸν μέγαν  
χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;

NE. ὦ παῖ Ποίαντος, ἐξερῶ, μόλις δ' ἐρῶ,  
ἄγωγ' ὑπ' αὐτῶν ἐξελωβήθην μολῶν.  
ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν,

330

319. λόγοις] λόγους L. λόγοις A. 320. ἀληθεῖς] εἶ from ἡ L. ἀληθεῖς A.  
ἀληθεῖς. οἶδα γὰρ τυυχῶν Vat. σύν σοι τυυχῶν V<sup>3</sup> Schol. 323. Ἀτρείδαις]  
'Ατρείδ( . . ) L. Ἀτρείδαις C<sup>2</sup> A. 324. θυμὸν . . χειρὶ] θυμῶ . . χεῖρα MSS.  
Brunck corr. 328. κατ' αὐτῶν] καυτῶν L. κατ' αὐτῶν C<sup>2</sup> A. 329. ἐξερῶ]  
last ε from αἱ C<sup>1</sup>. ἐξερῶ A.

Cp. Aesch. Prom. 1007, λέγων ξοικα  
πολλὰ καὶ μάτην ἐρεῖν.

317, 8. The Chorus express pity for  
Philoctetes, but tacitly remind them-  
selves that their pity will not be shown  
in action.

319. *Neoptolemus*. 'But I do more  
than pity him, for I am a witness on his  
side.' καὶ with the whole sentence. For  
ἐν, ὦν has been conjectured. But ἐν  
may well express that *Neoptolemus*  
enters into the cause of *Philoctetes*, and  
is not merely an auditor of his case.  
'Myself a witness in this plea, I know  
it to be well-founded.'

320. συντυχῶν] συντυχεῖν is gen-  
erally construed with a dative, and the  
preposition has therefore here a separate  
meaning. 'Having in like manner  
found.' So the Scholiast and Nauck.

324. 'May it be mine one day to satiate  
my wrathful soul with violent action!' There  
can be little doubt that the correc-  
tion is right. For a similar confu-  
sion in all the MSS., cp. O. T. 376.

327. εὐ γ', ὦ τέκνον] 'Well said, my  
son!' *Philoctetes*' delight in *Neoptole-*

*mus* is further heightened by this sup-  
posed discovery of a common resent-  
ment.

τίνος . . ἐλήλυθας] 'For what cause  
do you thus bring against them the ac-  
cusation of your violent anger?' τίνος,  
genitive of the reason (*Essay* on L.  
§ 10. p. 15). Cp. O. T. 698, ὅτου]  
μῆνιν τοσόνδε πράγματος στήσας ἔχεις.  
γὰρ asks for explanation. ἐλήλυθας is  
redundant (*Essay* on L. § 40. p. 75).

τὸν μέγαν χόλον] 'The mighty anger  
which you now evince.' For the slight  
inexactness in ἐγκαλεῖν χόλον, cp. O. T.  
702, λέγ', εἰ σαφῶς τὸ νείκος ἐγκαλῶν  
ἐρεῖς.

329. μόλις δ' ἐρῶ] 'Though I shall  
find it hard to speak of it,' i.e. To  
command myself sufficiently to do so.  
Schol. ὑπὸ τῆς ὀργῆς. Cp. O. C. 326,  
λύπη . . μόλις βλέπω.

331. ἐπεὶ γάρ] These words intro-  
duce the occasion of his coming, in  
explanation of μολῶν.

ἔσχε . . θανεῖν] 'The fate of death  
overtook Achilles.' θανεῖν, epexegetic  
inf. For ἔσχε, cp. Eur. Hec. 5, ἐπεὶ



- οἷ. οἷμοι· φράσης μοι μὴ πέρα, πρὶν ἂν μάθω  
πρῶτον τόδ'· ἥ τέθνηχ' ὁ Πηλέως γόνος;
- ΙΕ. τέθνηκεν, ἀνδρὸς οὐδενός, θεοῦ δ' ὕπο,  
τοξευτός, ὡς λέγουσιν, ἐκ Φοίβου δαμείς. 335
- οἷ. ἀλλ' εὐγενὴς μὲν ὁ κτανών τε χῶ θανών.  
ἀμυχανῶ δὲ πότερον, ᾧ τέκνον, τὸ σὸν  
πάθημ' ἐλέγχω πρῶτον, ἢ κείνον στένω.
- ΝΕ. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ᾧ τάλας,  
ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν. 340
- ΦΙ. ὀρθῶς ἔλεξας. τοιγαροῦν τὸ σὸν φράσον  
αὐθις πάλιν μοι πρᾶγμ', ὅτφ σ' ἐνύβρισαν.
- ΝΕ. ἦλθόν με νηὶ ποικιλοστόλῳ μέτα  
δῖός τ' Ὀδυσσεὺς χῶ τροφεὺς τοῦμοῦ πατρός,  
λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην, 345  
ὥς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο

333. ἦ] εἰ Α. ἦ Γ. 336. εὐγενής] ευγενής L. 341. τοιγαροῦν] τοιγαροῦν  
L pr. 343. ποικιλοστόλῳ] last λ from μ C<sup>2</sup>. ποικιλοστόμφ L pr. A. ποικιλο-  
στόλῳ L<sup>2</sup>VV<sup>3</sup>. ποικίλφ στόλφ Vat. 346. γίγνοιτ'] γίνοιτ' A.

Φρυγῶν πόλιν | κίνδυνος ἔσχε δορὶ πεσεῖν  
Ἑλληνικῷ.

332-9. This brief digression and the longer one below (410-460), have the effect (a) of showing the generous nature of Philoctetes, who, beneath his apparently obdurate resentment, really retains an unabated interest in the affairs of the army, and (b) of giving opportunity for the growth of friendly feeling between him and Neoptolemus. The news of Achilles' death so affects him as to make him for a moment forget his own suffering (339-40).

334. ἀνδρός is genitive of cause, for which ὕπο afterwards supplies a more distinct construction.

335. τοξευτός . . δαμείς] 'Subdued, so they tell the tale, with an arrow from the bow of Phoebus.' τοξευτός is a subsidiary predicate to δαμείς, for which word in this connection, Cp. Il. 19. 417, θεῶ τε καὶ ἀνέρι ἱφι δαμῆναι. ἐκ rather than ὑπό, because the arrow came from the hand of Apollo. Cp. Il. 21. 277, 8, ἦ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτάων | λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν. Or, if the arrow were that of Paris, ἐκ denotes the remote agent, and Neoptole-

mus must be supposed to avoid mentioning the 'slight man' who had been the immediate author of Achilles' death.

336. Cp. Il. 21. 280, τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δὲ κεν ἐξενάρμιν.

337, 8. The delicate courtesy of these lines is no less obvious than their self-forgetfulness.

342. ὅτφ σ' ἐνύβρισαν] ὅτφ (governed by ἐν in ἐνύβρισαν) is best taken separate from τὸ σὸν πρᾶγμα. 'Tell me your own affair; what was the point in which they insulted you?'

343. ἦλθον . . μέτα = μετῆλθον. ποικιλοστόλῳ] = σὸν ποικιλίαις ἐσταλμένῳ, 'Decked out with ornament,' as being sent on an honorific mission. Others, 'With variegated prow' (στόλος); but in this less poetical sense it would be better to read ποικιλοστόμφ. See v. rr.

344. δῖος] The constant Homeric title, which Neoptolemus uses out of habit.

χῶ τροφεύς] Phoenix.

345. μάτην] 'Groundlessly.'

346. ὥς . . γίγνοιτ'] 'That it came to be a thing irreconcilable with destiny.' Cp. Ant. 260, κὰν ἐγίγνετο, and note.



πατὴρ ἐμός, τὰ πέργαμ' ἄλλον ἢ μ' ἐλεῖν.  
 ταῦτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολὺν  
 χρόνον μ' ἐπέσχον μὴ με ναυστολεῖν ταχύ,  
 μάλιστα μὲν δὴ τοῦ θανόντος ἰμέρω, 350  
 ὅπως ἴδοιμ' ἄθαπτον· οὐ γὰρ εἰδόμην·  
 ἔπειτα μέντοι χῶ λόγος καλὸς προσῆν,  
 εἰ τὰπὶ Τροίᾳ πέργαμ' αἰρήσοιμ' ἰών.

ἦν δ' ἡμαρ ἤδη δεύτερον πλέοντί μοι,  
 κἀγὼ πικρὸν Σίγειον οὐρίῳ πλάτῃ 355  
 κατηγόμην· καί μ' εὐθύς ἐν κύκλῳ στρατὸς

347. ἡ μ'] ἡ μ' L pr. ἡ μ' C<sup>1</sup>. ἡ μ' A.

349. ἐπέσχον] ἐπάσχον A.

348, 9. οὐ πολὺν . . ταχύ] 'They did not long restrain me, but that I set forth with speed.' On the indirectness of this way of saying, 'Their words were like a goad inciting me,' see Essay on L. § 42, a. p. 79. For μὴ we should rather expect μὴ οὐ. But though the addition of οὐ is permissible in such cases, there is no absolute rule. And ὦ ξένε, by suggesting 'You may imagine,' gives an hypothetical turn to the expression.

351. οὐ γὰρ εἰδόμην] 'For I had not seen my father.' Schol. ζῶντα. It is objected to this that when Achilles went to Troy from Scyros, Neoptolemus must have been old enough to remember him. But this is one of those improbabilities which are external to the action: and were it otherwise, there is no proof that Sophocles in the Philoctetes follows the version of the story which made Scyros Achilles' starting-point for Troy. Nor would there be anything unnatural in Neoptolemus saying, 'I had not seen him,' without adding, 'for so long.' Cp. Aj. 570, εἰσαεῖ, and note; Eur. Troad. 377, οὐ παῖδας εἶδον, sc. πάλιν. Seyffert reads, οὐδ' ἄρ' εἰδόμην, and Prof. Jebb has suggested εἰ γὰρ εἰδόμην. But (a), as Mr. Blaydes remarks, it is natural to infer from 359 that Neoptolemus did see the body of Achilles: and (b) does not such an ejaculation unduly interrupt the flow of the narrative? Neoptolemus is not speaking from real feeling, and there is no occasion for him

to 'daub it so far,' nor for the poet to invent the circumstance of his failing to see the body. The language resembles that of Od. 4. 200, 1, οὐ γὰρ ἔγωγε | ἦντησ' οὐδὲ ἴδον, said by Peisistratus of his eldest brother Antilochus. But Peisistratus (Od. 3. 401) would be a mere infant at the time of the departure for Troy.

352, 3. 'However, besides this, the proposal had a fair colour given to it in their declaration that, if I came (ἰών), I should take the citadel that commanded Troy.' For ὁ λόγος, cp. supr. 345-7. προσῆν] Cp. supr. 129, ὥς ἂν ἀγνοῖα προσῇ.

353. For εἰ . . αἰρήσοιμι, see Essay on L. § 28, p. 46.

355. πικρὸν Σίγειον] 'Cruel Sigeum,' i.e. where I was destined to find so much vexation: the mourning for his father, who was buried there, being embittered by the refusal of the arms. Cp. Rhes. 734, ὦ στυγνοτάτῃν Τροίαν ἐσιδών. To this, however, some editors prefer the conjecture of Burges, 'π' ἀκρον Σίγειον!'

οὐρίῳ πλάτῃ] 'With favourable voyage.' This is objected to, apparently because oars would not be used under a fair wind. But πλάτῃ often occurs in Tragedy in the general sense of 'making way at sea.' Cp. Eur. Hel. 192, I. T. 242. And as the vessel drew near shore the sail would of course be lowered, and the oars brought into play.

356, 7. κατηγόμην, | καί . . εὐθύς . . ἐκβάντα] The narrative is condensed.

ἐκβάντα πᾶς ἡσπάζετ', ὁμύνντες βλέπειν  
τὸν οὐκέτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν.

κεῖνος μὲν οὖν ἔκειτ'. ἐγὼ δ' ὁ δύσμορος,  
ἐπεὶ δάκρυσα κείνον οὐ μακρῷ χρόνῳ 360

ἐλθὼν Ἀτρείδας πρὸς φίλους, ὡς εἰκὸς ἦν,  
τά θ' ὅπλ' ἀπήτουν τοῦ πατρὸς τά τ' ἄλλ' ὅσ' ἦν.

οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον,  
ὦ σπέρμ' Ἀχιλλέως, τᾶλλα μὲν πάρεστί σοι  
πατρῷ' ἐλέσθαι, τῶν δ' ὅπλων κείνων ἀνήρ 365

ἄλλος κρατύνει νῦν, ὁ Λαέρτου γόνος.

κἀγὼ δακρύσας εὐθὺς ἐξανίσταμαι

ὀργῇ βαρεῖα, καὶ καταλήσας λέγω,

ὦ σχέτλι', ἣ τολμήσατ' ἀντ' ἐμοῦ τι

δοῦναι τὰ τεύχη τάμά, πρὶν μαθεῖν ἐμοῦ; 370

357. ἡσπάζετ'] ἡσπάζετο L. μήσατ'] τολμήσατ' L. Vauvillers corr.

363. οἴμοι] οἶ μοι L. οἴμοι A. τολμήσ' A.

369. 'τολ-

358. 'Achilles, who no longer lived, alive again.' Cp. the Trag. fr. quoted by Plutarch, Alc. 203 D, οὐ παῖς Ἀχιλλέως ἀλλ' ἐκεῖνος αὐτὸς εἶ.

359. ἔκειτ'] 'Lay low.' The most natural way of understanding this is to suppose that Neoptolemus saw his father laid out and buried, without being burned. Cp. Aj. sub fin. (from 1402). It might also mean that Achilles was already buried when Neoptolemus arrived. But, as Hermann observes, there is nothing to indicate that the hope expressed in supr. 351 was thus disappointed. The fiction of Neoptolemus is rather that after the funeral the question of the arms was quickly disposed of whilst he was absorbed in his grief.

360. οὐ μακρῷ χρόνῳ] 'Before long.' These words are connected with what follows, and imply that the mourning did not long detain him from the object of his ambition.

361. πρὸς φίλους, ὡς εἰκὸς ἦν] i. e. πρὸς Ἄτρ. ὡς πρὸς φίλους, ὥσπερ εἰκὸς ἦν αὐτοῖς εἶναι φίλους. For the omission of ὡς with ὡς following, see Essay on L. § 39. p. 73, 5, a. 'Assuming their friendship, as I had reason to do.'

362. ὅσ' ἦν] Sc. τοῦ πατρὸς.

363. οἴμοι expresses not only per-

sonal disappointment (infr. 368, καταλήσας), but also grieved astonishment that men could be so hardened.

364, 5. τᾶλλα . . πατρῷ' ἐλέσθαι] Cp. Aj. 572, μήθ' ὁ λυμεὼν ἐμός. In ordinary Greek the article would be repeated with πατρῷα, which, however, is here resumed in close connection with ἐλέσθαι. 'To take in right of your father the other things:' i. e. To take the other things which are yours in right of your father.

365 κείνων] 'Those well-known arms,' viz. τῶν Ἡφαιστοτέκτων.

367, 8. 'Then tears burst from me, and I straightway rose in grievous wrath, and broke forth on them indignantly, and said.' καταλήσας, sc. κατ' αὐτῶν.

369. ὦ σχέτλι', ἣ τολμήσατ'] The voc. sing. σχέτλιε is addressed to Agamemnon, or whichever was the spokesman of the Atreidae. It is unnecessary to suppose a crasis of σχέτλιοι ἦ.

For ἀντ' ἐμοῦ, cp. Aj. 444, οὐκ ἂν τις αὐτ' ἐμαρπύει ἄλλος ἀντ' ἐμοῦ.

370. τὰ τεύχη τάμά] The repeated article here emphasizes both words. 'Those arms, my arms, without consulting me!'

πρὶν μαθεῖν ἐμοῦ] 'Before understand-

ὁ δ' εἴπ' Ὀδυσσεύς, πλησίον γὰρ ὦν κύρει,  
 ναί, παῖ, δεδώκας ἐνδίκως οὔτοι τάδε. [84 a.  
 ἐγὼ γὰρ αὐτ' ἔσωσα κάκεινον παρών.  
 καγὼ χολωθεὶς εὐθύς ἤρασσον κακοῖς  
 τοῖς πᾶσιν, οὐδὲν ἐνδεὲς ποιούμενος, 375  
 εἰ τὰμὰ κείνος ὅπλ' ἀφαιρήσοιτό με.  
 ὁ δ' ἐνθάδ' ἦκων, καίπερ οὐ δύστοργος ὦν,  
 δηχθεὶς πρὸς ἀξήκουσεν ᾧδ' ἡμείψατο,  
 οὐκ ἦσθ' ἴν' ἡμεῖς, ἀλλ' ἀπῆσθ' ἴν' οὐ σ' ἔδει.  
 καὶ ταῦτ', ἐπειδὴ καὶ λέγεις θρασυστομῶν, 380  
 οὐ μήποτ' ἐς τὴν Σκῦρον ἐκπλεύσης ἔχων.

371. ὁ δ' ὅδ' LA. 'Ὀδυσσεύς] ο from ε A. 376. ἀφαιρήσοιτό] ἀφ. αἰρή-  
 σοιτό L. ἀφαιρήσοιτο A. 377. ἦκων] η from ε A. 381. μήποτ' ἐς τὴν]  
 μήποτ' ἐς τὴν A.

ing from me,' sc. my will concerning them.

371. ὁ δ' εἴπ' Ὀδυσσεύς] The order of words is in the Epic manner (see Essay on L. § 21. p. 33, 5), the noun being placed in apposition to the article as a demonstrative pronoun. 'Then spake that other, Odysseus, for he was at hand.'

ὦν κύρει] The omission of the augment, Epicē, in narrative *ῥήσεις* is proved by the crucial instance *τινὸς* | *θῶύξεν* in O. C. 1623, 4. It was therefore unnecessary to resort to conjectural emendation here. (*ἦν κυρῶν*, Brunck.)

372. ναί, παῖ] 'Yea, child!' Odysseus is supposed to treat the youth with insolent condescension.

373. This achievement of Odysseus is alluded to in Od. 5. 309, *ἡματι τῷ ὅτε μοι πλείστοι χαλκήρεα δοῦρα* | *Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι*. It was doubtless fully narrated in the *Iliad* Minor, from which Ovid probably derived it, Met. 13. 284, (quoted by Gedike): 'His humeris, his, inquam, humeris ego corpus Achillis | Et simul arma tuli, quae nunc quoque ferre laboro.' *παρών* hints the reproach which comes out afterwards, l. 379.

374. ἤρασσον] 'I laid it on;' *ἀράσσω* is here used absolutely. Cp. Ar. Nub. 1373, *ἐξαράττω*. And for the meaning, 'To assail with violent words,' cp. also Aj. 725, (*αὐτὸν* . . . *ὀνειδέσιν*) *ἤρασσον ἔνθεν κἄνθεν*.

375. οὐδὲν ἐνδεὲς ποιούμενος, εἰ] The clause with *εἰ* (for which see Essay on L. § 28, 1. p. 46), depends on the notion of the middle voice in *ποιούμενος*. 'Not caring to make any omission' (sparing no abuse) 'when I thought how my arms were to be taken from me by Odysseus,' Cp. Od. 21. 170, (*νεμεσῶμαι δέ τ' ἀκούων*) *εἰ δὴ τοῦτό γε τόξον ἀριστῆας κεκαδήσει* | *θυμοῦ καὶ ψυχῆς*. *ποιούμενος* is subj. middle,—'for my part.'

376. κείνος] i. e. ὁ κακὸς καὶ κακῶν Ὀδυσσεύς, infr. 384.

377. ἐνθάδ' ἦκων] 'At this pass,' i. e. when he found himself resisted by a boy.

378. δηχθεὶς πρὸς ἀξήκουσεν] 'Stung at what he heard,' *πρὸς* with accusative, as in *πρὸς ταῦτα*. *πρὸς ἀξ.* should be joined in the first instance with *δηχθεὶς*, and resumed with *ἡμείψατο*.

379. ἴν' οὐ σ' ἔδει] Sc. *ἀπειναι*. 'Where you ought to have been present.' The reproach is not that Neoptolemus was at Scyros, but that he was not in the battle field at Troy at the time when his father fell. Schol., *οὐ παρῆς, ἐνθα ἔδει σε παρῆναι*. Infr. 429.

380. The language is not perfectly exact; *ταῦτα* is primarily the object of *ἔχων*, but is to be resumed with *λέγεις* in a different sense. For such ellipse, see E. on L. § 39. p. 73, and cp. supr. 361, and note.



τοιαυτ' ἀκούσας κάξονειδισθεῖς κακὰ  
πλέω πρὸς οἴκους, τῶν ἐμῶν τητῶμενος  
πρὸς τοῦ κακίστου κακὸν κακῶν Ὀδυσσέως.

κούκ αἰτιῶμαι κείνον ὥς τοὺς ἐν τέλει. 385

πόλις γάρ ἐστι πᾶσα τῶν ἡγουμένων  
στρατός τε σύμπας· οἱ δ' ἀκοσμοῦντες βροτῶν  
διδασκάλων λόγοισι γίγνονται κακοί.

λόγος λέλεκται πᾶς. ὁ δ' Ἀτρείδας στυγῶν  
ἐμοί θ' ὁμοίως καὶ θεοῖς εἴη φίλος. 390

ΧΟ. στρ. Ὁρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διός,  
ἃ τὸν μέγαν Πακτωλὸν εὐχρυσον νέμεις,

385. αἰτιῶμαι κείνον] αἰτιῶμ' ἐκείνον LL<sup>2</sup>. 390. φίλος] . φίλος L. 391.  
γα] γᾶ L. γᾶ A. γᾶ Γ.

384. κακὸν κακῶν] Alluding to the supposed Sisyphian parentage, which threw suspicion on the nobility of δῖος Ὀδυσσεύς. To this extent Neoptolemus follows the suggestion of Odysseus, supr. 64, 5.

385. ὥς = τοσοῦτον ὅσον, cp. Aj. 679, 80, Ant. 775.

386, 7. 'For a city or army depends wholly upon those who govern.' ἔστι with the genitive here means, 'Is determined by,' i.e. 'Takes its character from.'

πᾶσα = σύμπασα, 'Wholly,' rather than 'Every city.'

388. διδασκάλων . . κακοί] 'Have teachers from whose instruction their badness flows.' This remark is not immediately relevant to Odysseus, but rather to the vote of the army by which the arms were awarded to him, and which is supposed to have been instigated by the Atreidae. Schnchw. conjectured δ. τρόποισι.

390. ἐμοί θ' ὁμοίως . . φίλος] The sentence in being expanded is changed from an assertion to a wish; i.e. ἐμοί τέ ἐστι φίλος καὶ ὁμοίως εἴη καὶ τοῖς θεοῖς φίλος. Cp. Ant. 686, οὗτ' ἂν δυνάμην, μήτ' ἐπιστάμην λέγειν.

391-402; 507-518. The Chorus show their interest and support Neoptolemus by these strains, which are interwoven with the action, like those in O. T. 660 foll., 689 foll., O. C. 1447-1456, 1477-1485. They wish to assist their master by simulating hatred of the Atreidae and

sympathy with Philoctetes. That both feelings are merely assumed, and that the Chorus really understand the situation, is obvious from the exaggerated strength of expression in 510, εἰ δὲ πικροῦς, ἀναξ, ἔχθεις Ἀτρείδας. Their feigned excitement, to which the mixture of dochmiac and iambo-bacchic metre is well suited, was no doubt expressed with gestures accompanying the recitation, by the two half-choruses, of strophe and antistrophe severally.

391-402 = 507-518.

υ̇ υ̇ — — υ̇ υ̇ υ̇ υ̇ υ̇ — —  
— υ̇ υ̇ — — υ̇ υ̇ — υ̇ υ̇ —  
υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ — —  
υ̇ υ̇ — υ̇ υ̇ — υ̇ υ̇ — υ̇ υ̇ —  
5 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ — —  
υ̇ υ̇ — υ̇ υ̇ — υ̇ υ̇ —  
υ̇ υ̇ υ̇ — υ̇ υ̇ — υ̇ υ̇ —  
υ̇ υ̇ υ̇ — —

391. The Great Mother, who is here invoked, is said to have been worshipped at Lemnos as well as in Phrygia (Steph. Byz. s. v. Λήμνος, quoted by Gedike). And there is besides a special appropriateness in the invocation of this primal power of nature upon a desert shore, where no temples were to be seen. Bernhardt's remark, that the invocation of Rhea confirms the late date of the Philoctetes, is hardly warranted.

392. ἃ . . νέμεις] 'That givest the mighty river Pactolus to be rich in



σὲ κάκει, μᾶτερ πότνι, ἐπηνδῶμαν,  
 ὅτ' ἐς τόνδ' Ἀτρειδᾶν ὕβρις πᾶσ' ἐχῶρει,  
 ὅτε τὰ πάτρια τεύχεα παρεδίδοσαν,  
 ἰὼ μάκαιρα ταυροκτόνων  
 λεόντων ἔφεδρε, τῷ Λαρτίου  
 σέβας ὑπέρτατον.

395

400

ΦΙ. ἔχοντες, ὡς ἔοικε, σύμβολον σαφὲς  
 λύπης πρὸς ἡμᾶς, ᾧ ξένοι, πεπλευκάτε,  
 καί μοι προσάδεθ' ὥστε γινώσκειν ὅτι  
 ταῦτ' ἐξ Ἀτρειδῶν ἔργα κάξ' Ὀδυσσέως.  
 ἔξοιδα γάρ νιν παντὸς ἂν λόγου κακοῦ

405

395. ἐπηνδῶμαν] ἐπηνδῶμαν L. 399. τεύχεα] τεύ(χ)χεα L. παρεδίδοσαν]  
 παρεδίδοσαν L Vat. b V. παρεδίδοσαν A Vat. V<sup>3</sup>. 402. λαρτίου] λαερτίου LA.  
 λαρτίου Γ. 405. γινώσκειν] γινώσκειν LAG.

gold.' For νέμω, meaning, 'To dispense or give forth,' cp. O. C. 687, Κηφισὸν νομάδες βέβηκον.

εὐχρυσον is a supplementary predicate = ὥστε εὐχρυσον εἶναι or βεῖν. μέγας is, 'Deserving awe and reverence.' Cp. Plato, Phaedo, 62 B, δ . . ἐν ἀπορρήτοις . . λόγος . . μέγας τέ τίς μοι φαίνεται καὶ οὐ βῆδιος διιδεῖν. The Pactolus comes from the mountains of Phrygia, and its peculiar virtue is attributed to the bounty of the universal mother, whose home was there.

395. ἐπηνδῶμαν] The middle voice expresses, 'I invoked for my behoof.'

396. ὕβρις πᾶσα] 'The boundless insolence.' For πᾶς intensive, see E. on L. § 55. p. 101, 6. The bacchic rhythm shows that πᾶσα is not to be taken predicatively with ἐχῶρει.

397. παρεδίδοσαν] 'They were wrongfully giving away from him.' Cp. supr. 64, παρέδοσαν, and note.

400. ἰὼ . . ἔφεδρε] This long parenthesis belongs to the wild nature of the strain, and would be assisted with significant gestures.

Λεόντων ἔφεδρε, 'Thou that sittest above the lions,' that draw thy car. Cp. the use of ἵπποι as equivalent to ἄρμα in Epic Greek.

401. τῷ Λαρτίου . . ὑπέρτατον] 'Investing the son of Laertes with supreme glory.' The accusative, σέβας ὑπέρτατον, is in apposition either (1) to τεύχεα, or

(2) to the action of παρεδίδοσαν. The dative is not to be taken with παρεδίδοσαν, but with σέβας ὑπέρτατον, sc. γενέσθαι, i. e. ὥστε τὸν Δ. ὑπέρτατον σέβας ἔχειν, (Ant. 304.)

402 foll. A point of rest has now been gained, and the action remains stationary for a little while. Neoptolemus has completely won the friendship of Philoctetes, and is confident of the attainment of his purpose. Cp. O. C. 631, 667.

402, 3. ἔχοντες σύμβολον σαφὲς | λύπης . . πεπλευκάτε] 'The grief ye have brought with you in sailing forth is a token which clearly commends itself to me.' Cp. Aristid. vol. I. p. 416, ἱκανόν ἐστι πρὸς αὐτήν, ὥσπερ ἄλλο τι σύμβολον, αὐτὸ τὸ σχῆμα τῆς ἀτυχίας, a passage which shows that πρὸς ἡμᾶς should be taken with ἔχοντες σύμβολον rather than with πεπλευκάτε. The participle has the chief emphasis: see Essay on L. § 41. p. 77, β.

405. καί μοι προσάδεθ' ] 'And your words strike on a note that is in unison with my experience.' For a similar metaphor, cp. O. T. I. 112, 3, ἐν τε γὰρ μακρῇ γῆρᾳ ξυνάδει τῷδε τάνδρι σύμμετρος.

407. ἂν . . θιγόντα] 'I know that he would not refrain his tongue from any mischievous word or from any villany.' The effect of ἂν here is to mark that the supposed fact is in accordance with general probability.

γλώσση θιγόντα καὶ πανουργίας, ἀφ' ἧς

μηδὲν δίκαιον ἐς τέλος μέλλοι ποιεῖν.

ἀλλ' οὐ τι τοῦτο θαυμ' ἔμοιγ', ἀλλ' εἰ παρὼν

410

Αἴας ὁ μείζων ταῦθ' ὁρῶν ἡνείχετο.

NE. οὐκ ἦν ἔτι ζῶν, ὦ ξέν'. οὐ γὰρ ἂν ποτε

ζῶντός γ' ἐκείνου ταῦτ' ἐσυλήθην ἐγώ.

ΦΙ. πῶς εἶπας; ἀλλ' ἦ χοῦτος οἴχεται θανών;

NE. ὥς μηκέτ' ὄντα κείνον ἐν φάει νόει.

415

ΦΙ. οἴμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος

οὐδ' οὐμπολητὸς Σισύφου Λαερτίω,

οὐ μὴ θάνωσι. τούσδε γὰρ μὴ ζῆν ἔδει.

NE. οὐ δῆτ'. ἐπίστω τοῦτό γ'. ἀλλὰ καὶ μέγα

[84 b.

θάλλοντες εἰσι νῦν ἐν Ἀργείων στρατῷ.

420

ΦΙ. τί δ' ὅς παλαιὸς κάγαθος φίλος τ' ἐμός,

409. δίκαιον] δὲ βαιον L. δίκαιον C<sup>2</sup>A.

ἀλλ' A. οἴχεται] οἴχεται A?

417. οὐδ' οὐμπολητὸς] οὐδ' ὁ 'μπολητὸς Γ. Λαερτίω] Λαερτίου L(?) FL<sup>2</sup>V. Λαρτίου Vat. b. Λαερτίω Vat. A<sup>c</sup> (and L, according to Ferrai).

419. ἐπίστω] ἐπίστω A.

420. Ἀργείων] ἀργείωι L. ἀργείων A.

421. ὅς] ὦ L. ὦ L<sup>2</sup>. ὅς A. ὁ Vat. Vat. b V. ὅς V<sup>3</sup>.

408. ἀφ' ἧς . . ποιεῖν] 'Whereof the issue in his hands was likely to be some great iniquity.' For the indirect form of expression, see E. on L. § 42. p. 79.

409. μηδέν] μή, because of the hypothetical nature of the sentence implied in ἂν θιγόντα.

ἐς τέλος] 'In the end.' Cp. Eur. Ion 1615. χρόνια μὲν τὰ τῶν θεῶν πως, εἰς τέλος δ' οὐκ ἀσθενῇ.

μέλλου] The optative because ἂν θιγόντα = ὅτι ἂν θίγοι.

410, 411. ἀλλ' εἰ . . ἡνείχετο] Sc. θανατώσω. 'But' (it does seem marvelous) 'if the taller Ajax, being there, endured to see this done.'

παρών] i.e. supposing him to be at Troy, and not absent on some expedition.

ὁ μείζων] The son of Telamon is so distinguished from the Ὀϊλῆος ταχὺς Αἴας.

412. Editors have raised the question whether the award of the arms and the death of Ajax are supposed to precede or follow the arrival of Neoptolemus at Troy. But the Greek drama is

not careful of such minute adjustments of time, especially in what the audience know to be a fictitious tale. The true story about Ajax in relation to the arms was not suited for Neoptolemus' purpose. The supposition which best suits the context is that, according to Neoptolemus, the award of the arms took place immediately after the funeral of Achilles, while he, the chief mourner, was still absorbed in his grief; and that the death of Ajax is not connected by him with the arms at all.

415. νόει κείνον ὥς μηκέτ' ὄντα ἐν φάει] μή, because of the subjective meaning of νόει.

417. 'Nor the son whom Laertes bought of Sisyphus.' (The other reading, Λαερτίου, would mean, 'Laertes' son whom he bought from Sisyphus.' But the two genitives are here extremely improbable).

421, 2. τί δ' ὅς . . ἔστιν] 'But what of him who was an old man, and a good man, and a friend of mine, Nestor the Pylian? Is he yet alive?' ὅς has been much questioned, but appears sound.

Νέστωρ ὁ Πύλιος, ἔστιν; οὗτος γὰρ τά γε  
κείνων κάκ' ἐξήρυκε, βουλεύων σοφά.

NE. κείνός γε πράσσει νῦν κακῶς, ἐπεὶ θανὼν  
'Αντίλοχος αὐτῷ φροῦδος ὅσπερ ἦν γόνος.

425

ΦΙ. οἴμοι, δὴ αὐτῶς δεῖν' ἔλεξας, οἶν ἐγὼ  
ἦκιστ' ἂν ἠθέλησ' ὀλωλότοιν κλύειν.

φεῦ φεῦ τί δῆτα δεῖ σκοπεῖν, ὅθ' οἶδε μὲν  
τεθναῶσ', 'Οδυσσεὺς δ' ἔστιν αὖ, κάνταυθ' ἵνα

422. πύλιος, ἔστιν] πύλιός ἐστιν LAV.  
(κα)κ(ἐ)ξέκηρυκε A<sup>c</sup>. σοφά] σοφῶς A.  
δεῖν... ἔλεξας L. γρ. δὴ αὐτῷ δ' ἐξέδειξας, δυνῶς, C<sup>2</sup>. δὴ αὐτῶς δεῖν' ἔλεξας C<sup>2</sup>A Vat. b.  
δὴ αὐτῶς δεῖν' ἔλεξας Γ. δὴ αὐτῶς δεῖν' ἔλεξας L<sup>2</sup>VV<sup>3</sup>. δ' αὐτῶς δεῖν' ἔλεξας Vat.

423. κάκ' ἐξήρυκε] γρ. κάξεκέρυξε C<sup>2</sup>.

426. δὴ αὐτῶς δεῖν' ἔλεξας] δὴ αὐτῶς  
δεῖν' ἔλεξας L. γρ. δὴ αὐτῷ δ' ἐξέδειξας, δυνῶς, C<sup>2</sup>. δὴ αὐτῶς δεῖν' ἔλεξας C<sup>2</sup>A Vat. b.  
δὴ αὐτῶς δεῖν' ἔλεξας Γ. δὴ αὐτῶς δεῖν' ἔλεξας L<sup>2</sup>VV<sup>3</sup>. δ' αὐτῶς δεῖν' ἔλεξας Vat.

422, 3. Here the question is raised, whether Philoctetes had been at all at Troy. But this point also is ἐξω τοῦ μυθεύματος, and is not necessarily determined by the poet. Philoctetes had been long enough with the host, at Tenedos or elsewhere, to know the characteristics of the chief men.

424. κείνός γε] 'Ay, he'.  
γε gives a modified assent to the meaning of the question.

425. The words ὅσπερ ἦν γόνος, ('The son whom he had') are slightly wanting in point, but they are commended by their simplicity, and no thoroughly satisfactory alternative has been proposed. The Scholiast mentions μόνος as having been read for γόνος. But although this reading, ὅσπερ ἦν μόνος, 'His only son,' affords a possible context (supposing the ellipse of νίος), it involves (as the Scholiast felt) too great a departure from the common tradition, according to which Nestor had other sons remaining when Antilochus was no more. The conjectures most deserving mention are ὁς παρῆν γόνος, Herm. ('His son who was with him,') ὁς παρῆν μόνος, Musgr., and ὁς παρῆν πόνους, Arndt., ('Who supported him in toils of war').

426. δὴ αὐτῶς δεῖν' ἔλεξας] (1) 'In those few words (αὐτῶς), you have told me a twofold calamity, (affecting those) of whom, etc.' Or, (2) 'In those few words you tell me sad news of two, of whose misfortune, etc.' (δεινά being cognate and almost adverbial, as if it were δεινῶς ἔχοντε). The alternative reading, δὴ αὐτῶς δεῖν' ἐξείδειξας (inferred by Porson from the Scholia, see v. rr.),

although more plausible than some others recorded by the διορθωτής of L, is not really better. It is slightly improved upon by Prof. Jebb and Mr. Blaydes, who propose to read, δὴ αὐτῶς ἀνδρ' ἔλεξας: (the letters erased after δεῖν' in L. were said by Dübner to be *av*).—It has been commonly assumed that Ajax and Antilochus are the persons meant. But line 415 is too remote to allow of this, whether αὐτῶς or αὐτῶς is the reading chosen. The meaning is that the death of Antilochus is a twofold calamity, destroying the life of one good man (Antilochus) and the happiness of another (Nestor). But οἶδε in l. 428 *infr.* includes not only Ajax and Antilochus, but also Achilles.

The doubt remains, whether δεινά is not too strong a word for the connection. (Qu. δὴ αὐτῶς ἀλγύνειν ἔλεξας?)

427. For ὀλωλότοιν, including Nestor's desolation, cp. Aj. 896, El. 674.

428. τί δῆτα δεῖ σκοπεῖν] i. e. ποῖ βλέπωμεν εἰς σωτηρίαν; 'To what must we look, when Providence so manifestly fails us?' Cp. Ant. 922, 3, τί χρὴ μετὰ τὴν δύστηνον εἰς θεοὺς εἶμι | βλέπειν; O. T. 964, El. 924, 5, τάκεινον δέ σοι | σωτήρι' ἔρρει μῆδεν εἰς κείνῳ γ' ὄρα.

428. 'Οδυσσεὺς δ' ἔστιν αὖ] 'But Odysseus, on the contrary, is alive.'

429. κάνταυθ'] 'And in such a juncture of affairs.' The crisis implied in the narrative of Neoptolemus (*viz.* the exigency which led to his being brought from Scyros) required that the mischievous Odysseus should be replaced by better men. Philoctetes again involuntarily shows his interest in the



χρῆν ἀντὶ τούτων αὐτὸν αὐθάσθαι νεκρόν; 430

NE. σοφὸς παλαιστὴς κείνος, ἀλλὰ καὶ σοφαὶ  
γνώμαι, Φιλοκτῆτ', ἐμποδίζονται θαμά.

ΦΙ. φέρ' εἰπὲ πρὸς θεῶν, ποῦ γὰρ ἦν ἐνταῦθά σοι  
Πάτροκλος, ὅς σοι πατὴρ ἦν τὰ φίλτατα;

NE. χοῦτος τεθνηκὼς ἦν· λόγῳ δέ σ' \* ἐν βραχεὶ 435  
τοῦτ' ἐκδιδάξω. πόλεμος οὐδέν' ἀνδρ' ἐκὼν  
αἰρεῖ πονηρόν, ἀλλὰ τοὺς χρηστοὺς αἰεῖ.

ΦΙ. ξυμμαρτυρῶ σοι· καὶ κατ' αὐτὸ τοῦτό γε  
ἀναξίου μὲν φωτὸς ἐξερήσομαι,  
γλώσση δὲ δεινοῦ καὶ σοφοῦ, τί νῦν κυρεῖ. 440

NE. ποίου γε τούτου πλήν γ' Ὀδυσσεὼς ἐρεῖς;

ΦΙ. οὐ τοῦτον εἶπον, ἀλλὰ Θερσίτης τις ἦν,

430. χρῆν] χρῆν L. χρῆν A. 435. τεθνηκὼς] τεθνηκῶ L. τεθνηκὼς C<sup>2</sup>. σ' ἐν  
βραχεὶ] σε βραχεὶ MSS. Erfurd corr. 436. οὐδέν'] οὐδ' ἐν L pr. 437.  
αἰρεῖ] αἰρεῖ LA. 438. κατ' αὐτό] κατ' αὐτὸ L. κατ' αὐτὸ A. κατὰ τ' αὐτὸ Γ.  
440. δέ] τε LAL<sup>2</sup>VV<sup>3</sup>. δὲ Γ Vat. b. γε Vat.

success of the army. Hermann's way of joining the words, 'Ulysses is found to be alive, as in other emergencies, so again in this,' is not satisfactory. Nor is there any real ground for his objection to Buttman's rendering of αὐ, — 'Aὐ si, ut Buttman videtur, ex altera parte significaret, deberet statim post Ὀδυσσεὺς positum esse.' As if there were not also an antithesis between τεθνᾶσιν and ἔστιν! The notion of Odysseus always turning up at critical moments, as lively as ever, is pleasant enough, but αὐ should have something to refer to, and ἵνα must be correlative to ἐνταῦθα, and cannot mean 'whereas.'

430. αὐτόν = eum, not ipsum, though with a certain emphasis.

αὐθάσθαι indicates the desire of Philoctetes to hear of Odysseus' death.

431. 2. Neoptolemus says this to humour Philoctetes, and encourage him to hope that his wish may be some day realized. But to the audience the words also suggest an anticipation of the complications which follow.

433. γάρ is used with conversational freedom.

ποῦ . . ἐνταῦθα] 'Where, then, in the circumstances which you describe?'

\* 436. τοῦτ'] 'This truth:' i.e. the general truth of which these facts are instances.

πόλεμος, κ.τ.λ.] This, like the preceding τί δέϊ σκοπεῖν, is a bit of common-place pessimism. Cp. Aesch. Fr. 94, ἀλλ' Ἄρης φιλεῖ | αἰεὶ τὰ λῶστα πάντα τὰνθρώπων στρατοῦ: Soph. fr. 652, Ἄρης γὰρ οὐδὲν τῶν κακῶν \*λωτίζεται.

ἐκὼν αἰρεῖ = φιλεῖ αἰρεῖν.

438. κατ' αὐτὸ τοῦτο] 'In connection with this very point,' viz. Your observation that the bad survive.

439. ἀναξίου . . φωτός] Sc. πέρι. For this genitive, see E. on L. § 8. p. 13, 3. ἀναξίου = οὐδενὸς ἀξίου.

440. τί = πῶς: cp. El. 1424, πῶς κυρεῖτε, E. on L. § 22. p. 36.

441. 'Ay? Who may that be, if you can mean any one but Odysseus?' The syntax of the previous sentence is continued. E. on L. § 35. p. 60.

442. οὐ τοῦτον εἶπον] In the spirit of ll. 64, 5, supr. Neoptolemus professes to be impatient of the very name of Odysseus. Cp. infr. 1400, 1.

442-4. 'I meant not him. But there was one Thersites, who would never be content with speaking once,



- δς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπείν, ὅπου  
 μηδεὶς ἐφῆ· τοῦτον οἶσθ' εἰ ζῶν κυρεῖ;  
 ΝΕ. οὐκ εἶδον αὐτόν, ἥσθόμην δ' ἔτ' ὄντα νιν. 445  
 ΦΙ. ἔμελλ'· ἐπεὶ οὐδέπω κακόν γ' ἀπώλετο,  
 ἀλλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες,  
 καί πως τὰ μὲν πανοῦργα καὶ παλιντριβῇ  
 χαίρουσ' ἀναστρέφοντες ἐξ Ἀιδου, τὰ δὲ  
 δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' αἰεῖ. 450  
 ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν  
 τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὖρω κακοὺς;  
 ΝΕ. ἐγὼ μὲν, ὦ γένεθλον Οἰταίου πατρός,

443. εἰσάπαξ] εἰσάπαξ A. 444. ἐφῆ] ἐὼν LV. γρ. ἐφῆ? C<sup>2</sup>. ἐφῆ A Vat.  
 Vat. b V<sup>3</sup>. 445. δ' ἔτ'] δέ τ' L. δ' ἔτ' A. 448. καί πως] καὶ πῶς L. καί-  
 πως A. παλιντριβῇ] παλιντριβῇ(s) L. παλιντριβῇ A. 450. χρήστ'] χρήστ' L.  
 χρήστ' A. 451. χρῆ] χρῆ L. χρῆ A.

where all cried, Silence.' This, like  
 supr. 348, 9, is a strong instance of  
 ironical indirectness of expression. For  
 ὅπου μηδεὶς ἐφῆ, cp. esp. Plat. Symp.  
 175 B, ἐπειδὴν τις ὑμῖν μὴ ἐφεσθήκη.  
 Also Aj. 1184, κἄν μηδεὶς ἐφῆ, 'Though  
 all say, You shall not.'

443. ἂν εἴλετο is a singular instance  
 of ἂν with the aor. 'of custom.' Cp. the  
 curious use of the imperfect with ἂν,  
 Ant. 260, κἂν ἐγίγνετο | πληγῇ τελευτῶσ',  
 and note. Dobree conjectured ἀνείχετ'.

445. αὐτόν] Burges conjectured αὐτός.  
 ἔτ' ὄντα νιν] The Scholiast, whose  
 account agrees in the main with that  
 of Quintus Smyrnaeus (I. 741, foll.),  
 finds here another departure from the  
 Epic tradition, according to which  
 Thersites had been killed by Achilles  
 with a blow of his fist.

446. 'I was sure of it. For never  
 evil perished yet.' The reading οὐδέπω  
 κακόν may be defended by comparing  
 supr. 83, εἰς ἀναιδές, and note. The  
 correction οὐδέν πω (Herm.) has been  
 generally adopted.

447. εὖ περιστέλλουσιν αὐτά] 'Care-  
 fully defend them from harm.'

αὐτά] Sc. τὰ κακά, which, like τὰ . .  
 πανοῦργα καὶ παλιντριβῇ refers to per-  
 sons. Cp. τὰ μέσα τῶν πολιτῶν and  
 similar expressions.

448. καί πως] Cp. Eur. Med. 119.  
 παλιντριβῇ] 'Froward.' The notion

in παλιντριβῇ is that of something  
 which resists treatment: cp. ἀντίτυπος.

447. ἀναστρέφοντες ἐξ Ἀιδου] 'In  
 turning back,' i.e. when on their way  
 thither. Like his father Sisyphus, who  
 intrigued himself out of Hades (infr.  
 625), Odysseus bears a charmed life.

451. ποῦ χρὴ τίθεσθαι ταῦτα] 'What  
 is one to make of these things?' 'What  
 place assign to them in thought?' i.e.  
 how bring them into harmony with our  
 other thoughts?

ποῦ δ' αἰνεῖν] ποῦ is used for πῶς by  
 attraction, or the tendency to repeat  
 the same expression (ὅλον βῆμα τις τοῦ  
 λόγου), for which, see E. on L. § 35.  
 p. 60. 'What place can we find for  
 their approval?' i.e. How can we ac-  
 quiesce in them? Cp. Eur. Heracl. 369,  
 ποῦ ταῦτα καλῶς ἂν εἴη;

452. 'Since, in seeking to approve  
 the doings of the gods, I find that the  
 gods are evil doers;' i.e. In praising  
 the gods I must call them wise and  
 good, but this experience shows them  
 to be either malignant or weak. The  
 tense in ἐπαινῶν has an inceptive or  
 conative force.

453-465. Neoptolemus, while still  
 professing hatred of Troy, uses lan-  
 guage that is calculated to excite to  
 the utmost the desire of Philoctetes to  
 be taken home. He addresses him with  
 reference to his father and the sacred

τὸ λοιπὸν ἤδη τηλόθεν τό τ' Ἰλιον  
καὶ τοὺς Ἀτρεΐδας εἰσορῶν φυλάξομαι 455  
ὅπου θ' ὁ χείρων τάγαθοῦ μείζον σθένει  
κάποφθίνει τὰ χρηστὰ χῶ δεινὸς κρατεῖ,  
τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ.  
ἀλλ' ἡ πετραία Σκύρος ἐξαρκουσά μοι  
ἔσται τὸ λοιπόν, ὥστε τέρπεσθαι δόμῳ. 460  
νῦν δ' εἶμι πρὸς ναῦν. καὶ σύ, Ποίαντος τέκνον,  
χαῖρ' ὥς μέγιστα, χαῖρε· καί σε δαίμονες  
νόσου μεταστήσειαν, ὥς αὐτὸς θέλεις.  
ἡμεῖς δ' ἴωμεν, ὥς ὀπηνίκ' ἂν θεὸς  
πλοῦν ἡμῖν εἴκη, τηνικαῦθ' ὁρμώμεθα. 465

ΦΙ. ἤδη, τέκνον, στέλλεσθε;

ΝΕ. καιρὸς γὰρ καλεῖ [85 a.

πλοῦν μὴ 'ξ ἀπόπτου μᾶλλον ἢ 'γγύθεν σκοπεῖν.

456. θ'] θ' L. θ' A. 465. εἴκη] ἤκη L. εἴκη (ει from η) A. ἡκει Γ.  
466. στέλλεσθε] στέλεσθε L. στέλλεσθε C<sup>1</sup> or <sup>2</sup> A.

hill (infr. 729), where he saw the last of Heracles. He speaks of his own isle of Scyros by name, and affects to look forward to the happiness of an unambitious home. He points to the departure of his vessel as imminent.

454, 5. τηλόθεν . . εἰσορῶν φυλάξομαι] 'Will avoid, beholding afar off.' For the indirect expression, see E. on L. § 42. p. 79, and cp. esp. O. T. 795, ἄστροις . . ἐκμετρούμενος χθόνα, and note: Eur. Hippol. 102, πρόσθεν αὐτὴν ἀγνὺς ὦν ἀσπάζομαι.

457. χῶ δεινὸς κρατεῖ] 'And power is in the hands of clever rogues.' For this dislike of δεινότης, cp. Thuc. 8. 68, ὑπόπτως τῷ πληθεὶ διὰ δόξαν δεινότητος διακείμενος: Isocr. Panathen. p. 242, C, ἐπαινεῖν μὲν . . τὴν . . ἀγαθῶν αἰτίαν γεγεννημένην, δεινὴν δὲ νομίζειν τὴν αὐτὴν τὰ συμφέροντα διαπραττομένην. Many have preferred δειλός, which involves a very slight change.

460. ὥστε τέρπεσθαι δόμῳ] 'And I shall have full contentment in my home.' Cp. Od. 13. 61, σὺ δὲ τέρπεο τῷδ' ἐνὶ οἴκῳ, | παισὶ τε καὶ λαοῖσι καὶ Ἀλκινόῳ βασιλῇ.

461. He again reminds Philoctetes

of his father, this time by name.

462. ὥς μέγιστα] The slight exaggeration shows Neoptolemus' feeling of the hollowness of this farewell.

463. ὥς αὐτὸς θέλεις] Cp. Od. 6. 180, σοὶ δὲ θεοὶ τόσα δοῖεν, ὅσα φρεσὶ σῇσι μενοινῶς.

464, 5. ὥς . . ὁρμώμεθα] 'That we may sail at whatever moment Heaven vouchsafes to yield us a fair voyage.' Cp. Od. 9. 138, 9, εἰσέκε ναυτέων | θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσασιν ἀῆται. The wind is favourable for the voyage to Troy, but not for that to Scyros. Cp. infr. 639, 40, 855, 1450, 1.

466. καιρὸς] 'The moment calls upon us,' cp. infr. 1450; καιρὸς here probably refers to the time of day. Should the wind now shift, he might hope to reach Scyros before night-fall. It cannot mean, 'The chance of a favouring breeze invites us.' Cp. infr. 639, 40.

467. πλοῦν . . σκοπεῖν] 'To watch the opportunity of sailing not from far off but close at hand.' Cp. Thuc. 4. 23, σκοποῦντες καιρὸν, εἴ τις παραπέσοι, ὥστε τοὺς ἄνδρας σῶσαι: Eur. Hec. 901, μένειν ἀνάγκη πλοῦν ὀρώντας ἡσυχούς. We have here another instance of in-

- ΦΙ. πρὸς νῦν σε πατρός, πρὸς τε μητρός, ὦ τέκνον,  
 πρὸς τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφίλης,  
 ἰκέτης ἰκνοῦμαι, μὴ λίπης μ' οὕτω μόνον, 470  
 ἔρημον ἐν κακοῖσι τοῖσδ' οἷοις ὄρας  
 ὅσοισί τ' ἐξήκουσας ἐνναίοντά με·  
 ἀλλ' ἐν παρέργῳ θεοῦ με. δυσχέρεια μὲν,  
 ἔξοιδα, πολλὰ τοῦδε τοῦ φορήματος·  
 ὅμως δὲ τλήθι. τοῖσι γενναίοισί τοι 475  
 τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλείης.  
 σοὶ δ', ἐκλιπόντι τοῦτ', ὄνειδος οὐ καλόν,  
 δράσαντι δ', ὦ παῖ, πλείστον εὐκλείας γέρας,  
 ἔαν μὲν γὰρ ζῶν πρὸς Οἰταίαν χθόνα.  
 ἴθ'· ἡμέρας τοι μόχθος οὐχ ὅλης μιᾶς. 480  
 τόλμησον, ἐμβαλοῦ μ' ὅπη θέλεις ἄγων,

468. νῦν] νῦν L.A. Turn. corr.

470. λίπης] λείπησις L. λίπης A.

472.

ἐνναίοντα] ἐνέοντα L. ἐννέοντα C<sup>2</sup>. ἐνναίοντα A. ἐννέποντα Γ.

475. δέ] δὲ A.

481. ἐμβαλοῦ] ἐκβαλοῦ L. ἐμβαλοῦ A.

direct expression. See Essay on L. § 42. p. 79. On ἐξ ἀπόπτου, see Aj. 15, and note.

468 foll. The moment, for which the preceding scene has prepared the spectator, is now come. Philoctetes' agony of supplication is made more pathetic by our knowledge that he is 'working against his own desire,' and running thus eagerly 'to meet what he would most avoid.'

πρὸς . . προσφίλης] Cp. O. C. 250, πρὸς σ' ὅ τι σοι φίλον ἐκ σέθεν ἄντομαι, and note: Od. 10. 66, πατρίδα σὴν καὶ δῶμα καὶ εἰ πού τοι φίλον ἐστίν.

472. ὅσοισί τ' ἐξήκουσας] Viz. supr. 263-313; cp. infr. 591, ὥπερ κλύεις.

473. ἀλλ' ἐν παρέργῳ θεοῦ με] (1) 'But stow me away' (or 'dispose of me') 'as a supernumerary.' θεοῦ, sc. ἐν τῇ νηϊ: cp. infr. 481, ἐμβαλοῦ μ' ὅπη θέλεις (sc. τῆς νεώς). ἐν παρέργῳ, sc. τῶν φερόμενων: cp. Eur. El. 63, πάρεργ' Ὀρέστην καμὲ ποιεῖται δόμαν.

474. 'Indeed, as I well know, much annoyance is involved in such a freight.' δυσχέρεια contains the chief predicate. For the genitive, see E. on L. § 9. p. 12, 1 a. This line is strangely suspected by Nauck. It exactly expresses the

humbleness of Philoctetes in his extreme need.

475. δ. τοῖσι . . εὐκλείης] 'Surely the noble heart hates what is base, and appreciates the glory of kindness.' εὐκλείης, while opposed to ἐχθρόν, is partly suggested by αἰσχρόν, so that the whole argument, if drawn out at length, would be τὸ μὲν αἰσχρὸν ἐχθρόν, τὸ δὲ εὐκλείης φίλον, τὸ δὲ γε χρηστὸν εὐκλείης. Philoctetes perceives that a noble youth like Neoptolemus must be ambitious of the purest renown.

477. οὐ καλόν] 'Full of disgrace.' Cp. Trach. 454, κῆρ πρόσεστιν οὐ καλή.

478. πλείστον εὐκλείας γέρας] 'An abundant meed of fair renown.' πλείστον rather than μέγιστον, which would agree better with γέρας, because πλείστον γέρας εὐκλείας = γέρας πλείστης εὐκλείας. See E. on L. § 42. γ. p. 80. Philoctetes thinks of the gratitude of Poëas and his Melian friends as enough to satisfy any man's ambition.

480. The expression is modified as the sentence proceeds: 'Tis the labour of a day, nay, not of one whole day.'

481. τόλμησον] 'Take heart to do it.' Cp. O. C. 184, τόλμα, κ.τ.λ., and note.



εἰς ἀντλίαν, εἰς πρῶραν, εἰς πρύμνην, ὅποι  
ἤκιστα μέλλω τοὺς ξυνόντας ἀलगυνεῖν.

νεῦσον, πρὸς αὐτοῦ Ζηνὸς ἱκεσίου, τέκνον,  
πείσθητι. προσπίτνω σε γόνασι, καίπερ ὦν  
ἀκράτωρ ὁ τλήμων, χωλός. ἀλλὰ μή μ' ἀφῆς  
ἔρημον οὕτω χωρὶς ἀνθρώπων στίβου·

ἀλλ' ἢ πρὸς οἶκον τὸν σὸν ἔκσωσόν μ' ἄγων,  
ἢ πρὸς τὰ Χαλκῳόδοντος Εὐβοίας σταθμά,  
κἀκεῖθεν οὗ μοι μακρὸς εἰς Οἴτην στόλος

Τραχινίαν τε \*δεράδα καὶ τὸν εὖροον  
Σπερχειὸν ἔσται, πατρί μ' ὥς δείξῃς φίλῳ,  
ὃν δὴ παλαί' ἂν ἐξότου δέδοικ' ἐγὼ

482. πρύμνην] πρύμναν L. Elmsl. corr. 485. προσπίτνω] προσπίτνω L.  
γόνασι] γούνασι AF. 489. σταθμά] στα. θμά L. 491. \*δεράδα] δειράδα  
MSS. Toup. corr. 493. παλαί' ἂν] παλαιὰν L. γρ. πάλαι ἂν C<sup>1</sup>. πάλαι'  
ἂν L<sup>2</sup>A.

ὅπη θέλεις] 'In what part (of the ship) you will.'

ἄγων] 'If you will but take me.' Cp. infr. 590, ποιῶ λέγαν. And see E. on L. § 36. p. 63.

482. ὅποι, sc. βεβλημένος, or = ἐκεῖσε ὅπου. The construction is attracted to that of the preceding words. See Essay on L. § 35, a. p. 59.

483. ξυνόντας] Cp. infr. 520, τῆς νόσου ξυνουσία.

484. πρὸς αὐτοῦ Ζηνός] Wishing to add something to his previous adjuration, supr. 468, 9, he can only think of Zeus ἱκέσιος himself, whom he now brings forward, ὡς ἐπὶ τούτοις τὸν κολοφῶνα.

485. γόνασι] (1) 'By falling on my knees,' (instrum. dat.). Or, (2) 'On my knees,' (locative). Cp. γονυπετής. Philoctetes kneels as far as his lameness will allow, and in the same act calls attention to the pitiable weakness which hinders even the posture of supplication.

487. χωρὶς ἀνθρώπων στίβου] 'Apart from track of men,' i. e. where no man comes. Cp. Ant. 773, ἔρημος ἐνθ' ἂν ἦ βροτῶν στίβος.

488, 9. Philoctetes longs to be taken home (492), but, in order to obtain his petition, he limits it to what is easiest of performance.

ἄγων is here unemphatic; not as supr. 481.

489. Χαλκῳόδοντος Εὐβοίας σταθμά] 'To the Euboean dwelling of Chalcodon,' i. e. Chalcis. Chalcodon is the father of Elephenor, who led the Euboeans to Troy; Il. 2. 536-541, οἱ δ' Εὐβοίαν ἔχον . . . | τῶν αὐθ' ἡγεμόνεν' Ἐλεφήνωρ ὅςος Ἄρηος | Χαλκῳodonti-άδης, μεγαθύμων ἀρχὸς Ἀβάντων. The thoughts of Philoctetes are with the older generation (Poeas, Peleus, Telamon, Lycomedes, Chalcodon), who had known Heracles, and were still vigorous when Philoctetes left home for Troy.—According to a tradition, which is here ignored, Chalcodon had long since been slain by Amphitryon.

491. The correction of δειράδα καί (see v. rr.) is very uncertain. δερὰς does not occur elsewhere. Other corrections are δειράδ' ἢ (Porson), πρῶνα καί (Wunder), δειράδ' ἐπὶ (Hermann in one edition), δειράδ' ἀνά (Seyffert). Philoctetes imagines the features of his native land as they would successively disclose themselves in the homeward voyage in l. 488.

492. πατρί . . φίλῳ] 'That so thou mayest give me to my dear father's sight.'

ὡς δείξῃς depends on ἔκσωσον in l. 488.

493. παλαί' ἂν ἐξότου = παλαιὸς χρόνος ἂν εἴη ἐξ ὅτου, is to be joined as an



μή μοι βεβήκη. πολλά γὰρ τοῖς ἱγμένοις  
 ἔστελλον αὐτὸν ἰκεσίους πέμπων λιτάς,  
 αὐτόστολον πέμψαντά μ' ἐκώσαι δόμοις.  
 ἀλλ' ἢ τέθνηκεν, ἢ τὰ τῶν διακόνων,  
 ὡς εἰκός, οἶμαι, τοῦμόν ἐν σμικρῷ μέρος  
 ποιούμενοι τὸν οἶκαδ' ἤπειγον στόλον.  
 νῦν δ' εἰς σὲ γὰρ πομπὸν τε καὶ τὸν ἄγγελον  
 ἦκω, σὺ σῶσον, σύ μ' ἐλέησον, εἰσορῶν  
 ὡς πάντα δεινὰ κάπικινδύνως βροτοῖς  
 κεῖται παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα.  
 χρὴ δ' ἐκτὸς ὄντα πημάτων τὰ δειν' ὄραν,

495

500

494. βεβήκη] βεβήκοι LAF<sup>2</sup> Vat. VV<sup>3</sup>. βεβήκη Vat. b. ἱγμένοις] ἱκεμένοις  
 LA. 500. γάρ] γὰρ L.

adverbial expression with βεβήκη. Cp. Thuc. 1. 6, where οὐ πολλὸς χρόνος ἐπειδὴ ἐπαύσαντο φοροῦντες = ἕναυχος ἐφύρουν καὶ οὐ πολλὸς χρόνος γέγονεν ἐπειδὴ ἐπαύσαντο. Others read παλαιὸν ἐξ ὅτου. If this is adopted, the phrase is still to be joined to βεβήκη, and not to δέδοικα.

494. μή . . βεβήκη] 'Who, my fears tell me, may be long since gone.' βεβήκοι might be defended as continuing the construction with ἄν; but this is improbable.

μοι is ethical dative.

πολλά, adv.

τοῖς ἱγμένοις] 'By means of those who had come,' (supr. 301 fol.). Cp. Ant. 164. 5, πομποῖσιν . . ἔστεῖλα.

495. ἔστελλον] 'I urged him.' Cp. infr. 623. The imperfect tense represents an endeavour.

496. αὐτόστολον] 'With a ship and crew of his own providing.' Agreeing with αὐτόν.

δόμοις] Wund. conjectured δόμοις, perhaps rightly; but for the dative, see Essay on L. § 11. p. 18, 3.

497. 9. τὰ τῶν διακόνων . . ποιούμενοι] Either (1) τὰ τῶν διακόνων simply = οἱ διάκονοι, with which ποιούμενοι agrees. Or (2) the mode of expression is altered from 'the service of my messengers failed me' (ἐξαπώλετο ἢ τι τοιοῦτον), to 'my messengers cared little for what concerned me, but pushed their homeward voyage, etc.'

498. ὡς εἰκός] Philoctetes attributes

to such involuntary visitants the homesickness which he himself feels.

τοῦμόν . . ποιούμενοι] He says this as feeling bitterly his insignificance. Cp. supr. 254. 5.

500. Seyffert rightly omits the comma after νῦν δ'. Cp. supr. 144. 5.

εἰς σὲ . . ἦκω] 'I am come to thee,' i. e. 'My fate has brought me to you in the succession of those who come.' For the transference of words of place to time, see E. on L. § 24. p. 41, 7.

πομπὸν τε καὶ τὸν ἄγγελον] 'Who will be my guide at the same time that thou dost thyself report concerning me.' αὐτόν belongs to both nouns, i. e. not only to transmit news of me, but to announce me yourself in person; not only to announce me, but to take me home. Philoctetes still clings to the hope that Neoptolemus will bring him all the way to Trachis.

501. εἰσορῶν] 'Seeing,' in the example now present before you.

502. 3. δεινὰ] Sc. ἐστὶ. 'How to mortals all things are beset with peril and hazard; there is a chance of good and a chance of the opposite.' Philoctetes has deeply learnt the lesson: 'It is the bright day that brings forth the adder, And that craves wary walking.' Neoptolemus must show mercy, and thus avoid provoking the gods. For πάντα δεινὰ, Wakefield conjectured πάντ' ἀδηλα.

504. ὄραν] 'To be ware of.' Schol. εὐλαβεῖσθαι. Cp. Aj. 1313, ὄρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σὺν.



τότ' οὐκέθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς.

ΧΟ. ἤκιστα. τοῦτ' οὐκ ἔσθ' ὅπως ποτ' εἰς ἐμὲ  
τοῦνιδος ἔξεις ἐνδίκως ὀνειδίσαι.

ΝΕ. ἀλλ' αἰσχροὶ μέντοι σοῦ γέ μ' ἐνδέεστερον  
ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν.

525

ἀλλ', εἰ δοκεῖ, πλέωμεν, ὁρμάσθω ταχύς·

χῆ ναῦς γὰρ ἄξει κούκ ἀπαρνηθήσεται.

μόνον θεοὶ σώζοιεν ἔκ \*τε τῆσδε γῆς

ἡμᾶς ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν.

ΦΙ. ὦ φίλτατον μὲν ἡμαρ, ἡδιστος δ' ἀνὴρ,

530

φίλοι δὲ ναῦται, πῶς ἂν ὑμῖν ἐμφανῆς

ἔργῳ γενοίμην, ὥς μ' ἔθεσθε προσφιλέ.

ἴωμεν, ὦ παῖ, \*προσκύσαντε τὴν ἔσω

521. τότ'] τόθ' L. τότ' A. οὐκέθ' αὐτός] οὐκέθ' αὐτὸς L. οὐκ' ἔθ' αὐτὸς A.

522. ἤκιστα. τοῦτ'] ἤκιστα τοῦτ' L. 523. ἔξεις] ἔξεις<sup>η</sup> L. ἔξεις A. 524.

αἰσχροὶ] αἰσχροὶ L. 528. ἔκ \*τε] ἔκ<sup>γ</sup> δέ L. ἔκ γε A. ἐκ δὲ Γ. Gernhardt corr.

530. ἡδιστος] last o from ω L. 533. προσκύσαντε] προσκύσαντε<sup>ο</sup> L A. προσ-  
κύνοντες Γ.

gested an unnecessary doubt whether παρῆς may not be from παρήμι ('You grant permission').

521. For αὐτὸς τοῖς λόγοις τούτοις, cp. O. T. 557, καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευέματι, and note.

522, 3 are spoken by the coryphaeus.

524, 5. 'It were shame if I were found more backward than you are to serve a stranger in his need.'

ξένῳ either = τῷ ξένῳ, i. e. 'To Philoctetes,' or, with a slight difference, (2) more generally, 'To a stranger-friend,' —as Philoctetes is. The dative depends on ἐνδέεστερον φανῆναι (= γενέσθαι) and is to be resumed with πονεῖν.

525. πρὸς τὸ καίριον is an adverbial expression, like πρὸς τὸ κάρτερον, πρὸς τὸ λιπαρές, etc., and the infinitive depends on ἐνδέεστερον.

527. οὐκ ἀπαρνηθήσεται] (1) 'He shall not be denied.' This suits the feeling of the passage better than (2) the impersonal sense ('The favour shall not be denied'), which, however, is also possible.

529. The emphatic position of ἡμᾶς at the beginning of the line shows that Neoptolemus deliberately includes Philoctetes in his prayer.

βουλοίμεσθα is optative because of the preceding optative (cp. 325, 961) and partakes of the indefiniteness of the wish. Neoptolemus feels that when they leave the shore the intention of his voyage will not be that which he now professes, and he trusts that by that time the wish of Philoctetes may be the same with his own.

533. \*προσκύσαντε . . εἰσοίκησιν] Schndw. threw suspicion on these words because of the ἀπαξ λεγόμενον εἰσοίκησις, and various modes of alteration have been suggested. But it is idle to object to every ἀπαξ λεγόμενον. And these words give an excellent sense. If ἐξοικεῖν, a rare word, means ἔσω οἰκεῖν (Lys. 187. 29, Dem. 845. 19), why may not εἰσοικεῖν mean ἔσω οἰκεῖν? (It is so used in Anth. P. 7. 320, according to the MS. reading.) Cp. εἰσιδρῦμαι, εἰσιζομαι, εἰσοικίζω. In that case ἡ εἰσοίκησις is ἡ ἔσω οἴκησις, and τὴν ἔσω . . εἰσοί-



ἄοικον εἰσοίκησιν, ὥς με καὶ μάθης  
ἀφ' ὧν διέζων, ὥς τ' ἔφυν εὐκάρδιος. 535  
οἶμαι γὰρ οὐδ' ἂν ὄμμασιν μόνην θέαν  
ἄλλον λαβόντα πλὴν ἐμοῦ τλῆναι τάδε·  
ἐγὼ δ' ἀνάγκη προὔμαθον στέργειν κακά.

ΛΟ. ἐπίσχετον, μάθωμεν. ἄνδρε γὰρ δύο,  
ὁ μὲν νεὼς σῆς ναυβάτης, ὁ δ' ἀλλόθρους, 540  
χωρεῖτον, ὧν μαθόντες αὖθις εἴσιτον.

ΕΜΠΟΡΟΣ.

Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον,  
ὃς ἦν νεὼς σῆς σὺν δυοῖν ἄλλοιιν φύλαξ,  
ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἴης φράσαι,  
ἐπεὶ περ ἀντέκυρσα, δοξάζων μὲν οὐ, 545  
τύχη δέ πως πρὸς ταῦτόν ὀρμισθεὶς πέδον.  
πλέων γάρ, ὥς ναύκληρος, οὐ πολλῶ στόλῳ

538. κακά] τάδε LAG. γρ. κακά C<sup>2</sup>. 539. δύο] δύν LA. 540. νεὼς]  
νεὼς L. νεὼς C<sup>2</sup>A. 541. αὖθις] αὖτις L. αὖθις A. 545. οὐ] οὐν A<sup>o</sup> mg.  
546. πρὸς ταῦτόν] πρὸς αὐτόν L. πρὸς αὐτόν C<sup>2</sup> or <sup>3</sup>. πρὸς ταῦτόν A.

κῆσιν is merely a common instance of  
pleonasm, much as when we speak of  
the interior of a cave. If *εἰς οἴκησιν* is  
read, it becomes necessary to suppose a  
lacuna, for *ἴωμεν* here can only mean,  
'Let us depart.' For the participial  
expression (*προσέκυσαντε* = 'but first let  
us pay a farewell visit to'), cp. O. T.  
680, *μαθοῦσά γ' ἦτις ἡ τύχη*.

Philoctetes' attachment to his bare and  
comfortless dwelling-place shows itself  
here, together with the longing expressed  
supr. 251 foll, that the extent of his misery  
and endurance might be known.

535. ἀφ' ὧν] ἀπο- as in *ἀποζῆν*.  
διέζων] 'I kept life afoot.' *δια-* of a  
persevering effort, as in *διαμάχεσθαι*.

536. μόνην θέαν] 'Even the mere  
sight.' The adjective has the force of  
the adverb *μόνον*.

538. προὔμαθον] Either (1) 'I long  
since learned,' or (2) 'I learnt by de-  
grees,' i.e. conquering each evil as it  
met me. Cp. *προδιδάσκειν*.

539-41. These lines are spoken by  
the coryphaeus. The *Σκοπός* of supr.  
125 is seen approaching, disguised as a  
ship-master, and accompanied by an-

other of Neoptolemus's crew.

540. ἀλλόθρους is simply a stranger,  
'Not one of ourselves.' The word *ξένος*  
(infr. 557) would not apply to the man  
until they knew whether he was of  
Scyros or not. He professes afterwards  
to come from Peparethus.

541. αὖθις] Blaydes conjectures *αὖ-  
τίς*. But *αὖθις* is 'afterwards,' as *αὖτις*  
in Il. i. 140, *ταῦτα μεταφρασόμεσθα καὶ  
αὖτις*. 'After that, ye shall go in.'

542. τόνδε τὸν ξυνέμπορον] 'This  
companion of my way,' viz. from the  
mooring place to before the cave.

544. ποῦ κυρῶν εἴης] 'Where you  
were at this moment to be found.' A  
conversational pleonasm.

545. ἀντέκυρσα] Sc. *σοί*. 'Our paths  
have crossed.'

δοξάζων μὲν οὐ] 'Not that I had  
any thought of such a thing.' For the  
combination of aorist and imperfect  
(*δοξάζων = ὅτε ἐδόξαζον*), cp. O. T. 1457,  
*βνήσκων ἐσώθην*.

546. ὀρμισθεὶς] 'Brought to anchor.'  
He has been baffled by the headwind  
mentioned infr. 639.

547. ὥς ναύκληρος, οὐ πολλῶ στόλῳ]



- ἀπ' Ἰλίου πρὸς οἶκον ἐς τὴν εὐβοτρυν  
Πεπάρηθον, ὥς ἤκουσα τοὺς ναύτας, οἱ  
σοὶ πάντες εἶεν οἱ νεναυστοληκότες, 550  
ἔδοξέ μοι μὴ σῖγα, πρὶν φράσαιμί σοι,  
τὸν πλοῦν ποιεῖσθαι, προστυχόντι τῶν ἴσων.  
οὐδὲν σύ που κάτοισθα τῶν σαυτοῦ πέρι.  
ἂ τοῖσιν Ἀργείοισιν ἀμφὶ σοῦ \*νέα  
βουλεύματ' ἐστί, κοῦ μόνον βουλεύματα, 555  
ἀλλ' ἔργα δρώμεν', οὐκέτ' ἐξαργούμενα.  
NE. ἀλλ' ἡ χάρις μὲν τῆς προμηθείας, ξένε,  
εἰ μὴ κακὸς πέφυκα, προσφιλεῖς μενεῖ  
φράσον δ' ἅπερ γ' ἔλεξας, ὥς μάθω τί μοι [86 a.  
νεώτερον βούλευμ' ἀπ' Ἀργείων ἔχεις. 560

548. ἀπ'] ἐξ Α. 552. ποιεῖσθαι] ποιεῖσθαι L. ποιεῖσθαι Α. τῶν ἴσων] τὸν ἴσον L. τῶν ἴσων C<sup>1</sup> or B<sup>A</sup>. 553. σύ] υ from οi C<sup>a</sup>. σύ Α. 554. σοῦ \*νέα] σ' οὐνεκα LAL<sup>2</sup> VV<sup>3</sup>. σὸννεκα Vat. ἀμφὶς εἶνεκα (γρ. ἀμφὶς δν ἀντὶ τοῦ περὶ σοῦ) Γ. Auratus corr. 555. ἐστί] ἐστι L. ἐστί Α. 559. γ'] om. LG. γ' Α. 560. βούλευμ'] βούλευμα Α.

'With the modest outfit of a merchantman.' This accounts for his approach not having been descried. He is supposed to be a purveyor (infr. 583, 4) of provisions to the army, perhaps of wine from his own vine-clad (εὐβοτρυν) island. Cp. Il. 7. 467, νῆες δ' ἐκ Δήμιοιο παρέσταναν οἶνον ἀγούσαι. Peparethus is midway between Scyros and the entrance to the Malian gulf. The same wind that is pretended to have detained Neoptolemus would also delay the merchantman on his homeward voyage.

549, 50. ὥς . . νεναυστοληκότες] 'When I had ascertained in the course of conversation that the mariners who had manned the vessel were one and all your men' (σοί, possessive pronoun). So Hermann, Opusc. 8. p. 190, rightly, although the reason which he gives ('Nam sic demum naucles tuto referre poterat, quae erat narraturus'), is not required. Dobree conjectured *συννεναυστοληκότες* ('That they had all accompanied you in your voyage').

552. προστυχόντι τῶν ἴσων depends on τὸν πλοῦν ποιεῖσθαι as an affirmative expression: i. e. ἔδοξέ μοι, φράσαντι καὶ τῶν ἴσων προστυχόντι, οὕτω τὸν πλοῦν ποιεῖσθαι. 'When first I had received

fair recompense.' For the *naïveté* of this parenthetical demand, as not unbefitting the relations of the sea-captain to Neoptolemus (who is no less careful to assure him of his gratitude, infr. 557, 8), cp. O. T. 1005, 6, καὶ μὴν μάλιστα τοῦτ' ἀφικόμεν ὅπως | σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι: Trach. 190, 1, ὅπως τοι πρῶτος ἀγγείλας τάδε | πρὸς σοῦ τι κερδάναιμι.

553. οὐδὲν σύ που] The asyndeton marks the urgency of the intelligence.

554. ἀμφὶ σοῦ \*νέα] This emendation of Auratus has been generally received. And although the MS. reading may be possibly defended by the comparison of such phrases as *τίνος δὴ χάριν ἔνεκα*, etc. (see especially Thuc. 8. 92, ὅσον καὶ ἀπὸ βοῆς ἔνεκα), the meaning as well as the grammar is distinctly improved by the change.

556. δρώμεν', οὐκέτ' ἐξαργούμενα] 'In act, no longer left undone.' Cp. Aesch. Ag. 1359, τοῦ δρῶντός ἐστι καὶ τὸ βουλευσαί πέρι.

559. φράσον . . ἔλεξας] 'Declare at full what you have now mentioned.'

560. ἀπ' Ἀργείων] Sc. φαινόμενον. ἔχεις] Cp. Trach. 318, οὐδ' ὄνομα πρὸς του τῶν ξυνεμπόρων ἔχεις; O. C.

- Ι Μ. φρουδοι διώκοντές σε ναυτικῶ στόλῳ  
Φοῖνιξ ὁ πρέσβυς οἷ τε Θησέως κόροι.  
Ι' Ε. ὡς ἐκ βίας μ' ἄξοντες ἢ λόγοις πάλιν;  
Ι Μ. οὐκ οἶδ'. ἀκούσας δ' ἄγγελος πάρειμί σοι.  
ΙΙ Ε. ἢ ταῦτα δὴ Φοῖνιξ τε χοί ξυνναυβάται 565  
οὕτω καθ' ὁρμὴν δρώσιν Ἀτρειδῶν χάριν;  
Ι Μ. ὡς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι.  
ΙΙ Ε. πῶς οὖν Ὀδυσσεὺς πρὸς τὰδ' οὐκ αὐτάγγελος  
πλεῖν ἦν ἐτοιμός; ἢ φόβος τις εἶργε νιν;  
Ι Μ. κείνός γ' ἐπ' ἄλλον ἄνδρ' ὁ Τυδέως τε παῖς 570  
ἔστελλον, ἡνίκ' ἐξανηγόμην ἐγώ.  
ΙΙ Ε. πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει;  
Ι Μ. ἦν δὴ τις—ἀλλὰ τόνδε μοι πρῶτον φράσον  
τίς ἐστίν· ἂν λέγῃς δὲ μὴ φώνει μέγα.  
Ν Ε. ὅδ' ἔσθ' ὁ κλεινός σοι Φιλοκτῆτης, ξένε. 575

561. ναυτικῶ] ναυστικῶ Α. 562. φοῖνιξ] φοίνιξ L. φοῖνιξ C<sup>2</sup> F. 565.  
ἢ ταῦτα δὴ φοῖνιξ Α. 569. εἶργε] εἶργε L. εἶργε Α. 571. ἐγώ] ἔσω LAF.

572. οὐδυσσεὺς] ὁ δυσσεὺς L or C<sup>2</sup>. οὐδυσσεὺς AV<sup>3</sup>. ὀδυσσεὺς L<sup>2</sup> Vat. Vat b V.  
574. ἐστίν] ἐστίν L. ἄν] ἂν L. ἂν AV. Brunck corr.

1451, μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων  
ἔχω φράσαι.

562. οἱ . . Θησέως κόροι] Acamas  
and Demophon, said to have been first  
mentioned in the Ἰλίου πέρις of Arcti-  
nus. These names help to commend  
the lie to the fancy of the Athenian au-  
dience.

563. λόγοις] 'By persuasion.' Cp.  
infr. 612, 623 foll., 629, 30.

563, 5. These vague replies show that  
Neoptolemus has not yet seized his cue.  
Cp 570, 1 foll.

566. οὕτω καθ' ὁρμὴν] 'Thus in-  
continently' (in the old sense); refer-  
ring to supr. 555, 6.

567. ὡς ταῦτ' ἐπίστω δρώμεν'] i. e.  
ἐπίστασο, ὡς ταῦτα δρώμενα (sc. ἐστίν).  
For ἐπίστασο ταῦτα ὡς δρώμενα this  
would be too violent an inversion.

568. πρὸς τὰδε] 'Hereupon,' i. e.  
'When such was the counsel of the  
Argives.'

αὐτάγγελος] 'Bringing the message  
in person;' i. e. αὐτὸς καὶ μὴ δι' ἄλλων  
ἀγγέλων. Phoenix and the Theseidae

were ἄγγελοι of the resolution of the  
chieftains to Neoptolemus.

569. ἢ . . νιν] Neoptolemus assumes  
a spirited tone, and suggests a mean  
motive in Odysseus, in order to gratify  
Philoctetes.

570. ἐπ' ἄλλον ἄνδρα] 'With de-  
signs upon another person.'

571. 'When I left the harbour, they  
were making ready.'

572. 'Who could this be, with a view  
to whom Odysseus himself was setting  
forth?' i. e. ποῖος ἂν εἴη πρὸς ὃν ἔπλει;  
So the unusual insertion of ἂν may be  
explained. See Essay on L. § 27. p. 45.  
And the meaning is so appropriate, that  
it seems better to retain the particle, al-  
though πρὸς ποῖον αὖ τὸ δ' is a con-  
jectural reading involving only a slight  
change.

575. 'Sir, you have the privilege of  
seeing here the famous Philoctetes.'  
Thus Neoptolemus humours the feeling  
which Philoctetes had shown supra 261,  
2, ὅδ' εἰμ' ἐγώ σοι κείνος, ὃν κλέεις ἴσως |  
τῶν Ἡρακλείων ὄντα δεσπότην ὕπλων.

ΕΜ. μή νύν μ' ἔρη τὰ πλείον', ἀλλ' ὅσον τάχος  
ἐκπλεῖ σεαυτὸν ξυλλαβὼν ἐκ τῆσδε γῆς.

ΦΙ. τί φησιν, ὦ παῖ; τί με κατὰ σκότον ποτὲ  
διεμπολᾷ λόγοισι πρὸς σ' ὁ ναυβάτης;

ΝΕ. οὐκ οἶδά πω τί φησι· δεῖ δ' αὐτὸν λέγειν 580  
εἰς φῶς ὃ λέξει, πρὸς σὲ κάμει τούσδε τε.

ΕΜ. ὦ σπέρμ' Ἀχιλλέως, μή με διαβάλης στρατῷ  
λέγονθ' ἂ μὴ δεῖ· πόλλ' ἐγὼ κείνων ὑπο  
δρῶν ἀντιπάσχω χρηστά γ', οἳ' ἀνὴρ πένης.

ΝΕ. ἐγὼ εἰμ' Ἀτρείδαις δυσμενής· οὗτος δέ μοι 585  
φίλος μέγιστος, οὐνέκ' Ἀτρείδας στυγεῖ.  
δεῖ δὴ σ' ἔμοιγ' ἐλθόντα προσφιλεῖ λόγον  
κρύψαι πρὸς ἡμᾶς μηδέν' ὦν ἀκήκοας.

ΕΜ. ὄρα τί ποιεῖς, παῖ.

ΝΕ. σκοπῶ καὶ γὰρ πάλαι.

576. μή νύν] μὴ νύν LAF. μ'] om. Γ. 579. πρὸς] πρό L. πρὸς C<sup>2</sup>A.  
582. διαβάλης] διαβάλλησις L. διαβάλης A. 585. ἐγὼ εἰμ'] ἐγὼ 'μ' C<sup>1</sup> or <sup>2</sup>. ἐγὼ  
εἰμ' A. ἐγὼ μὲν Γ. 586. Ἀτρείδας] ἀτρείδαις LA. 588. ἡμᾶς] ἡμᾶς(δε) L.  
ἡμᾶς A.

576. τὰ πλείον'] For the article, cp. Trach. 731, and note.

577. ἐκπλεῖ σεαυτὸν ξυλλαβὼν] 'Snatch yourself up and sail away.' Cp. Eur. H. F. 833 foll., ἀλλ' εἴ', ἀτεγκτον ξυλλαβοῦσα καρδίαν . . ἔλαυνε, κίνει, κ.τ.λ.: also Plat. Rep. I. 336 B, συστρέφας ἑαυτὸν . . ἤκειν ἐφ' ἡμᾶς. The Ἔμπορος speaks low, as he had charged Neoptolemus to do. This awakens the lively suspicion of Philoctetes, who hears enough to understand that there is a danger of his being left behind. Mr. Paley conjectures, ἐκπλευσον αὐτὸν συλλαβὼν, comparing infr. 621. But there the case is altered for Neoptolemus having avowed his friendship for Philoctetes in ll. 585, 6.

578. κατὰ σκότον] 'In secret.' So infr. 581, εἰς φῶς, 'Openly.'

579. διεμπολᾷ λόγοισι πρὸς σε] 'Is treating me dishonestly in his talk with thee.' Cp. Ant. 1036, ἐξημπόλημαι κάκπεφόρτισμαί.

581. εἰς φῶς='Openly.' Cp. O. T. 93, εἰς πάντας αὐδά.

τούσδε τε] The Chorus.

582, 3. μή με . . ἂ μὴ δεῖ] 'Bring

me not into discredit with the army, through my telling what I should keep close; ' i. e. Do not make me tell, and so make them angry with me. For λέγοντα=διὰ τὸ λέγειν, cp. Thuc. 8. 87, ἦν εἶπε πρόφασιν οὐ κομίσας (i. e. οὐ τι οὐκ ἐκόμισεν).

583, 4. 'I, being poor, receive much kindness from them for service which I do.' For γὰρ, which modifies the sentence, to which it gives a pleading tone. see Essay on L. § 26. p. 41.

οἳ' ἀνὴρ πένης] (1) 'As is natural in the case of one who is poor:' rather than, (2) 'Such service as a poor man may do.' Cp. supr. 273, and note.

585 foll. Neoptolemus professes to demand that, if there is danger, the Ἔμπορος should risk it for his and Philoctetes' sake. The Ἔμπορος in his reply insinuates that the danger, if he is made to speak, is common to them all three, and that Neoptolemus will be responsible for the consequences.

589. καί belongs in meaning to the whole sentence=καὶ δὴ σκοπῶ.

ἐγὼ] 'Of myself,' without this caution from you.

Ε Η. σὲ θήσομαι τῶνδ' αἴτιον.

590

Ν Ξ. ποιοῦ λέγων.

Ε Η. λέγω. 'πὶ τοῦτον ἄνδρε τῶδ' ὥπερ κλύεις

ὁ Τυδέως παῖς ἢ τ' Ὀδυσσέως βία,

διώμοτοι πλέουσιν ἢ μὴν ἢ λόγῳ

πείσαντες ἄξιν, ἢ πρὸς ἰσχύος κράτος.

καὶ ταῦτ' Ἀχαιοὶ πάντες ἤκουον σαφῶς

595

Ὀδυσσέως λέγοντος, οὗτος γὰρ πλεόν

τὸ θάρσος εἶχε θάτερου, δράσειν τάδε.

Ν Ε. τίνος δ' Ἀτρεΐδαι τοῦδ' ἄγαν οὕτω χρόνῳ

τοσῶδ' ἐπεστρέφοντο πράγματος χάριν,

ὃν \* γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες;

600

τίς ὁ πόθος αὐτοὺς ἔκετ', ἢ θεῶν βία

καὶ νέμεσις, οἵπερ ἔργ' ἀμύνουσιν κακά;

Ε Μ. ἐγὼ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας,

πᾶν ἐκδιδάξω. μάντις ἦν τις εὐγενής,

Πριάμου μὲν υἱός, ὄνομα δ' ὠνομάζετο

[86 b.

Ἐλενος, ὃν οὗτος νυκτὸς ἐξελθὼν μόνος

606

ὁ πάντ' ἀκούων αἰσχροῖα καὶ λωβήτ' ἔπη

593. ἦ] ἢ L. ἦ A. 599. τοσῶδ'] ο from ω L. τοσῶδ' A. 600. γ'] τ' LAF.  
Erfurd corr. 601. βία] c. gl. φθόνος C<sup>2</sup>\*. 607. λωβήτ'] λωβήτ' L. λωβήτ' A.

590. ποιοῦ λέγων] 'Make me so, if you will but speak.' For this emphatic use of the participle, cp. especially O. C. 1038, χωρὼν ἀπείλει νυν,—also supr. 481, and note.

591. ὥπερ κλύεις] Supr. 570, 1.

592. ἦ τ' Ὀδυσσέως βία] Cp. supr. 14, 321.

593. διώμοτοι] 'Expressly sworn.' (Cp. Trach. 378, ὥπερ οὐπάγων διώμνυτο: O. T. 834, διεῖτε χρῆναι, κ.τ.λ. For the meaning, cp. infr. 618, 9, 623.

594. ἦ . . κράτος] 'Or were they to prevail by force.'

597. δράσειν τάδε is added as a resumption of ταῦτα, depending on λέγοντος (not on θάρσος εἶχε).

598, 9. i. e. τίνος δὲ πράγματος χάριν Ἀτρεΐδαι, χρόνῳ τοσῶδε, οὕτως ἄγαν ἐπεστρέφοντο τοῦδε. For the order of the words, see Essay on L. § 41. p. 78, δ.

600. εἶχον . . \*ἐκβεβληκότες] Cp. El. 590, ἐκβαλοῦσ' ἔχεις. The periphrasis

serves to fix on the agent the responsibility of the consequences of his act.

601, 2. 'Whence came they thus to wish him back again? Or were they moved by a mighty impulse from the angry gods: the gods, who requite evil deeds?' For θεῶν βία, cp. Aesch. Suppl. 97, βίαν . . τὰν ἀπονον δαιμονίαν (?).

603. ἴσως . . ἀκήκοας] 'For I dare say you have not heard of it.' The important share of Neoptolemus in the prophecy of Helenus is studiously concealed, and it is assumed that in his short stay at Troy the circumstance may have escaped him altogether. The true account is given by Neoptolemus afterwards, infr. 1337 foll. He himself in supr. 344 foll. had professed to attach slight importance to the assertion that he was destined to take Troy.

607. ἀκούων] 'Called by,' i. e. deserv- ing.

αἰσχροῖα . . ἔπη] 'Names of disgrace



δόλιος Ὀδυσσεὺς εἶλε· δέσμιόν τ' ἄγων  
 ἔδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλήν  
 ὃς δὴ τά τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν 610  
 καὶ τὰπὶ Τροίᾳ πέργαμ' ὥς οὐ μὴ ποτε  
 πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ  
 ἄγοιντο νήσου τῆσδ' ἐφ' ἧς ναίει τὰ νῦν.  
 καὶ ταῦθ' ὅπως ἤκουσ' ὁ Λαέρτου τόκος  
 τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο 615  
 τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων·  
 οἷοιτο μὲν μάλισθ' ἐκούσιον λαβών,  
 εἰ μὴ θέλοι δ', ἄκοντα· καὶ τούτων κára  
 τέμνειν ἐφεῖτο τῷ θέλοντι μὴ τυχών.  
 ἤκουσας, ᾧ παῖ, πάντα· τὸ σπεύδειν δέ σοι 620  
 καὐτῷ παραινῶ κεῖ τινος κήδει πέρι.

608. τ'] δ' Α.

610. ἐθέσπισεν] ἐθέσπισε LA.

613. τὰ νῦν] ταῦν Α.

614. ἤκουσ'] ἤκουσεν LAGL<sup>2</sup> Vat. b VV<sup>3</sup>. ἤκουσ' Vat.  
 εἰπόντ' C<sup>2</sup>A. 617. μάλισθ'] μάλιστ' L<sup>2</sup> pr. V.  
 κήδηι Α. κήδη Γ.

615. εἰπόντ'] εἰπόνθ' L.  
 621. κήδει] κ. ἡδεi L.

and contumely.' On the meaning of the verbal adjective, see Essay on L. § 53. p. 98.

609. ἔδειξ' . . ἐς μέσον] 'Displayed publicly to the Achaeans,' ἔδειξε marks Odysseus' pride at bringing in his captive. Cp. infr. 616, δηλώσειν: 630, δείξει: 944, φήνασθαι.

610. The part of the prophecy which relates to Neoptolemus is thus slurred over.

611. τὰπὶ Τροίᾳ πέργαμα] Cp. supr. 353.

612. πέρσοιεν (as being the oratio obliqua of πέρσετε) seems to be an exception to the rule that οὐ μὴ takes after it not the future indicative, but the aorist subjunctive. But this is not a sufficient ground for altering the reading. Paley compares Plat. Crito, p. 44 B, οὐδένα μήποτε εὐρήσω.

613. ἄγοιντο] The middle voice implies, 'Should bring for their purpose.' νήσου τῆσδ'] For the genitive of place, see Essay on L. § 8. p. 11, a. Observe the alliteration in νήσου . . ναίει . . νῦν.

614. ταῦτα] Governed of ἤκουσε and resumed with τὸν μάντιν εἰπόντα, which is added to complete the sentence.

615 foll. The statement in supr. 593-7 is here repeated with some additional circumstances.

617. οἷοιτο] The optative is used in turning the parenthetical οἶομαι into the oratio obliqua, as if ὅτι had preceded. Cp. Lys. p. 130, Θηραμένης ἀναστὰς λέγει ὅτι ποιήσει ὥστε τὴν πόλιν ἐλαττώσαι μηδέν· οἷοιτο δὲ καὶ ἄλλο τι ἀγαθὸν εὐρήσεσθαι.

618. 9. 'And if he failed in this, he offered his head to any who chose, to cut it off.' For the order of words, see Essay on L. § 41, a. p. 77. κára governed (1) of ἐφεῖτο, and (2) of τέμνειν, which is epexegetic inf. μὴ τυχών = εἰ μὴ τύχοι. For the sense, cp. Il. 2. 259, μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέη, κ.τ.λ.: Od. 16. 102 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἄλλότρισ φώς, εἰ μὴ, κ.τ.λ.

τέμνειν = ἀποτέμνειν. Cp. καράτομος.

620. τὸ σπεύδειν] The article probably refers to supr. 576, 7.

621. κεῖ τινος κήδει πέρι] Sc. παραινῶ ἐκείνῳ τὸ αὐτό. The supposed stranger does not venture to compromise himself by giving this advice directly to Philoctetes. He alludes to supr. 585, 6.

- ς I. οἴμοι τάλας. ἡ κείνος, ἡ πᾶσα βλάβη,  
 ἔμ' εἰς Ἀχαιοὺς ὤμοσεν πείσας στελεῖν;  
 πεισθήσομαι γὰρ ᾧδε καὶ "Αἰδου θανὼν  
 πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατήρ. 625
- Ι. Μ. οὐκ οἶδ' ἐγὼ ταῦτ'. ἀλλ' ἐγὼ μὲν εἴμ' ἐπὶ  
 ναῦν, σφῶν δ' ὅπως ἄριστα συμφέροι θεός.
- ς I. οὐκουν τάδ', ᾧ παῖ, δεινά, τὸν Λαερτίου  
 ἔμ' ἐλπίσαι ποτ' ἂν λόγοισι μαλθακοῖς  
 δεῖξαι νεὼς ἄγοντ' ἐν Ἀργείοις μέσοις; 630  
 οὐ. θᾶσσον ἂν τῆς πλείστον ἐχθίστης ἐμοὶ  
 κλύοιμ' ἐχίδνης, ἥ μ' ἔθηκεν ᾧδ' ἄπουν.  
 ἀλλ' ἔστ' ἐκείνῳ πάντα λεκτά, πάντα δὲ

622. ἡ] ἡ L. ἡ A. 630. ἄγοντ'] ἄγονθ L. ἄγοντ' A. ἐν] om. A.  
 631. οὐ. θᾶσσον] οὐ θᾶσσον L<sup>2</sup>.

622. On ἡ πᾶσα βλάβη, 'That utter pest,' see Essay on L. § 51. p. 95; and cp. El. 301.

624. 5. 'The persuasion that has force to bring me back to Troy, would fetch me from the dead.'

626. οὐκ οἶδ' ἐγὼ ταῦτ'] The professed Ἐμπορος is too discreet to mix further than he can help in such a hazardous business. Cp. O. T. 530, οὐκ οἶδ'· ἃ γὰρ δρῶσ' οἱ κρατοῦντες οὐχ ὀρῶ. The purpose of his coming has been accomplished, and he retires. For the synaphea, cp. especially O. T. 555, ὡς χρεῖν μ' ἐπὶ | τὸν σεμόμαντιν, κ.τ.λ.

627. σφῶν . . θεός] 'May heaven be with you both for your best good!' συμφέρειν is used nearly as συμφερεσθαι in O. C. 641, τῇδε γὰρ ἐννοῖομαι ('Your choice shall have my concurrence').

628 foll. 'Should have imagined it possible ever with cajoling words to bring and show me on his ship amongst the Argives.' Philoctetes has hitherto had his attention fixed on the Ἐμπορος, and has said ll. 622-5 half to himself. But as the stranger departs he turns to Neoptolemus with these indignant words.

629. ποτ' ἂν with δεῖξαι = ὅτι δείξειεν ἂν ποτε.

λόγοισι μαλθακοῖς] Cp. O. C. 774, σκληρὰ μαλθακῶς λέγων.

630. δεῖξαι] Cp. supr. 616, δηλώσειν.

δεῖξαι νεὼς ἄγοντα = δεῖξαι ἐκ νεὼς ἄγοντα ἐπὶ νηϊ. Or, in other words, the phrase, 'On ship-board,' which should depend on ἄγοντα, is attracted into a new construction with δεῖξαι. See Essay on L. § 35. p. 60, and cp. O. T. 808, ὅχον . . τηρήσας, κ.τ.λ.: El. 900. Herm. and Schndw. take νεὼς ἄγοντα to mean, 'Bringing ashore.' Cp. supr. 355-7. But ἄγειν is continually used elsewhere in the play for conveyance by sea; and the instrumental dative λόγοισι μαλθακοῖς connects more naturally with ἄγοντα than with δεῖξαι. Moreover, the meaning obtained by so joining νεὼς ἄγοντ' is wanting in simplicity.

631. οὐ.] Those who have suspected this reading have not observed the frequency of asyndeton in the language of Philoctetes (Essay on L. § 34. p. 58). The proposed readings, οὐ θᾶσσον (Welcker), ἡ θᾶσσον (Schndw.), are less forcible than the MS. text. Schndw. imagined οὐ to be a marginal gloss on ἡ. For the double superlative in πλείστον ἐχθίστης, see Essay on L. § 40. p. 76.

632. ἄπουν = οὐκ ἔχοντα βάσιν, infr. 692.

633. ἐκείνῳ . . λεκτά] 'He is capable of saying anything.' Cp. O. C. 495, ἐμοὶ μὲν οὐχ ὁδωτά: ibid. 1000, 1, εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν | λέγειν νομίζων, βητὸν ἀρρητὸν τ' ἔπος.

τολμητά. καὶ νῦν οἷδ' ὀθούνεχ' ἴζεται.  
 ἀλλ', ὦ τέκνον, χωρῶμεν, ὥς ἡμᾶς πολὺ  
 πέλαγος \*ὀρίζη τῆς Ὀδυσσέως νεώς.  
 ἴωμεν. ἦ τοι καίριος σπουδῇ πόνου  
 λήξαντος ὕπνον κἀνάπαυλαν ἤγαγεν.

635

NE. οὐκοῦν ἐπειδὰν πνεῦμα τοῦκ πρῶρας ἀνῆ, 640  
 τότε στελοῦμεν· νῦν γὰρ ἀντιοστατεῖ.

ΦΙ. αἰὲ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά.

NE. οὐκ· ἀλλὰ κἀκείνοισι ταῦτ' ἐναντία.

ΦΙ. οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον,  
 ὅταν παρῇ κλέψαι τε χάρπάσαι βία.

NE. ἀλλ' εἰ δοκεῖ, χωρῶμεν, ἐνδοθεν λαβὼν 645  
 ὅτου σε χρεῖα καὶ πόθος μάλιστ' ἔχει.

ΦΙ. ἀλλ' ἔστιν ὧν δεῖ, καίπερ οὐ πολλῶν ἄπο.

NE. τί τοῦθ' ὃ μὴ νεὸς γε τῆς ἐμῆς ἐνι;

ΦΙ. φύλλον τί μοι πάρεστιν, ᾧ μάλιστ' αἰεῖ

634. ὀθούνεχ'] δθ' οὔνεκ' L. δθ' ούνεχ' A. 636. ὀρίζη] ὀρίζει MSS. Brunck.  
 corr. 639. τοῦκ] τοῦ L. τοῦκ A. ἀνῆ] ἀνι L gl. παρῇ C<sup>2</sup>. ἀγῆ A. ἀγ Γ.  
 ῥάγ B. Pierson corr. 644. κλέψαι τε] κλέψαι τε L<sup>2</sup>. κλέψαι τε A. 648.  
 NE.] ∴ NE. C<sup>5</sup>

635, 6. ὥς . . ὀρίζη] 'That wide seas  
 may part us.'

637. ἦ τοι . . ἤγαγεν] Cp. Aj. 674, 5.  
 ἐκοίμισε . . πόντον, and note.

639. ἐπειδὰν πνεῦμα τοῦκ πρῶρας ἀνῆ]  
 'When this head wind (1) ceases' (ἀνῆ ἡμᾶς,  
 sc.). The same doubt occurs in Hdt. 2.  
 113, οὐ γὰρ ἀνίει τὰ πνεύματα (sc. μιν?)  
 Cp. Od. 19. 199, ἐνθα δυνώδεκα μὲν μένον  
 ἤματα διόι Ἀχαιοί, | εἰλεῖ γὰρ βορέης  
 ἀνεμος μέγας, κ.τ.λ. | τῇ τρισκαίδεκάτῃ δ'  
 ἀνεμος πέεε, τοὶ δ' ἀνάγοντο. The cor-  
 rection of Pierson here is all but certain.

641. Cp. Il. 14. 80, οὐ γάρ τις νέμεσις  
 φυγείν κακόν, οὐδ' ἀνὰ νύκτα.

642. οὐκ· ἀλλά] 'Nay, but —.' οὐ  
 denies the general drift of the preceding  
 line; i. e. The evil is not so imminent  
 that you need fly from it with such  
 haste. Cp. Plat. Rep. 6. 491 E, οὐκ,  
 ἀλλά, ἦ δ' ὅς, οὕτως, where there is a  
 nearly similar inexactness of response.  
 There is no sufficient ground for trans-  
 posing 643, 4, 2, 1, with Prof. Paley.

The order is far more natural as it  
 stands.

643, 4. 'Robbers feel not any con-  
 trary wind when it is a time to steal  
 and take by force.'

645. χωρῶμεν, ἐνδοθεν λαβὼν] 'Let  
 us depart, when you have taken from  
 within.' The participle agrees with part  
 of the subject, and the second person  
 has been implied in εἰ δοκεῖ, sc. σοί.  
 For the limitation of subject, see Essay  
 on L. § 33. p. 56, and cp. Trach. 205.  
 ὁλολύετε δόμοις, | ὃ μελλόννμφοι, ἐν δὲ  
 κοινὸς ἀρσένων | ἴτω κλέγγα, κ.τ.λ. : ib.  
 333; Aesch. Eum. 141.

648. 'What, that is not somewhere  
 on board my ship?' νεὸς, partitive gen-  
 itive. Essay on L. § 10. p. 15. Cp.  
 Aj. 659, γαῖας ὀρύξας ἐνθα, κ.τ.λ. : O. C.  
 694, γὰς Ἀσίας οὐκ ἐπακούω.

τοῦθ' ὃ is singular, though ὧν in 647  
 is plural. Essay on L. § 20, β. p. 31.

649. φύλλον . . πάρεστιν] 'There is  
 a leaf which I have.' Cp. infr. 704, ὅθεν  
 εὐμάρει' ὑπάρχοι: supr. 44; O. T. 766.



κοιμῶ τόδ' ἔλκος, ὥστε πρᾶννεν πάνν. 650

NE. ἀλλ' ἔκφερ' αὐτό. τί γὰρ ἔτ' ἀλλ' ἐρᾶς λαβεῖν; [87 a.

ΦΙ. εἴ μοί τι τόξων τῶνδ' ἀπημελημένον

παρερρύηκεν, ὡς λίπω μὴ τῷ λαβεῖν.

NE. ἦ ταῦτα γὰρ τὰ κλεινὰ τόξ', ἃ νῦν ἔχεις;

ΦΙ. ταῦτ', οὐ γὰρ ἄλλα γ' ἔσθ', ἃ βαστάζω χεροῖν. 655

NE. ἄρ' ἔστιν ὥστε καγγύθεν θεᾶν λαβεῖν,

καὶ βαστάσαι με προσκύσαι θ' ὥσπερ θεόν;

ΦΙ. σοί γ', ὦ τέκνον, καὶ τοῦτο κάλλο τῶν ἐμῶν,

ὅποῖον ἂν σοι ξυμφέρῃ, γενήσεται.

NE. καὶ μὴν ἐρῶ γε· τὸν δ' ἔρωθ' οὔτως ἔχω· 660

εἴ μοι θέμις, θέλοιμ' ἄν· εἰ δὲ μὴ, πάρες.

ΦΙ. ὅσιά τε φωνεῖς ἔστι τ', ὦ τέκνον, θέμις,

ὅς γ' ἡλίου τόδ' εἰσορᾶν ἐμοὶ φάος

μόνος δέδωκας, ὃς χθόν' Οἰταίαν ἰδεῖν,

654. τόξ' α] τόξα A.

ἔσθ' B. ἀλλ' ἔσθ' ἀλλ' Γ.

656-747. om. Vat. b.

659. ξυμφέρῃ] συμφέρον Γ.

663. τόδ' τόντ' L. τόδ' A.

τόγ' Γ.

650. πρᾶννεν] 'To assuage its violence.' There is no example of πρᾶννεν

being used intransitively. πρᾶος is op-

posed to ἄγριος, cp. supr. 265. Philoc-

tetes is eager to assure Neoptolemus

that the evil is not intractable. Cp.

infr. 733 foll.

651. τί γὰρ ἔτ' ἀλλ' ἐρᾶς λαβεῖν]

Philoctetes shows by his manner that

the herb is not the only thing that he

requires. To this look of longing hesi-

tation γάρ refers.

652. εἰ... παρερρύηκεν] This is said

to explain his unsatisfied look ('I would

make search,' implied in ἐρᾶς λαβεῖν),

'in case some of these my arrows may

have slipped from my side.' Cp. II. 13.

256, ἐρχομαι, εἰ τί τοι ἐγχοῖ ἐν κλισίῃσι

λέλειπται, | οἰσόμενος.

653. ὡς λίπω μὴ] For the order, see

Essay on L. § 41, γ. p. 78.

655. οὐ γὰρ ἄλλα γ' ἔσθ'] 'For in-

deed there is no other.' These words

have been commonly taken as equiva-

lent to ἐκεῖνα καὶ οὐκ ἄλλα: whence

Blaydes conjectures ταῦτ' οὐ γὰρ οὖν

ἔστ' ἀλλ'. But the meaning given above

is more in point. Cp. Morris' Story

of Sigurd, 'That hath not the like

in the heavens, nor hath earth of its fellow told.'

656. ἄρ' ἔστιν ὥστε] 'Is it possible

that one might?' ὥστε as after verbs

of permission asked or obtained. The

periphrasis is expressive of modesty.

καγγύθεν] From close at hand, as

well as from a distance. For με added

in the second clause, cp. supr. 257.

657. For the sacredness of the bow,

cp. infr. 943.

658. τῶν ἐμῶν] 'Of things within my

power.'

659. ὅποῖον... ξυμφέρῃ] 'That is

of a nature to accord with your desires.'

Cp. supr. 627, and note.

γενήσεται] 'Shall be granted.'

661. πάρες] 'Let it go by; i.e. Take

no more notice of my wish.

662. ὅσια... φωνεῖς] 'Your words

are blameless.' 'You speak inno-

cently.'

663. For the suppressed antecedent

in the expression of strong feeling, see

Essay on L. § 39, p. 72, 2. And for the

emphatic repetition of ὅς, cp. O. C. 610,

φθίνει μὲν ἰσχυρὸς γῆς, φθίνει δὲ σώματος,

and see E. on L. § 44, p. 83.

664. μόνος] Supr. 500.



ὃς πατέρα πρέσβυν, ὃς φίλους, ὃς τῶν ἐμῶν 665  
 ἐχθρῶν μ' ἔνερθεν ὄντ' ἀνέστησας πέρα.  
 θάρσει, παρέσται ταῦτά σοι καὶ θιγγάνειν  
 καὶ δόντι δοῦναι κάξεπεύξασθαι βροτῶν  
 ἀρετῆς ἕκατι τῶνδ' ἐπιφαῦσαι μόνον.  
 εὐεργετῶν γὰρ καὐτὸς αὐτ' ἐκτησάμην. 670  
 [οὐκ ἄχθομαί σ' ἰδὼν τε καὶ λαβὼν φίλον.  
 ὅστις γὰρ εὖ δρᾶν εὖ παθὼν ἐπίσταται,  
 παντὸς γένοιτ' ἂν κτήματος κρείσσων φίλος.]

ΝΕ. χωροῖς ἂν εἴσω.

ΦΙ. καὶ σέ γ' εἰσάξω· τὸ γὰρ  
 νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν. 675

ΧΟ. στρ. α'. λόγῳ μὲν ἐξήκουσ', ὅπωπα δ' οὐ μάλα,

666. πέρα] πέρας L. πέρα A. 670. αὐτ' ἀντ' L. αὐτ' A. αὐτ' Γ. 673.  
 κτήματος] κτήματος A. 676. ὅπωπα] ὅπω L<sup>2</sup>.

666. πέρα] 'Above their reach.' ἀνιστάναι here is not merely 'To raise upright,' but 'To set up on high.' Cp. O. C. 661-3, κείνοισ δ' ἴσως κεί δέιν' ἐπερρώσθη λέγειν | τῆς σῆς ἀγωγῆς, οἷδ' ἐγώ, φανήσεται | μακρὸν τὸ δεῦρο πέλαγος, οὐδὲ πλώσιμον: Aesch. Cho. 789.

667. θιγγάνειν] 'To handle for a while.' This word, expressing a lingering process, is rightly in the continuous tense, although δόντι . . . ἐξεπεύξασθαι are aorists. Cp. Il. 6. 322, τόξ' ἀφώντα.

668. καὶ δόντι δοῦναι] This illogical addition is singularly expressive of the nervous anxiety of Philoctetes at the thought of giving the bow out of his hands: 'You shall have it in your grasp; I will give it you, and you will give it me again; and then you shall freely boast, etc.' While saying this, Philoctetes does not at once give the bow to Neoptolemus. Cp. infr. 762 foll.

670. Cp. infr. 801-3.

671-3. These three lines seem out of place. Either there is a lacuna after 670, or they have crept into the text out of the margin, where some hand had inserted them as an apposite quotation from some other play. They have not the appearance of a deliberate interpolation, nor is the difficulty obviated by assigning them to Neopto-

lemus. If they are retained, they can only mean, 'I do not feel this generous action burdensome, now that I have seen and found a friend in you. For no possession can be equal to a friend who knows (as I am sure you do) how to return kindness for kindness done to him.' In other words, to secure so true a friend as Neoptolemus, even the effort of relinquishing the bow for a moment is not too much. But ἄχθομαι has no object; and the promised kindness of Neoptolemus was not conditional on his being allowed to handle the bow.

676-729. The preceding scene was calculated to deepen the feeling of compassion for Philoctetes, which had already been awakened both in Neoptolemus and in the Chorus. His generous willingness to trust them with his all, contrasted with their felt dissimulation, has intensified the sympathy which Neoptolemus afterwards avows, 965, 6. Yet the Chorus do not imagine for a moment that their master will relinquish his purpose. Hence, while sincerely pouring forth their lament over Philoctetes' innocent sufferings (which they can only compare with the torment of the guilty Ixion), and really rejoicing in the prospect of his deliverance, they maintain, as in duty bound (since they are within hearing of the cave), the

τὸν πελάταν λέκτρων ποτὲ \*τῶν Διὸς\*  
κατ' ἄμπυκα δὴ δρομάδα  
δέσμιον ὥς ἔβαλεν ὁ παγκρατῆς Κρόνου παῖς· 680  
5 ἄλλον δ' οὔτιν' ἔγωγ' οἶδα κλύων οὐδ' ἐσίδον μοῖρα  
τοῦδ' ἐχθίονι συντυχόντα θνατῶν,  
ὅς οὔτ' ἔρξας τιν' οὔτε νοσφίσας,

677. \*τῶν] om. MSS. add Porson. 678. Διός] διὸς Ἰφίονα MSS. Erf. corr. 679. ἔβαλεν] ἐλαβ' LAL<sup>2</sup>VV<sup>3</sup>. ἔβαλεν Vat. 682. ἐσιδον] ἐσιδαν C<sup>2</sup>. ἐσιδον L pr. A. ἐσειδον Γ Vat. εἰσειδον L<sup>2</sup>. μοῖρα] μοῖραι L. 684. οὐτ' ἔρξας] οὐθ' ἔρξας A.

deceptive notion of the voyage to Trachis, and make no mention of Troy. But it must be borne in mind that from the prophecy of Helenus, of which they knew, they had every reason to suppose that the return to Troy, though Philoctetes was averse to it, would be for his good. While this stasimon is being sung (whether by half-choruses or by the whole together), Neoptolemus is with Philoctetes in the cave, and is finding still more cogent evidence of his misery.

This stasimon consists of two strophes and antistrophes, of which the first are chiefly logaoedic, the second chiefly choriambic.

α.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 104

<sup>1</sup> Cp. Aesch. Suppl. 550. <sup>2</sup> Ion. anacI.,  
infr. p. 451,  $\beta'$  15 and note <sup>3</sup>.

 $\beta'$ 

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— / — / — /  
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5 — / — / — /

$$\begin{array}{ccccccc} - & - & \frac{1}{2} & 0 & 0 & - & \frac{1}{2} & 0 & 0 & - & \frac{1}{2} & 0 & 0 & - & 0 & - \\ - & \frac{1}{2} & 0 & & (?) & - & - & \frac{1}{2} & 0 & 0 & - & 0 & - & & & \\ - & \frac{1}{2} & 0 & 0 & - & - & & & & & & & & & & \end{array}$$

676. ὅπωπα δ' οὐ μάλα] 'Though I never actually saw.' μάλα emphasizes οὐκ ὅπωπα, because seeing is more than hearing. The sorrow of Philoctetes is patent to the eye.

677. ποτέ belongs to the verbal notion in πελάταν. Cp. supr. 147.

678. *Ἰξίονα* (see v. rr.) is omitted in the text as possibly arising from a gloss. Cp. Trach. 840.

670. ἀμνυξ is (a) a frontlet; hence (b) may be here understood to mean the convex external surface of a wheel. ἀμνυκα . . . δρομάδα = 'A rolling rim.' A conjectural reading, ἀντυγα, was proposed by Musgrave. But ἀντυξ, in the literal sense, is no more 'a wheel' than ἀμνυξ.

680. [βαλεν] Although *ἔλαβε*, the MS. reading, is not impossible, if we suppose *δέσμιον* proleptic ('seized bound' for 'seized and bound'), *ἔβαλεν* gives a better sense. Cp. O. C. 475. Mr. Paley reads, κατ' ἀμψικα δὴ δρομάδ' ὡς βάλεν δέσμιον | ὁ π. κ. π. For the metre of this, cp. inf. 863, 4, 1114, 5; O. C. 253, 4.

681. For ἐσίδον, which is the reading of the first hand of L. and of Par. A, cp. El. 205.

682. τοῦδ' ἐχθ[ρον] See Essay on  
L. § 10, p. 15, 2 a.

684. 'Who having neither harmed nor defrauded any.' Cp. Od. 4. 690, οὔτε τινα βέβηας ἐλάσιον, οὔτε τι εἰπών. The use of ἐρδεν absolutely for ἔρδεν τι κακόν is singular, but is assisted by νοσφίσας following. Cp. the frequent use of παθεῖν τι for παθεῖν τι κακόν. Mr. Paley strangely interprets, 'Having imprisoned any' (as if from ἐργω).

ἀλλ' ἴσος ἐν \*γ' ἴσοις ἀνὴρ,

685

ὠλλυτο \*τῇδ' ἀναξίως.

10 τόδε θαῦμ' ἔχει με, πῶς \*δὴ ποτε πῶς ποτ' ἀμφιπλήκτων

ρόθιων μόνος κλύων, πῶς ἄρα πανδάκρυτον οὕτω 690

βιοτὰν κατέσχευ.

ἀντ. α'. Ἴν' αὐτὸς ἦν πρόσουρος, οὐκ ἔχων βάσιν,

οὐδέ τιν' ἐγχώρων κακογείτονα,

παρ' ᾧ στόνον ἀντίτυπον

[87 b.

\*τὰν βαρυβρῶτ' ἀποκλαύσειεν αἵματηρόν·

695

5 οὐδ' ὅς θερμοτάταν αἰμάδα κηκιομέναν ἐλκέων

ἐνθήρου ποδὸς ἡπίοισι φύλλοις

685. ἴσος] ἴσως L. \*γ'] om. MSS. Herm. corr. 686. ὠλλυτο \*τῇδ'] ὠλ(λ)υθ' ὦδ' L. ὠλυθ' ὦδ' Γ. 687. \*δὴ] om. MSS. 689. ροθίων] ρουθίαν L<sup>3</sup>. ροθίαν Vat. V<sup>3</sup>. ρόθιον V. κλύων] κλύζων LAVV<sup>3</sup>. κλυόμενος L<sup>3</sup>. κλύων (γρ. κλύζων) Γ Vat. V<sup>4</sup>. 691. πρόσουρος] προσουργος L<sup>2</sup>. 692. ἐγχώρων] ἐγχώριον L. 695. \*τάν] om. MSS. 696. οὐδ' ὅς] οὐδ' ὅς τὰν LAT. οὐδ' ὅς Vat. 698. ποδός] παιδός L<sup>2</sup> pr. φύλλοις] φύλλοισι LFL<sup>2</sup>. φύλλοις A.

ἐν \*γ' ἴσοις] This, Hermann's, emendation of ἐν ἴσοις is adopted as the most probable. 'Just, at least amongst the just;' i.e. One sure to have been esteemed righteous, if he had lived amongst righteous men. Cp. (for the form of expression, not for the meaning of ἴσος) O. T. 677, ἐν δὲ τοῖσδ' ἴσος. The force of γε is to throw blame by implication on the Argives at Troy, who treated Philoctetes as if he had been a malefactor.

686. The metre requires some change. Dindorf reads ὠλέκεθ' ὦδ'. But τῇδε has more point than ὦδε, and connects better with what follows.

τόδε. . ἔχει] 'At this I marvel.' τόδε is accusative after θαῦμ' ἔχει με=θαυμάζω. Cp. Od. 20. 217, αὐτὰρ ἐμοὶ τόδε θυμός. . πόλλ' ἐπιδινέεται.

690. 'How then he retained his hold of a life so steeped in tears.' Cp. supr. 535, διέζων and note, infr. 1158-60.

691. Ἴν' αὐτὸς ἦν πρόσουρος] Sc. ἐαυτῷ. Schnldw. cp. Lucian. Timon. θεοὺς θνέτω καὶ εὐωχέισθω μόνος ἐαυτῷ γείτονα καὶ ὅμορος. The phrase is an oxymoron. Cp. Aesch. Cho. 866, μόνος ὦν ἐφεδρος, ('Having none to second him').

οὐκ ἔχων βάσιν] 'Without power of movement.' Cp. supr. 632, ἀπουν, and, for the meaning of the verbal noun, supr. 18, ἐνθάκησις, and note.

Bothe's ingenious correction, Ἴν' αὐτὸς ἦν, πρόσουρον οὐκ ἔχων βάσιν (cp. supr. 171, μηδὲ σύντροφον ὅμ' ἔχων), is inadmissible, (1) as too diffuse, and (2) because αὐτός εἰμι, 'I am by myself,' is not a poetical expression for the misery of solitude. This and the following lines are an echo and expansion of Philoctetes' complaint, supr. 280 foll. ἀνδρα δ' οὐδέν' ἔντοπον, | οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσον | κάμνοντι συλλάβοιτο. Lambrinus gives an odd explanation of πρόσουρος, 'expositus ventis.'

692. κακογείτονα] 'To be a neighbour to his misery.' This, as Lessing saw (Laoc. p. 37), = γείτονα κακῶν ὁρῶν κακοῖς.

694-6. By bringing \*τάν from before θερμοτάταν, where it injures the metre, to before βαρυβρῶτ', where a syllable is required, we obtain a possible construction for these lines. 'In whose ear he might lament, with groaning that had response (ἀντίτυπον), the disease (τάν, sc. νόσον) so cruelly gnawing, so dripping with gore.'

694. στόνον ἀντίτυπον is thus cognate accusative with ἀποκλαύσειεν, i.e. 'So as to receive groan for groan.' Cp. Ant. 592, ἀντιπλήγες ἀκταί.

697. ἐνθήρου] (Cp. supr. 226, ἀπηγριωμένον) 'That has lost the human shape,' no longer recognizable as that of a human being. Cp. Aesch. Ag. 562, τιθέντες ἐνθηρον τρίχα. The etymology

κατευνάσειεν, εἴ τις ἐμπέσοι,

φορβάδος ἔκ τε γὰρ ἐλεῖν

700

\*εἶρπε γὰρ ἄλλοτ' \*ἄλλαχᾶ

10 τότ' ἂν εἰλνόμενος, παῖς ἄτερ ὥς φίλας τιθήνας,

ὄθεν εὐμάρει' ὑπάρχοι, πόρον ἀνίκ' \*ἐξανείη

705

δακέθυμος ἄτα.

στρ. β'. οὐ φορβὰν ἱερᾶς γὰρ σπόρον, οὐκ ἄλλων

αἶρων τῶν νεμόμεσθ' ἄνδρες ἀλφησταί,

πλὴν ἐξ ὠκυβόλων εἴ ποτε τόξων

710

πτανῶν πτανοῖς ἀνύσειε γαστρὶ φορβάν.

5 ὦ μελέα ψυχά,

701. \*εἶρπε] ἔρπε MSS. Bothe corr. ἄλλοτ' \*ἄλλαχᾶ] ἄλλουτ' ἄλλᾶ L. ἄλλοτ' ἄλλα A. 702. παῖς] πᾶς AV<sup>3</sup>. ὥς] ὡς LA. φίλας] φίλος L<sup>2</sup>. 703. ὑπάρχοι, πόρον] ὑπάρχει πόρον AL<sup>2</sup>VV<sup>3</sup> B. 705. \*ἐξανείη] ἐξανεί . . ἡσι L. ἐξανείησι CAPL<sup>2</sup>VV<sup>3</sup>. Herm. corr. 706. σπόρον] (σ)πόρον L. 711. πτανῶν ἀνύσειε πτανοῖς LL<sup>2</sup>V. πτανῶν πτανοῖς ἀνύσειε AV<sup>3</sup>R. πτανῶν ἀνύσει πτανοῖς γαστρὶ φορβάν Γ.

gical analysis of the word is difficult, perhaps = *θησαῖον ἐναριθμούμενος*.

699. εἴ τις ἐμπέσοι (sc. αἰμάς)] 'If any attacked him'; i.e. If the bleeding at any time came on.

700. φορβάδος . . ἐλεῖν] 'Or to take them' (the herbs) 'from the sustaining earth.' There is a slight change of construction; i.e. ἐλεῖν = *ὅστις ἔλοι*, and the order of language, as elsewhere (Essay on L. § 41, β. p. 77) reverses the order of fact. This passage has given needless trouble. Mr. Paley reads *ἔλοι*.

701. \*εἶρπε . . ἂν] Cp. supr. 290 foll. \*ἄλλαχᾶ] This is the simplest change (see v. rr.), which restores correspondence of strophe and antistrophe. Others read *ἀτίμως* for *ἀναξίως* in supr. 686.

τότε is antecedent to ἀνίκα in 704. εἰλνόμενος . . τιθήνας] 'Crawling, like a child without the kindly nurse.' So the Chorus expand the suggestive word *εἰλνόμεν* in 291; i.e. He needed the support of hands as well as feet in the rocky paths.

703. ὄθεν εὐμάρει' ὑπάρχοι] 'To the place where a supply for his wants (the herb for his pain, the birds for his hunger) was to be found.'

πόρον . . ἐξανείη] 'Left him the power of motion'; i.e. Allowed him to move again. As the pain might be said *ἐμποδίζειν πόρον*, so when it ceases it is said *ἐξανείναι πόρον*. Cp. Aj. 674-6. This

seems the most likely interpretation of a difficult passage. For other suggestions, see Herm., Schndw., Nauck, Dindorf, Paley.

706 foll. (1) 'Not lifting for his sustenance the sown-produce' (cp. Hdt. 4. 53) 'of the sacred earth, nor sustenance afforded by other things which we, industrious men, enjoy.' If this is right, φορβάν, which in l. 706 is in apposition to σπόρον (cp. Plat. Legg. 12. 958 E, ὅσα τροφήν μῆτηρ οὐσα ἡ γῇ πέφυκε βούλεσθαι φέρειν), is to be resumed in l. 707 as the immediate object of αἶρων. (2) Another way is to take σπορόν (sic) as an adjective. Cp. *τορός, τομός*. 'Not taking up the sown sustenance afforded by the sacred earth, nor the sustenance afforded by other things, etc.'

711. πτανῶν πτανοῖς] (1) 'From his winged arrows by means of winged birds' (*ὀρνέοις*, Scholiast). Cp. supr. 288, 9, *τὰς ὑποπτέρους | βάλλον πελείας*. Or (2) 'With winged shafts (instrum. dat.) he contrived a sustenance consisting of winged birds' (gen. of material). There is no sufficient ground for suspecting the reading. Perhaps, however, πτανάν, agreeing with φορβάν, would be better than πτανῶν. Cp. infr. 1146, *πτανὰι θῆραι*. For the tautology in φορβάδος, φορβάν, φορβάν, see Essay on L. § 44. pp. 83, 4.

712. ψυχά] Cp. supr. 55 and note.



ὅς μῃδ' οἶνοχύτου πώματος ἦσθη δεκέτει χρόνῳ, 715  
 λεύσσω δ' ὅπου γνοίῃ στατὸν εἰς ὕδωρ,  
 αἰεὶ προσενώμα.

ἀντ. β'. Νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας  
 εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων 720

ὅς νιν ποντοπόρῳ δούρατι, πλήθει  
 πολλῶν μηνῶν, πατρῶαν ἄγει πρὸς αὐλάν,

5 Μηλιάδων νυμφᾶν 725

Σπερχειοῦ τε παρ' ὄχθαις, ἔν' ὃ χάλκασπις ἀνὴρ θεοῖς  
 πλάθει †πᾶσιν, θείῳ πυρὶ παμφαῆς,  
 Οἴτας ὑπὲρ ὄχθων.

715. πώματος] <sup>ω</sup>πόματος LA Vat. VV<sup>3</sup>. δεκέτει] δεκέτει (δεκετεῖ pr.) ? L. δε-  
 κέτη A. δεκατέι Γ. χρόνῳ] χρόνον A. χρόνῳ Γ. 716. λεύσσω] λεύσσειν  
 LV. λεύσσω A Vat. V<sup>3</sup>. λεύσειν (γρ. λεύσω) Γ. γνοίῃ] γνοίῃ(?) L. 717.  
 αἰεὶ LAΓ. 725. ὄχθαις] ὄχθας Γ. 728. †πᾶσιν] πᾶσι (πᾶσιν C<sup>3</sup>.) MSS.  
 729. Οἴτας] ὄντας AR.

715. For the genitive with ἦσθη, see Essay on L. § 10. p. 16, 5, and, for the dative χρόνῳ, *ibid.* § 11. p. 18, b.

716. λεύσσω . . εἰς] 'Looking to,' in dependence. Cp. El. 925, μῆδεν ἐς κείνων γ' ὄρα.

στατόν] The remark of Odysseus, *supr.* 21, εἴπερ ἐστὶ σῶν, showed that the fountain was not an abundant one, such as would afford a perennial stream of living water.

717. αἰεὶ προσενώμα] 'Fetched it for his daily need.' He had the labour of fetching it continually as he required it.

719. ἀνδρῶν ἀγαθῶν] 'Of a brave hero,' i.e. Achilles. Poetical plural. παιδὶ συναντήσας is a good conjecture of Fröhlich.

720. 'He shall win happiness and glory after being so low.' εὐδαίμων is predicative and proleptic—ἐς τὸ εὐδαίμων εἶναι. Cp. O. T. 166, ἡνύσατ' ἐκτοπίαν φλόγα πῆματος, i.e. ὥστε ἐκτοπίαν γενέσθαι. κείνων refers to 691–718.

721. πλήθει πολλῶν μηνῶν] 'In the fulness of many months.' Cp. O. T. 156, περιτελλομένας ὥραις: Aesch. Ag. 504, δεκάτῳ σε φέγγει τῷδ' ἀφικόμεν ἔτους: Trach. 824, 5, ὅποτε τελεόμηνος ἐκφέροι | δωδέκατος ἄροτος.

724. πατρῶαν . . αὐλάν] 'To his

father's hall.' The change to πατρίαν, adopted by most editors—cp. *supr.* τὰ πάτρια τεύχεα—seems to be required for the metre,  $\cup \cup \cup \cup \cup \cup \cup$  (ἀνύσει γαστρὶ φορβάν, *supr.* 712). But see l. 1100, λῆνος.

725, 6. 'Beside the banks of the Spercheus, that are haunted by the Melian nymphs' (literally, 'Belonging to the Meliān nymphs and (the river-god) Spercheius'). This is a more natural connection for the words Μηλιάδων νυμφᾶν than when they are joined with the preceding line.

726. ὃ χάλκασπις ἀνὴρ] Heracles. The epithet is picturesque. The orb'd shield reflecting the sunlight from the top of Oeta suggests the glory which the hero has amongst the gods, and the fire which consumed his mortality.

727. †πᾶσιν] If this is retained, it is necessary to read εἰ που for ὅπου in the strophe, with Brunck. But Hermann's correction, πάλαι, is not improbable. The passage is to be differently interpreted according as πλάθει is regarded: whether as a literal, or as an historical present. If the latter is correct, then θείῳ πυρὶ may refer to the golden cloud that descended to take up Heracles from the pyre. If the former, we must suppose a natural confusion between Heracles on Oeta and Heracles in Olympus.

NE. ἔρπ', εἰ θέλεις. τί δὴ ποθ' ᾧδ' ἐξ οὐδενὸς  
λόγου σιωπᾶς κάποπληκτος ᾧδ' ἔχει; 730

ΦΙ. ᾱ ᾱ, ᾱ ᾱ.

NE. τί ἔστιν;

ΦΙ. οὐδὲν δεινόν. ἀλλ' ἴθ', ᾧ τέκνον.

NE. μῶν ἄλγος ἴσχεις τῆς παρεστῶσης νόσου;

ΦΙ. οὐ δητ' ἔγωγ', ἀλλ' ἄρτι κουφίζειν δοκῶ.  
ᾧ θεοί. 735 [88 a.

NE. τί τοὺς θεοὺς ἀναστένων καλεῖς;

ΦΙ. σωτῆρας αὐτοὺς ἡπίους θ' ἡμῖν μολεῖν.  
ᾱ ᾱ, ᾱ ᾱ.

NE. τί ποτε πέπονθας; οὐκ ἔρεῖς, ἀλλ' ᾧδ' ἔσει  
σιγηλός; ἐν κακῷ δέ τῃ φαίνειν κυρῶν. 740

ΦΙ. ἀπόλωλα, τέκνον, κοῦ δυνήσομαι κακὸν  
κρύψαι παρ' ὑμῖν, ἀτταταῖ· διέρχεται,  
διέρχεται. δύστηνος, ᾧ τάλας ἐγώ.

732. ᾱ ᾱ ᾱ ᾱ] ᾱ ᾱ ᾱ ᾱ L. ᾱ ᾱ ᾱ ᾱ C<sup>2</sup>. 'ᾱ 'ᾱ 'ᾱ A. 734. ἴσχεις] ἴσχει Γ. 736. ᾧ θεοί] ἰὼ θεοί LA. 737. θεούς] θεοὺς οὕτως ΑΓ. καλεῖς] βοᾷς Γ. 739. ᾱ ᾱ ᾱ ᾱ] ᾱ ᾱ ᾱ ᾱ L. Corr. C<sup>2</sup>. ᾱ ᾱ ᾱ A. 741. δέ τῃ φαίνει] δὲ τῷ φαίνει L. δὲ τῃ φαίνει ΑΓ. 742. ἀπόλωλα] ο from ω L. ἀπόλωλα A. 743. διέρχεται] (.)διέρχεται L.

730 foll. The last antistrophe was intended for the hearing of Philoctetes, and it is probable that, before it ended, he and Neoptolemus had already appeared from the cave. He now suddenly becomes motionless and speechless.

εἰ θέλεις] 'Will you?' Neoptolemus professes unconsciousness of the cause of Philoctetes' apparent change of purpose.

ἐξ οὐδενὸς λόγου] 'With no apparent cause.' 'Without assigning a reason.' Cp. O. C. 620, ἐκ μικροῦ λόγον.

731. ἀπόπληκτος . . ἔχει] 'Stand stupefied and caught.' Cp. Aj. 1144, 5, ἡνίκ' ἐν κακῷ | χεῖμῶνος εἶχετο.

732. The agony which he has in vain endeavoured to suppress forces a cry from Philoctetes against his will. Presently (ll. 733-5), he again assumes indifference, but is again overpowered, and cries to the gods for help.

733. οὐδὲν δεινόν] 'No matter for alarm.' Cp. Trach. 459, τὸ δ' εἰδέναι τί δεινόν; and cp. esp. O. C. 1200.

734. τῆς παρεστῶσης νόσου] i. e. τῆς νόσου παρεστῶσης σοι. Cp. infr. 765. 735. κουφίζειν] Sc. τὴν νόσον.

736. In some MSS. οὕτως is read after θεοὺς, and Seidler and others have suggested that ᾧ θεοί· τί τοὺς θεοὺς ᾧδ' ἀναστένων καλεῖς; should be read. But cp. Aj. 588, 9. It must be admitted however that the want of caesura is a reason for suspecting something wrong.

737. 'That they should interpose mercifully to save us.' (αὐτοὺς unemphatic.) Even here the suffering of Philoctetes is not merely physical. This attack of pain is threatening him with the frustration of his hopes.

741. This passage, like El. 610, 1, O. T. 746, indicates the use of significant action by the person who is not speaking.

742. For the omission of the article before κακόν, cp. supr. 83, and note, and see E. on L. § 21, p. 33, b.

743. διέρχεται] 'It pierces.' Cp. infr. 791, 2.

ἀπόλωλα, τέκνον· βρύκομαι, τέκνον· παπαῖ, 745

ἀπαππαπαῖ, παπαῖ, παπαῖ, παπαππαπαῖ.

πρὸς θεῶν, πρόχειρον εἴ τί σοι, τέκνον, πάρα

ξίφος χεροῖν, πάταξον εἰς ἄκρον πόδα·

ἀπάμησον ὥς τάχιστα· μὴ φείσῃ βίου.

ἴθ', ὦ παῖ. 750

NE. τί δ' ἔστιν οὕτω νεοχμὸν ἐξαίφνης, ὅτου  
τοσὴνδ' ἰνγὴν καὶ στόνον σαντοῦ ποιεῖς;

ΦΙ. οἶσθ', ὦ τέκνον.

NE. τί ἔστιν;

ΦΙ. οἶσθ', ὦ παῖ.

\*NE. τί σοί;

οὐκ οἶδα.

\*ΦΙ. πῶς οὐκ οἶσθα, παππαπαππαπαῖ.

NE. δεινὸν γε τοῦπίσαγμα τοῦ νοσήματος. 755

ΦΙ. δεινὸν γὰρ οὐδὲ ῥητόν· ἀλλ' οἴκτειρέ με.

745. βρύκομαι] βρύχομαι LA. 746. This line om. L<sup>2</sup>. ἀπᾶ. παπαῖ παπαῖ.  
πάπα. πάπα | παπαῖ LA. ᾶ πᾶ πᾶ πᾶ πᾶ πᾶ πᾶ πᾶ πᾶ πᾶ Γ. 749. μῆ] μὴ L.  
750. ἴθ' ὦ παῖ] . ἴθι παῖ A pr. 752. ποιεῖς] ποεῖς LG. ποιεῖς A. 753. τί  
ἔστιν] τί δ' ἔστιν Γ. 754. MSS. Φι. οὐκ οἶδα. Ne. πῶς οὐκ οἶσθα. Φι. παπ.  
Bothe corr. παππαπαππαπαῖ] πάπ(π)απάπ(π)απαῖ L. παπᾶ παπᾶ παῖ A. πῶς  
οὐκ οἶδας· φιλ. πᾶ, πᾶ πᾶ πᾶ Γ. 755. τοῦπίσαγμα] τοῦπέισαγμα AG.

745. βρύκομαι] 'I am torn as with  
teeth.' Cp. Trach. 987, ἡ δ' αὖ μιὰρὰ  
βρύκει.

746. παπαῖ] This exclamation of  
pain expresses the effort to close the  
lips alternating with the utterance of  
an involuntary cry.

747. πρόχειρον] 'Ready to your  
hand.' πρόχειρος is one of the words  
which are used 'etymologically' in tra-  
gedy. (Essay on L. § 54. pp. 99, 100.)  
Cp. Eur. Hel. 1563, 4, φάσανόν θ'  
ἄμα | πρόχειρον ὤθει.

748. εἰς ἄκρον πόδα] The force of  
ἄκρος in such phrases is not to be  
pressed. But cp. infr. 824.

750. ἴθ', ὦ παῖ] 'Do so, I pray  
thee, my son.' (Not, as supr. 733,  
where ἴθι is, 'Go on'.)

751. ἐξαίφνης is joined with νεοχμὸν  
as = νεωστὶ γινόμενον.

ὅτου] 'Wherefore.' Genitive of cause.  
Essay on L. § 10. p. 14.

752. σαντοῦ] 'Over thyself,' is geni-

tive of the object after στόνον.

754. Hermann in 1841 defended the  
MS. distribution of the persons (see v. rr.),  
supposing Philoctetes to evade inquiry  
first by saying οἶσθα, 'You know as  
well as I do,' and then οὐκ οἶδα, 'I do  
not know,' with the inconsistency of  
one distracted by pain and avoiding  
question. And there is nothing unna-  
tural in this. But the words πῶς οὐκ  
οἶσθα are very clumsy in the mouth of  
Neoptolemus, whereas, if uttered by  
Philoctetes, they convey a touching ex-  
postulation against the cruelty of press-  
ing him with questions when the case  
is so obvious. According to Bothe's  
arrangement, which is here retained,  
Neoptolemus at first affects ignorance,  
but is presently overcome with pity.  
For τί σοί, 'What is the matter with  
you?' Hermann conjectured τί τοι;

756. ἀλλ' οἴκτειρέ με] The mental  
anxiety of the sufferer is greater than  
his pain.

11Ε. τί δῆτα δράσω;

11Ι. μή με ταρβήσας προδῶς·

ἥκει γὰρ αὕτη διὰ χρόνου πλάνοις ἴσως  
ὥς ἐξεπλήσθη.

11Ε. ἰὼ ἰὼ δύστηνε σύ,

δύστηνε δῆτα διὰ πόνων πάντων φανείς. 760

βούλει λάβωμαι δῆτα καὶ θίγω τί σου;

11Ι. μή δῆτα τοῦτό γ'· ἀλλὰ μοι τὰ τόξ' ἐλὼν

τάδ', ὥσπερ ἦτον μ' ἀρτίως, ἕως ἀνῆ 765

τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρόν,

σῶζ' αὐτὰ καὶ φύλασσε. λαμβάνει γὰρ οὖν

ὑπνος μ', ὅταν περ τὸ κακὸν ἐξίῃ τόδε·

κούκ ἔστι λῆξαι πρότερον· ἀλλ' ἐὰν χρεῶν

ἔκηλον εὐδαιν. ἦν δὲ τῶδε τῶ χρόνῳ

μόλωσ' ἐκείνοι, πρὸς θεῶν, ἐφίεμαι 770

759. ὥς] ὦ L. ὡς C<sup>2</sup>A. 762. λάβωμαι] λάβωμαι A. δῆτα] om. L. add C<sup>2</sup>A.

764. ἀνῆ] ἀνῆ L. 766. λαμβάνει] λαμβάνει(ν) L. λαμβάνει A. 767. ἐξίῃ]  
ἐξίῃ A. ἐξίῃ Γ. 769. Line om. L<sup>2</sup>. εὐδαιν] εὐδαιν μ' B.

757. ταρβήσας] According to the story of the supposed Ἐμπορος, Neoptolemus was in twofold danger in Lemnos, both from Phoenix and the Theseidae, who were pursuing himself (supr. 561, 2), and still more from Odysseus and Diomed, who were on their way to fetch Philoctetes, and if they fled together would pursue them both.

758, 9. ἥκει.. ἐξεπλήσθη] (1) 'For this plague in its wanderings is come after an interval in no less strength than when it sated itself.' A recurrent malady is imagined as going out of a man, making a circuit, and returning. Cp. infr. 808: Tennyson, Aylmer's field, p. 80. For ἥκειν in a somewhat similar connection, cp. Plat. Gorg. 518 D, ὅταν δὲ αὐτοῖς ἥκη ἡ τότε πλησμονὴ νόσον φέρουσα συχνῶ ὑστέρον χρόνῳ. For the dative πλάνοις (almost = πλανωμένη, Aesch. Prom. 275), see Essay on L. § 14. p. 20, 2. ἴσως = οὐχ ἦντον ἰσχυράς. See Essay on L. § 24. a. p. 40. ὡς ἐξεπλήσθη, i. e. ὡς τὸ πρὶν ἥκουσα ἐξεπλήσθη. It might be thought to have exhausted itself, or to have satisfied its hunger; but no, it returns with all its former violence.

(2) The Scholiast explains, π. ἱ. ὦ. ἔ., 'I suppose when it has had enough of wandering.' For other interpretations, see Ellendt's Lexicon, and Blaydes and Paley *in loco*. Arndt's emendation, ὡς ἐξεπλήσθη φλέψ. NE. ἰὼ δ. σ., is worth recording for its prosaic oddity.

760. διὰ πόνων πάντων] 'In passing through all (i. e. extreme) woe.' πάντων is virtually intensive. Others would render, 'Beyond all sufferings' that have been.

764. ἕως ἀνῆ] For the omission of ἀν, see Essay on L. § 27, 1. p. 45.

765. τὸ πῆμα . . παρόν] 'This present fit of pain.' Cp. O. C. 78, 9, for the epexegetis.

766, 7. λαμβάνει γὰρ οὖν | ὑπνος μ'] 'For, you must know, sleep is wont to seize me.' For the present tense, cp. supr. 308, ἐλεοῦσι μέν.

767. ἐξίῃ] 'Is passing off.'

768. λῆξαι] Sc. τὸ κακόν.

768, 9. ἀλλ' . . εὐδαιν] με is easily supplied: see v. rr. Cp. infr. 801: O. T. 461, καὶ λάβης ἐψευσμένον.

769. τῶδε τῶ χρόνῳ] 'While I am asleep.' Essay on L. § 11. pp. 17, 18.



ἐκόντα μήτ' ἄκοντα, μηδέ τῷ τέχνῃ  
κείνοις μεθεῖναι ταῦτα, μὴ σαυτὸν θ' ἄμα  
κάμ', ὄντα σαυτοῦ πρόστροπον, κτείνας γένῃ.

NE. θάρσει προνοίας οὔνεκ'. οὐ δοθήσεται

πλὴν σοί τε κάμοι'. ξὺν τύχῃ δὲ πρόσφερε.

775

ΦΙ. ἰδοὺ δέχου, παῖ· τὸν φθόνον δὲ πρόσκυσον,  
μὴ σοι γενέσθαι πολὺπον' αὐτά, μηδ' ὅπως  
ἐμοί τε καὶ τῷ πρόσθ' ἐμοῦ κεκτημένῳ.

NE. ὦ θεοί, γένοιτο ταῦτα νῶν· γένοιτο δὲ

πλοῦς οὐρίος τε κεύσταλῆς, ὅποι ποτέ

[88 b.

θεὸς δικαιοῖ χά' στόλος πορσύνεται.

781

ΦΙ. ἀλλὰ δέδοικ', ὦ παῖ, μὴ μ' ἀτελῆς \*εὐχῇ·

771. μηδέ τῷ] μὴ τέτοι L pr. μήτε τῷ τέχνῃ Γ. 772 μεθεῖναι] μεθεῖναι L.  
μεθεῖναι A. ταῦτα] om. L. add A. σαυτὸν] σαυτῷ A. 777. ὅπως] gl.  
ὁμοίως C<sup>1</sup>A<sup>c</sup>. 778. τῷ] from τὸ L or C<sup>2</sup>. τῷ A. 780. κεύσταλῆς] καὶ  
εὐσταλῆς LAG. 782. ἀλλὰ] ἀλλα L. ἀλλὰ AG Vat. b. ἀλλ' οὐ Vat. V<sup>1</sup>. ὦ]  
ω from a A. ὦ Γ. \*εὐχῇ] εὐχῇ MSS.

771. Several editors prefer μηδ' ἄκοντα.

μηδέ τῷ τέχνῃ] Hdt. i. 112, ἐχρῆζε μηδεμὴ τέχνῃ ἐκθεῖναι μιν.

773. πρόστροπον] This word has an especially sacred and compelling force. Cp. O. T. 41, ἱκετεύομέν σε πάντες οἶδε πρόστροποι.

κτείνας γένῃ] Cp. especially Aj. 588, μὴ προδοῦς ἡμᾶς γένῃ.

οὐ δοθήσεται . . κάμοι' 'They shall be given to no one (and no one shall have them) besides us two.' Neoptolemus has in mind the real ground for this. Supr. 115.

776. Philoctetes, even amidst his pain, feels the gravity of the moment when he gives the bow out of his hands. The common feeling about the Divine envy appears also in El. 1466.

777. μηδ' ὅπως] For the disjunctive form of expression, cp. supr. 80, τοιαῦτα φανεῖν, μηδὲ τεχνᾶσθαι κακά.

778. Heracles and Philoctetes, both owners of the bow, had both had more than the usual share of trouble. The troubles of Heracles might even be traced to the weapon with which he had slain Nessus and provoked the sons of Eurytus to strife.

779 foll. Neoptolemus also feels the gravity of the moment, but dissembles

his gladness under the cover of a heart-felt though ambiguous prayer.

780. εὐσταλῆς] 'Happily conducted' = εὐτυχῶς ἐσταλμένος: said with reference to other dangers than those of winds and waves; e.g. a mutiny arising from Philoctetes' malady. Cp. supr. 520, 1, infr. 890 foll.

ὅποι ποτέ, κ.τ.λ.] The formality of the prayer renders its ambiguous vagueness less suspicious. Neoptolemus trusts that, in spite of apparent difficulties, the will of the gods, as expressed in prophecy, is on the side of his ambition.

782. The appearance of a single dochmiac line amongst the senarii is not of itself a sufficient reason for suspicion in a passage which is naturally interrupted by physical as well as by mental suffering. Cp. Trach. 1185, 6. Indeed the regularity of the dochmiac structure is rather in favour of the verse. But, in the vulgate reading (see v. rr.), the ellipse of the subjunctive mood and the accusative με—μ' cannot = μοι—are difficult to explain. The former objection may be removed by conjecturing μὴ μ' ἀτελῆς (or ἀτελῶς) εὐχῇ, and the accusative may then be defended. See Essay on L. § 16. p. 23.

στάξει γὰρ αὖ μοι φοίνιον τόδ' ἐκ βυθοῦ  
κηκίον αἶμα, καί τι προσδοκῶ νέον.

παπαῖ, φεῦ.

785

παπαῖ μάλ', ὦ πούς, οἶά μ' ἐργάσει κακά.

προσέρπει,

προσέρχεται τόδ' ἐγγύς. οἶμοι μοι τάλας.

ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῇ.

ἀτταταῖ.

790

ὦ ξένε Κεφαλλήν, εἴθε σου διαμπερὲς

στέρνων ἔχοιτ' ἄλγησις ἦδε. φεῦ. παπαῖ.

παπαῖ μάλ' αὖθις. ὦ διπλοῖ στρατηλάται,

'Αγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ

τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον;

795

ὦμοι μοι.

ὦ θάνατε θάνατε, πῶς ἀεὶ καλούμενος

οὔτω κατ' ἡμαρ οὐ δύνα μολεῖν ποτε;

783. φοίνιον] φόνιον LG. φοίνιον A. 784. τι] τι? οι A. προσδοκῶ] προσ-

δοκῶ. 783. ἐκ βυθοῦ] 'From hidden depths.' 784. τι .. νέον] 'Some violent change.' 790. ἀττα-  
ταῖ] ἀτταταῖ A. 791. Κεφαλλήν] κεφαλὴν A. κεφαλῆνων Γ. 792. ἄλγη-  
σις] ἄλγησις L or C<sup>2</sup>. ἄλγησις A. 798. δύνα] δύνη LA. Porson corr.

783. ἐκ βυθοῦ] 'From hidden depths.' Men in pain naturally exaggerate the dimensions of the part affected.

784. τι .. νέον] 'Some violent change.' Cp. O. C. 1447, and note.

786. παπαῖ μάλ'] Cp. O. C. 1462, ἴδε μάλα, and note.

ἐργάσει] A great evil perpetually recurrent is 'most in apprehension.' But Philoctetes is also thinking of the danger to his new-found hopes.

787. ἔχετε τὸ πρᾶγμα] 'You know all now.' He has made known to them what he had sought to hide, l. 742 foll. and they are aware both of his need and his danger, 776 foll. He implores them therefore to stand by him. μηδαμῇ = μηδεμῇ τέχνη. Cp. supr. 771.

791, 2. εἴθε .. ἦδε] 'Would that this pang might pierce thy breast and cling there!' For ξένε, cp. Aj. 817. Philoctetes and Odysseus had been bound by a common oath.

790. ἀτταταῖ] Perhaps \*ιατταταῖ should be read so as to keep up the iambic rhythm.

794, 9. For the repeated interjection, cp. Eur. Alc. 235, βόασον ὦ, στέναξον ὦ Φεραία χθών: ib. 460, ὦ μόνα, ὦ φίλα γυναικῶν: Cycl. 266.

794, ὦ Μενέλαε: 795, τὸν ἴσον: 797, ὦ θάνατε, θάνατε. The freer handling of the senarius, which marks the Philoctetes, and which belongs to the later manner of Greek tragedy, is most observable in this speech, where it expresses agitation (cp. O. T. 967). For other instances, see ll. 651, 665, 879, 923, 4, 950, 1029, 1315, 1327, mostly in speeches of Philoctetes.

797, 8. Cp. Aj. 854, ὦ θάνατε, θάνατε, νῦν μ' ἐπίσκειαι μολῶν: Aesch. Phil. fr. 250, ὦ θάνατε Παιάν, μή μ' ἀτιμάσῃς μολεῖν.

798. οὐ δύνα μολεῖν] 'Why can you not come?' i. e. 'Why is it impossible

ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβὼν  
 τῷ Λημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ  
 ἔμπρησον, ὦ γενναῖε· καὶ γὰρ τοί ποτε  
 τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὅπλων,  
 ἃ νῦν σὺ σώξεις, τοῦτ' ἐπηξίωσα δρᾶν.

800

τί φῆς, παῖ;

τί φῆς; τί σιγᾶς; ποῦ ποτ' ὦν, τέκνον, κυρεῖς; 805

NE. ἀλγὼ πάλαι δὴ τὰπὶ σοὶ στένων κακά.

ΦΙ. ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχ'· ὥς ἦδε μοι  
 ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται.  
 ἀλλ' ἀντιάζω, μή με καταλίπης μόνον.

NE. θάρσει, μενοῦμεν.

ΦΙ. ἦ μενεῖς;

NE. σαφῶς φρόνει. 810

ΦΙ. οὐ μὴν σ' ἔνορκόν γ' ἀξιώθ' ἔσθαι, τέκνον.

803. σὺ] om. A. σφίσεις] σώξεις A. σφίσεις A<sup>o</sup>. 808. ἀπέρχεται] ἐπέρχε-  
 ται A. 809. καταλίπης] καταλείπησις L. καταλείπησις C<sup>2</sup>. καταλίπης A.

to bring you?' πῶς οὐ δυνατόν ἐστί σε  
 μολεῖν;

800. ἀνακαλουμένῳ] (1) 'Generally  
 invoked,' or (2) 'Celebrated by this  
 name.' Cp. Ar. Lys. 299. The volcano  
 on Mount Mosychlos would be a god-  
 prepared pyre for Philoctetes, whose  
 end would then resemble that of his  
 master Heracles.

After l. 803 there is a pause, during  
 which Neoptolemus is lost in thought.  
 Philoctetes, who is already losing con-  
 sciousness, is visited with a sudden fear  
 lest his friend may have left him. Every  
 word which he utters gives him a fresh  
 hold on Neoptolemus' compassion.

806. τὰπὶ σοί] 'That afflict thee.'  
 Cp. Trach. 981, ἀλλ' ἐπὶ μοι μελέφ βάρος  
 ἀπλετον ἐμμέμονε φρήν.

807. The tripartite division of this  
 line is very unusual. But it is modified  
 by the elision in ἴσχ' for ἴσχε, and  
 the rhythm of this whole passage is  
 broken.

808. 'As it comes impetuously, so it  
 leaves me speedily.' For the paratactic  
 structure, cp. Ant. 1112, αὐτὸς τ' ἔδησα  
 καὶ παρὼν ἐκλύσομαι.

809. θάρσει, μενοῦμεν] Neoptolemus  
 says this with mingled feelings, and the  
 eagerness of Philoctetes is made pa-  
 thetic by his unconsciousness of the  
 situation.

810. σαφῶς φρόνει] Sc. με ὥς με-  
 νοῦντα.

811. Cp. O. C. 650, 1, and note.  
 Philoctetes desires the confirmation for  
 which he will not ask. Neoptolemus  
 makes a solemn asseveration (ὥς . . γε =  
 'At any rate be assured that'), in which  
 the hidden intention of fate (cp. *εὐμφορὰς*  
*ἐνύθημα*, O. C. 46) is again ambiguously  
 conveyed. Philoctetes still requires the  
 assurance of the right hand. Cp. O. C.  
 1632, *δὸς μοι χερὸς σῆς πίστιν ἀρχαίαν*,  
 and note: Trach. 1181. Neoptolemus  
 gives it with the safe promise of remain-  
 ing, which to Philoctetes at the moment  
 is quite sufficient. (He afterwards, *infr.*  
 1398, interprets the promise differently,  
 as a confirmation of the original engage-  
 ment, *supr.* 527). On receiving this  
 satisfaction, he relapses into a semi-con-  
 scious state, and dreaming apparently  
 of Oeta, Olympus, and the Lemnian  
 fire in one, begs to be carried 'yonder.'

NE. ὥς οὐ θέμις γ' ἐμοῦστι σοῦ μολεῖν ἄτερ.

ΦΙ. ἔμβαλλε χεῖρὸς πίστιν.

NE. ἐμβάλλω μενεῖν.

ΦΙ. ἐκέῖσε νῦν μ', ἐκέῖσε

NE. ποῖ λέγεις;

ΦΙ. ἄνω

NE. τί παραφρονεῖς αὖ; τί τὸν ἄνω λεύσσεις κύκλον; 815

ΦΙ. μέθες μέθες με.

NE. ποῖ μεθῶ;

ΦΙ. μέθες ποτέ.

NE. οὐ φημ' ἑάσειν.

ΦΙ. ἀπὸ μ' ὀλεῖς, ἣν προσθήγης.

NE. καὶ δὴ μεθήμ', \*εἴ τι δὴ πλέον φρονεῖς. [89 a.

ΦΙ. ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω·

τὸ γὰρ κακὸν τόδ' οὐκέτ' ὀρθοῦσθαί μ' ἔα. 820

NE. τὸν ἄνδρ' ἔοικεν ὕπνος οὐ μακροῦ χρόνον

ἔξειν· κára γὰρ ὑπτιάζεται τόδε.

ιδρώς γέ τοί νιν πᾶν καταστάζει δέμας,

μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς

812. ἐμοῦστι] ἐμοί' στι LAL<sup>3</sup> Vat. Vat. b. ἐμή' στί Γ. ἐμ' ἴσθι V. 813. με-  
νεῖν] μένειν L. μενεῖν A. 814. μ'] μ' C<sup>2</sup>. μ' A. μ' om. GB. 815. λεύσ-  
σεις] λεύσσεις (λεύσσις pr.) L. λεύσσεις A. 818. μεθήμ' \*εἴ τι δὴ] μεθείημι τί  
δὴ LG. Herm. corr. μεθήμῃ τι δὲ δὴ A.

'upwards.' But immediately afterwards, when Neoptolemus comes near to hold him, he cries out to be let alone. (Prof. Paley interprets 813, 4, ἐκέῖσε . . ἄνω, as referring to the cave. But the vagueness of 815 is against this.)

815. τὸν ἄνω κύκλον] 'The circle of the heavens.' Cp. Aj. 672, νυκτὸς αἰανῆς κύκλος.

817. The tmesis of ἀπὸ occurs again infr. 1158, 1177.

818. \*εἴ τι δὴ πλέον φρονεῖς] 'Supposing that you must know best. πλέον, sc. ἐμοῦ. Cp. Plat. Hipp. Min. 371 A, τοῦ Ὀδυσσεύς φαίνεται φρονεῖν πλέον πρὸς τὸ βᾶδιως λανθάνειν: Thuc. 5. 29. § 2, νομίσαντες πλέον τέ τι εἰδὼτας μεταστήναι αὐτούς, κ.τ.λ. Neoptolemus

feels like an inexperienced nurse, and perceives that the sickness is beyond his treatment. He begins to think that the sick man must know what is best for his own state. Cp. Trach. 1017-22.

820. Philoctetes throws himself on the ground.

822. τόδε] See Essay on L. § 22, 1. p. 34.

823. 'Sweat certainly is bathing him over all his frame.' γέ τοι calls attention to the sign which helps to confirm supr. 821, 2.

824. ἄκρου . . ποδός] Cp. supr. 748, and note.

παρέρρωγεν] 'Has burst from the side of' (i.e. from the place of the wound). For the repetition of the same



αἰμορραγῆς φλέψ. ἀλλ' ἐάσωμεν, φίλοι,  
ἔκηλον αὐτόν, ὡς ἂν εἰς ὕπνον πέσῃ.

ΧΟ. στρ. "Υπν' ὀδύνας ἀδαῆς, "Υπνε δ' ἀλγέων,

root in the compound, see Essay on L. § 40. p. 75, § 55. p. 101.

827 foll. Odysseus (supr. 77, 115), whose words appear in some way to have reached the Chorus (supr. 136 foll.), spoke only of the necessity of obtaining the bow. For this the Chorus now see the opportunity, and cannot understand the inaction of Neoptolemus, who is better informed (839-42, cp. infr. 1329-43), and is moreover chained to the spot by remorseful sympathy with Philoctetes. This passage, which does the work of a stasimon in separating two episodica, is in so far of the nature of a *commos* that it contains a lyrical interchange between the Chorus and one

of the persons on the stage. The text is imperfect in several places, and Bergk conjectures that four lines of Neoptolemus', answering to 839-42, have dropped out between 854. 5. It seems most probable that ll. 827-32 were sung by one half-chorus, and ll. 843-48 by the other, in subdued tones; that 833-8, 849-54 were recited severally by two of the chief choreutae, and that 855-64 were recited by the coryphaeus, or, possibly, sung by the whole Chorus.

The metres of this irregular strain are dactylic, anapaestic, trochaic, iambic, and choriambic. The following is an approximate scheme of them:—

	στρ. and ἀντ.
Logaedic	— — — — — — — — — —
Anapaestic	{ — — — — — — — — — — (?)
Choriambic	— — — — — — — — — —
Logaedic	5 — — — — — — — — — —
Iambic	— — — — — — — — — —
Iambic	— — — — — — — — — —
Trochaic	— — — — — — — — — — (?)
Iambic	— — — — — — — — — —
Iambic	10 — — — — — — — — — —
Iambic	— — — — — — — — — —
Paracelëusmatic,	{ — — — — — — — — — —
with logaedic close	

The strophe is followed by four dactylic hexameters, the antistrophe by an epode, of which this is the scheme:—

Logaedic	{ — — — — — — — — — —
Dactylic	{ — — — — — — — — — —
Iambo-trochaic	5 — — — — — — — — — — (?)
Dactylic	— — — — — — — — — — (?)
Iambic	— — — — — — — — — —

<sup>1</sup> For νύχτες, l. 858, cp. Eur. Hel. 1479, Suppl. 280.

827-9. It is seldom that we can at all realise the euphonic effects of

Greek lyric verse. But the effect of the vowel assonance of *εὐαῆς*... *εὐαίων*,

εὐαῆς ἡμῖν ἔλθοις,

εὐαίων \*εὐαίων, ὧναξ·

ὄμμασι δ' \*ἀντίσχοις

830

5 τάνδ' αἴγλαν, ἃ τέταται τανῦν.

ἴθι, ἴθι μοι παίων.

828. εὐαῆς] εὐμενῆς Γ. ἡμῖν] ὑμῖν Α. 829. 2nd εὐαίων om. MSS. add Tricl. ὧναξ] ἀναξ VR pr. 830. ὄμμασι] ὄμμασιν Α. ἀντίσχοις] ἀντέχοις MSS. Brunck corr. 831. τανῦν] τὰ νῦν L. τανῦν Α.

accompanied by low breathings of the flute, may be partly imagined.

827. ὦπν' . ὦπνε] Cp. supr. 663 foll. ὄς . ὄς, κ.τ.λ., and note.

ὀδύνas] 'Pain.'

ἀλγέων] 'Grief.' Herm. (1841) preferred ἀλγεος for the metre.

Cp. II. 14. 164, ὕπνον ἀπήμονά τε λιάρων τε: Od. 13. 92, δὴ τότε γ' ἀτρεμάς εὔδε, λελασμένος, ὅσσ' ἐπεπόνθει.

828, 9. The metre of these lines is different from that of 844, 5, which should correspond to them in the antistrophe. But the effect of the two spondaic (anapaestic) lines (cp. 837, 853) resembles El. 88, 9, 105, 6, 153, 173, 213-6, 233-6, and the antistrophe is possibly corrupt. See note on infr. 844. Others read εὐαῆς, in which the vocative would resemble ἀλίπλαγκτε in Aj. 695. But the α is probably long.

εὐαῆς] The first strain of the Chorus, II. 827-32, is intended at once to lull Philoctetes to sleep, and darkly to express their own wishes. Thus εὐαῆς is at once 'With kindly breath' (cp. supr. 18, 19, ἐν θέρει δ' ὕπνον | δι' ἀμφιτρήγτος αὐλοῦ πέμπει πνοή), and 'As with favouring gale' (to further our design).

829. εὐαίων] 'Bringing happiness.' For the repetition, which depends on the Triclinian MSS., cp. Eur. Or. 174, πότνια, πότνια νύξ. Sleep is invoked, as the Lord of happiest life. Cp. Fr. 372, ὡς τοῖς κακῶς πράσσουσιν ἡδὺν καὶ βραχὺν | χρόνον λαθέσθαι τῶν παρεστώτων κακῶν: Plat. Apol. 39 D. Others explain εὐαίων, 'Lasting,' 'Not soon over.'

830. ὄμμασι δ' ἀντίσχοις τάνδ' αἴγλαν . . τανῦν] 'And hold before his eyes this brightness that is now spread over them.' There is difficulty in the interpretation of αἴγλαν. Hermann was at one time satisfied with explaining it by a simple oxymoron, 'This light' = the light the eyes

now have, i.e. darkness. Lobeck, Hermann in 1841, and, I believe, Prof. E. L. Lushington, would take αἴγλαν literally as a dativus commodi. ἀντέχειν then means 'To hold away,' 'Fend off.' 'And defend his eyes from this brightness that is now spread forth.' But the explanatory clause (ἃ τέταται τανῦν), according to this interpretation, appears weak and motiveless. Welcker's suggestion that αἴγλη here means a head-band (αἴγλη, χλιδών, Fr. 524), satisfies some interpreters. A modification of Hermann's first interpretation seems to afford a possible meaning. The Chorus, gazing on Philoctetes' closed eyelids, see an expression of peaceful repose in his countenance that was previously absent. They pray that this boon of sleep may be continued. 'Light' is a familiar image of relief and safety. But in speaking of repose as light, the Chorus think again of their design, and add, 'This light which his eyes now have on them,' and not the light of waking. Or τάνδ' αἴγλαν may mean more simply, 'This soothing light:' the relief which slumber brings to Philoctetes being associated with the cheerful sunshine. (Burges conj. ἀμπύσχοις; Auratus conj. ἀχλύν.)

τέταται, sc. τοῖς ὄμμασι. For a somewhat similar expression, cp. Aj. 706, ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἀρης.

832. ἴθι, ἴθι] The hiatus here is one of those irregularities which suggest the doubt spoken of in the Introduction, p. 364. It may be accounted for by the ictus, ∪ ∪ ∪ ∪ ∪ — —. Cp. 859.

Cp. with this invocation to Sleep (in its second intention), Shak. Cymb. 2, 2, 'O Sleep, thou ape of death, lie dull upon her! | And be her sense but as a monument, | Thus in a chapel lying.'

ὦ τέκνον, ὄρα ποῦ στάσει,  
 ποῖ δὲ βάσει, πῶς δέ μοι τάντεῦθεν  
 φροντίδος. ὀρᾷς ἤδη.

835

10 πρὸς τί \* μένομεν πράσσειν;  
 καιρὸς τοι πάντων γνῶμαν ἴσχων  
 πολὺν παρὰ πόδα κράτος — — ἀρνυται.

NE. ἀλλ' ὅδε μὲν κλύει οὐδέν, ἐγὼ δ' ὀρῶ οὐνεκα θήραν  
 τήνδ' ἀλίως ἔχομεν τόξων, δίχα τοῦδε πλέοντες. 840  
 τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν.  
 κομπεῖν δ' ἔστ' ἀτελεῇ σὺν ψεύδεσιν αἰσχροὺς δνειδος.

XO. ἀντ. Ἀλλά, τέκνον, τάδε μὲν θεὸς ὄψεται.

834. ποῖ] ποῦ I<sup>2</sup>Γ.  
 μεν] μενούμεν MSS.

835. φροντίδος. ὀρᾷς] φροντίδος ὀρᾷς. I<sup>2</sup>.  
 838. πολὺ] om. A.

836. μένο-  
 842. σὺν] from σὺμ L. σὺν A.

833. For the frequent form of expression, cp. especially Eur. Alc. 864, ποῖ βῶ; πᾶ στω; τί λέγω; τί δὲ μή;

834. πῶς δέ μοι . . φροντίδος] Sc. ἔσται. 'And how are matters from this point to proceed with me in respect of thought?' i.e. What course is my design to take? Cp. infr. 895.

835. ὀρᾷς ἤδη] 'You see (how things are) now;' viz. that Philoctetes is fast asleep. For the short abrupt sentences, cp. O. C. 117-22, ib. 162-5.

836. πρὸς τί . . πράσσειν] 'For what are we waiting, to do it?' i.e. What practical advantage is to be gained by our delay? πράσσειν is exegetical of πρὸς τί. μενούμεν is the MS. reading, but the short vowel gives a more probable rhythm.

837. καιρὸς, κ.τ.λ.] 'Opportunity, which holds the clue of everything, by following closely, wins much advantage.' The Chorus hint the un-wisdom of adhering to one fixed plan, when a good opportunity occurs of suddenly executing another. A conjectural reading is βῶμαν. But γνῶμαν is confirmed by the echo of the phrase in the antistrophe. Cavallin, comparing πολλὰ in 305 supr., explains πολὺ as = πολλὰκις.

γνῶμαν ἴσχων nearly = γνῶμα παρέχων. Cp. El. 75, καιρὸς γάρ, ὅσπερ ἀνδρασι | μέγιστος ἔργου παντός ἐστ' ἐπιστάτης; Pind. Pyth. 9. 78, ὁ δὲ καιρὸς

ὁμοίως | παντός ἔχει κορυφάν. Others join πάντων κράτος = 'Opportunity, combined with judgment, carries a decided superiority in all cases.' A word is lost of the quantity of αἴσιον (C.) or ἀνδρασι (Hermann).

839-42. Hexameters occur similarly in the commos of Trachiniae, ll. 1017-23, where solemn reflections are intermingled with the more excited lyric strains. Cp. also ib. 1009-13, 1031-1040.

839. θήραν | τήνδ'] 'This capture,' accomplished supr. 779.

841. τοῦδε γὰρ ὁ στέφανος] Cp. infr. 1344-7, Ἑλλήνων ἓνα | κριθέντ' ἀριστον . . κλέος ὑπέρτατον λαβεῖν. 'The prize was to be his.' Others (Paley) render, 'In him was the prize.'

εἶπε] Sc. δεῖν.

842. 'To have an unaccomplished work to boast of, and that with the help of falsehood, is a reproach that carries deep disgrace.' To bring away the bow, as if performing a great feat, would only expose them to the reproach of not having brought Philoctetes. And this, when Neoptolemus had lied for the purpose.

843. τάδε . . θεὸς ὄψεται] The completion of the work achieved so far may be left to Divine providence, notwithstanding what is mysterious in the oracle. Cp. Aj. 1165, κοίλην κάπετόν τιν' ἰδεῖν, and note: O. C. 1454, ὀρᾷ.

ὦν δ' ἂν \*κάμειβη μ' αὖθις,  
βαιάν μοι, βαιάν, ὦ τέκνον,  
πέμπε λόγων φάμαν·

845

ὥς πάντων ἐν νόσῳ εὐδρακῆς  
ὑπνος ἄϋπνος λεύσσειν.

ἀλλ' ὅτι δύνα μάκιστον,  
κεῖνό μοι, κείνο †λάθρα . .  
ἐξιδού ὅπως πράξεις.

850

οἶσθα γὰρ ὃν αὐδῶμαι·  
εἰ \*ταύταν τούτῳ γνῶμαν ἴσχεις,

844. \*κάμειβη] ἀμείβη MSS. Herm. corr. 846. φάμαν] φήμαν MSS. Turn.  
corr. 849. δύνα] δύναι L Vat. b. δύναο AG (γρ. δύναμαι Γ) Vat. V. 850.  
κεῖνο] om. A. λάθρα] λάθραι LA. λάθρα Vat. Vat. b. 851. ἐξιδού] ἐξιδού L.  
ἐξιδού A. ὅπως] ὅτι LAL<sup>2</sup> Vat. Vat. b VV<sup>3</sup>. gl. ὅπως C<sup>2</sup>. 852. ὅν] ὦν  
L Vat. b V. ὦν C<sup>2</sup>. ὃν AG Vat. V<sup>3</sup>. ὃν A<sup>c</sup>. 853. Line om. L<sup>2</sup>. εἰ] εἰ δὲ  
Vat. ταύταν] ταυτάν L Vat. b. ταυτάν AVV<sup>3</sup>. ἴσχεις] ἔχεις LL<sup>2</sup>. ἴσχεις C<sup>2</sup>A  
Vat. Vat. b. ἔχοις V.

ὁρᾷ ταυτ' αἰὲ χρόνος: Thuc. 5. 27, ὁρᾷ  
τοὺς Ἀργεῖους ὅπως σωθήσεται ἡ Πελο-  
πόννησος.

844. ὦν .. αὖθις] The metre of the  
MS. reading ὦν δ' ἂν ἀμείβη μ' αὖθις  
(— — — — — — — —) does not correspond  
to the strophe, and is not very prob-  
able. Possibly ἀμείβη was a gloss ex-  
plaining προσφωνῇ .. αὖθις, and we might  
read, ὦν δ' ἂν προσφωνῇ μ' αὖθις.  
Cp. Il. 1. 223, Πηλεΐδης δ' ἐξαυτίς ἀταρ-  
τηροῖς ἐπέεσσιν | Ἀτρεΐδην προσέειπε,  
κ.τ.λ. Hermann's conjecture is provi-  
sionally adopted in the text.

847. ὥς .. λεύσσειν] 'Since ever in  
disease Sleep, which slumbers not, is  
quick to perceive.' πάντων ἐν νόσῳ, sc.  
ὄντων. 'Of all men, when they are sick.'  
(Others join πάντων εὐδρακῆς, 'Having  
quick sight of all things.') λεύσσειν  
is expegetic of εὐδρακῆς. Sleep is  
personified, and 'sight' used for per-  
ception in general. Cp. Trach. 1019.

850. The text is defective, as the metre  
shows. κείνο is opposed to τάδε in 843,  
and means, therefore, not the abduction  
of Philoctetes, but the carrying away of  
the bow and arrows. The Chorus urge  
Neoptolemus not to be absorbed in  
gazing on Philoctetes, but to take a  
wider survey of the situation, that he

may secure the object set before him  
by Odysseus. For λάθρα, σκοπῶν  
λαθραῖως might be substituted to com-  
plete the line, which answers to supr.  
834.

852. The reading ὦν, which would  
answer to μενούμεν in 836, gives no  
satisfactory meaning. For the com-  
parison of supr. 240, 1, αὐδῶμαι . . παῖς  
Ἀχιλλέως ('I call Achilles father')  
does not justify ὦν αὐδῶμαι = 'Whom  
I call master,' even if this were clearly  
in point. And if ὃν is read, the metre  
is the same as that of Il. 6 and 9.  
In this case αὐδῶμαι is active, as in  
O. T. 846. The question remains  
whether Philoctetes or Odysseus is  
the antecedent in 853 should be the  
antecedent, and τούτῳ is Philoctetes.  
The Chorus may be supposed to speak  
vaguely of him, in order to avoid the  
possibility of awakening his suspicions,  
should he overhear them. 'If this be  
your mind towards him you wot of,'  
i. e. If you allow yourself to be so  
affected with pity, as you manifestly  
are, towards Philoctetes. The Chorus  
thus gently warn their master of what  
follows in the ensuing scene. Prof.  
Jebb conjectures ὃν αἰδοῦμαι, 'Whose



μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθη.

854

ἐπ. Οὐρός τοι, τέκνον, οὔρος· ἀνὴρ δ'  
ἀνόμματος, οὐδ' ἔχων ἀρωγάν,  
ἐκτέταται νύχιος, (ἀλεῆς ὕπνος ἐσθλός),  
οὐ χερός, οὐ ποδός, οὐ τις ἀρχων,  
5 ἀλλὰ \*τις ὡς Αἴδα παρακείμενος  
ὀρᾷ. †\*βλέπ' εἰ καίρια †φθέγγει.

[89 b.

861

854. τοι] τοι . . . L. πυκινοῖς] . πυκνοῖσιν LFL<sup>2</sup>. πυκνιοῖσιν C<sup>2</sup>A. 859. ἐκτέταται] ἐκτέτακται L<sup>2</sup>. ἀλεῆς ὕπνος ἐσθλός] ἀλέησ ἐσθλὸς ὕπνος LFL<sup>3</sup>. ἀλέησ ἐσθλὸς ὕπνος C<sup>2</sup>. ἀλεῆσ ὕπνος ἐσθλός A. 861. ἀλλὰ \*τις ὡς] ἀλλ' ὡς τις L. ἀλλ' ὡς τις I<sup>2</sup>AV<sup>3</sup> ἀλλ' ὡς Vat. Vat. b. ἀλλ' ὅς B. ὅστις V. 862. ὀρᾷ. †\*βλέπ' εἰ] ὀρᾷ βλέπει L<sup>2</sup>. ὀρᾷ βλέπει. A. Vat. b gives καίρια φθέγγει to NE. φθέγγει] φθέγγει AV<sup>3</sup>. φθέγγει R. φθέγγει Γ. φθέγγου L<sup>2</sup>V.

fear is before my eyes,' viz. Odysseus'. Others read ταῦτόν . . γνῶμας.

854. ἐνιδεῖν = sc. ἐστὶν or ἐνεστιν, (1) 'The prudent may see therein inextricable harm.' Or, possibly, (2) 'One may see therein perplexing trouble for the wise' (i.e. for Odysseus).

855 foll. It is probable that Neoptolemus answered here; and to this the words βλέπ' εἰ καίρια φθέγγει may be referred:—'Whether you speak seasonably,' viz. in hinting that we must take him away. Else they must allude to supr. 826, 6, which is far off.

οὔρος, κ.τ.λ.] This is to be taken literally, not figuratively with the Scholiast. Cp. supr. 639, 40, and note. Schn dw. quotes Theocr. 13. 52, κονφότερ', ὦ παῖδες, ποιείσθ' ὕπλα· πλευστικὸς οὔρος.

856. οὐκ ἔχων ἀρωγάν] 'Helpless, in sleep, disease and solitude, and in the loss of his arms.' For ἀνόμματος, 'Without use of eyes,' cp. supr. 632, ἀπουν, 'Lame.'

859. νύχιος resumes ἀνόμματος with greater intensity. 'Sightless, as if steeped in night.' ἐκτέταται, 'Lies prostrate,' is stronger than κείται.

ἀλεῆς ὕπνος ἐσθλός] 'How kind is sleep, warm sleep!' A parenthesis like supr. 400, 1. To suppose a commonplace γνῶμη, 'A man sleeps soundly

in the sun,' is hardly adequate in feeling. It<sup>1</sup> is rather an exclamation of joy that their invocation (supr. 827 foll.) has been heard by the God of Sleep. For ἐσθλός, meaning propitious, cp. Od. 24. 311, ἦ τέ οἱ ἐσθλοὶ ἔσαν ὄρνιθες ἰόντι: ib. 19. 547, οὐκ ὄναρ, ἀλλ' ὕπαρ ἐσθλόν: El. 1093, μοῖρα μὲν οὐκ ἐν ἐσθλᾷ βεβῶσαν. If ἀλεῆς is suspected, ἀδᾶης rather than ἀδεῆς should be read, although the latter might be connected with l. 864. But it is rash to reject ἀλεῆς, when λιάρως is an Homeric epithet of ὕπνος: Il. 14. 164, ὕπνον ἀπήμονά τε λιάρων τε. The notion of 'Sleep in the sun' agrees with αἶγλαν, supr. 831.

860. οὐ τις] An enumeration of this kind often ends with a general expression. Cp. O. T. 1284, 5. They are perhaps thinking of the bow, which they dare not name.

861. 'But sees no more than the dead.' Cp. O. T. 972, κείται παρ' Αἰθρὴ Πόλυβος, and see Essay on L. § 54, p. 99. Dindorf reads ἀλλ' ὡς τις τ', 'formula epica.' But cp. l. 859.

862. βλέπ' εἰ] This is the easiest correction of a faulty text, and affords a possible meaning. Cp. supr. note on 855 foll. But it is doubtful whether βλέπει can mean 'See to it,' in classical Greek; and βλέπει may be a gloss on ὀρᾷ. φθέγγει is also open to suspicion.

τὸ δ' ἀλώσιμον \*ἀμᾶ φροντίδι, παῖ, πόνος  
ὁ μὴ φοβῶν κράτιστος.

NE. σιγᾶν κελεύω, μηδ' ἀφεστάναι φρενῶν. 865  
κινεῖ γὰρ ἀνὴρ ὄμμα κἀνάγει κᾶρα.

ΦΙ. ὦ φέγγος ὕπνου διάδοχον, τό τ' ἐλπίδων  
ἄπιστον οἰκούρημα τῶνδε τῶν ξένων.  
οὐ γάρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχης' ἐγὼ  
τληῖναι σ' ἐλεινῶς ὦδε τὰμὰ πῆματα 870  
μεῖναι παρόντα καὶ ξυνωφελοῦντά μοι.

863. τὸ δ' ] τὸδ' LA. \*ἀμᾶ] ἐμᾶ LA Vat. b VV<sup>3</sup>. ἐμῇ Vat. Dind. corr.  
866. ἀνὴρ] ἀνὴρ LA. 870. ἐλεινῶς] ἐλεεινῶς A.

Blaydes conjectures βλέπει· καίρια φῶ-  
νει. But Neoptolemus is the first to  
perceive the signs of waking in Phil-  
octetes. Others, βλέπ' εἰ καίρια φωνῶ.

863. τὸ δ' ἀλώσιμον \*ἀμᾶ . . κράτι-  
στος] 'So far as our minds can grasp,  
young sir, the toil that frightens not is  
best.' Cp. O. T. 1234, 5, ὁ μὲν τάχιστος  
τῶν λόγων εἰπὲν τε καὶ μαθεῖν, τέθηκε  
θεῖον Ἰοκάστης κᾶρα: Plat. Rep. 7. 517 B,  
τὰ δ' οὖν ἐμοὶ φαίνόμενα οὕτω φαίνεται,  
ἐν τῇ γνωστῇ τελευταία ἡ τοῦ ἀγαθοῦ  
ιδέα καὶ μόγισ ὁρᾶσθαι. ἀμᾶ seems to  
be required by the indications of the  
metre (dactylic with anacrusis ∪ ∪.)

πόνος ὁ μὴ φοβῶν] The Chorus are  
probably using the language of fisher-  
men, meaning that if Philoctetes is once  
alarmed, the capture of the bow will be  
more difficult. See above, l. 839, θήραν,  
and cp. Plato, Lys. 206 B, ποῖός τις  
οὖν ἂν σοι δοκοῖ θηρευτῆς εἶναι, εἰ ἀνα-  
σοβοὶ θηρεύων καὶ δυσσαλωτοτέραν τὴν  
ἄγρην ποιοῖ; Δῆλον ὅτι φαῦλος. For  
πόνος in this connection, cp. Pind.  
Pyth. 2. 79, αἶτε γὰρ εἰνάλιον πόνον  
ἐχοίσας βαθὺ | σκευᾶς ἐτέρας, ἀβάπτισ-  
τός εἰμι, φελλὸς ὥς ὑπὲρ ἕρκος, ἄλμας:  
Theocr. 21. 14, οὗτος τοῖς ἀλιεύσιν ὁ  
πᾶς πόνος. The common interpreta-  
tion, from the Scholiast downwards,  
has been, 'The labour that causes no  
fear,' i.e. that is not attended with  
danger.

865. μηδ' ἀφεστάναι φρενῶν] 'And  
not take leave of your senses.' Cp. El.  
1326, ὦ πλείστα μῶροι καὶ φρενῶν τητῶ-  
μενοι, κ.τ.λ.

866. For ἀνάγει, 'Uplifts again,' cp.  
Aj. 131, κλίνει τε κἀνάγει πάλιν.

867 foll. Just when the plot against  
his peace is being urged most vehem-  
ently, Philoctetes awakes, and pours  
out touching words of unsuspecting  
thankfulness for the patient care, of  
which he little knows the motive.  
He throws himself afresh on Neop-  
tolemus, and will have no support but  
his.

867, 8. ὦ φέγγος . . ξένων] 'Light  
after sleep, how welcome! And how  
surpassing fondest hope, the patient  
tendence of these friends!' For the  
construction of φέγγος and οἰκούρημα,  
cp. Trach. 1046, 7, ὦ πολλὰ . . μοχθήσας  
ἐγώ.

διάδοχον] 'Succeeding,' taking the  
place of (in my experience).

ἐλπίδων ἀπιστον] 'Beyond the be-  
lief of expectation,' i.e. which I could  
not have believed beforehand.

οἰκούρημα] More concrete than οἰ-  
κουρία = 'Act of keeping watch.' οἰκου-  
ρεῖν is, 'To keep watch over a person's  
property and interests in his absence.'  
So Neoptolemus has guarded the bow  
and the person of Philoctetes during  
his prostration, from the thievish at-  
tempt which he most feared.

869. οὐκ ἂν ἐξηύχηςα] 'I could  
not once have vaunted.' The aorist  
implies 'for a single moment,' and is  
thus more forcible here than the im-  
perfect would have been.

871. μεῖναι has been unreasonably  
suspected. Cavallin conjectures ἰδεῖν.

οὔκουν Ἀτρεΐδαι τοῦτ' ἔτλησαν \*εὐφώρας

οὔτως ἐνεγκεῖν, ἀγαθοὶ στρατηλάται.

ἀλλ' εὐγενὴς γὰρ ἡ φύσις καὶ εὐγενῶν,

ὦ τέκνον, ἡ σή, πάντα ταῦτ' ἐν εὐχερεῖ

875

ἔθου, βοῆς τε καὶ δυσσομίας γέμων.

καὶ νῦν ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ

λήθη τις εἶναι κἀνάπαυλα δῆ, τέκνον,

σύ μ' αὐτὸς ἄρον, σύ με κατάρστησον, τέκνον,

ἴν', ἡνίκ' ἂν κόπος μ' ἀπαλλάξῃ ποτέ,

880

ὁρμώμεθ' ἐς νῆυν μῆδ' ἐπίσχωμεν τὸ πλεῖν.

NE. ἀλλ' ἡδομαι μὲν σ' εἰσιδὼν παρ' ἐλπίδα

ἀνώδυνον βλέποντα κάμπνέοντ' ἔτι

ὥς οὐκέτ' ὄντος γὰρ τὰ συμβόλαιά σοι

872. εὐφώρας] εὐπόρως LA. Brunck, corr.  
θοὶ A. 884. σοι] σου A.

873. ἀγαθοὶ] ἀγαθοὶ LG. δίγα-

872. οὔκουν Ἀτρεΐδαι] 'It was not the Atreidae, who—,' οὖν marks the reasonableness of Philoctetes' doubt, which was in accordance with the conduct of the Atreidae.

\*εὐφώρας] This seems the simplest correction of εὐπόρως. See Essay on L. § 55, p. 101. Others prefer εὐπετώσ, comparing Fr. 523, χρῆων | τὰ θεῖα θνητοῖς ὄντας εὐπετώσ φέρειν. Or, εὐλόφως. Paley retains εὐπόρως.

874. καὶ εὐγενῶν] The frequent allusions to his father have a constraining power over the heart of Neoptolemus.

875. ἐν εὐχερεῖ ἔθου] 'Took as a light burden.'

876. βοῆς] This reference of Philoctetes to his own cries makes us feel how involuntary they were. He knew them as an inseparable accompaniment of his presence anywhere.

877. καὶ νῦν] Cp. O. T. 52, 3, ὄρνιθι γὰρ καὶ τὴν τότ' αἰσίφ' τύχην | παρέσχεσ' ἡμῖν, καὶ τανῦν ἴσος γενοῦ.

879. Nauck, following A. Zippmann, transposes this line to before 890 and rejects 880 and 889. The apparent coldness of Neoptolemus, who in 886 ignores this appeal of Philoctetes to him, may, however, be accounted for by supposing that his consciousness of acting a part makes him less forward with the show of sympathy, now that his emotions are really stirred.

880. Philoctetes is not yet confident that his powers are fully returned. The habit of lying *perdu* after each attack makes him less prompt to move. But he feels that he must be ready to start as soon as he can. (But qy. ἡ. ἀ. τὸ πνεῦμ' ἀπ. ποτέ? Cp. supr. 639, 40.)

882. μὲν prepares for the narrative in νῦν δ' αἶρε σαυτόν.

883. ἀνώδυνον βλέποντα] 'Opening thine eyes without the look of pain.' βλέποντα is sometimes put simply as an equivalent for ζῶντα, e.g. Aesch. Ag. 677, καὶ ζῶντα καὶ βλέποντα. But here the expression is modified by the addition of ἀνώδυνον as an adverbial accusative (i.e. not only seeing the light but free from the look of pain). Others take ἀνώδυνον as a masculine adjective, and make ἀνώδυνον βλέποντα = 'Living in freedom from pain.'

884. τὰ συμβόλαιά σοι . . ἐφαίνετο] Either (1) 'Your commerce with the circumstances surrounding you:' i.e. Your behaviour in the present juncture: a figurative use of the ordinary meaning of συμβόλαια: or (2) 'Your symptoms, when regarded in the light of your affliction:' i.e. Considering your peculiar case your appearance suggested the inference that you were dead. The latter meaning (2) receives some confirmation from Hdt. 5. 92, 7.

πρὸς τὰς παρούσας ξυμφορὰς ἐφαίνετο. 885

νῦν δ' αἶρε σαντόν· εἰ δέ σοι μάλλον φίλον,  
οἴσουσί σ' οἶδε· τοῦ πόνου γὰρ οὐκ ὄκνος,  
ἐπείπερ οὕτω σοί τ' ἔδοξ' ἐμοί τε δρᾶν.

ΦΙ. αἰνῶ τὰδ', ὦ παῖ, καί μ' ἔπαιρ', ὥσπερ νοεῖς·  
τούτους δ' ἔασον, μὴ βαρυνθῶσιν κακῇ 890  
ὁσμῇ πρὸ τοῦ δέοντος· οὐπὶ νηὶ γὰρ  
ἄλις πόνος τούτοισι συνναίειν ἐμοί.

ΝΕ. ἔσται τὰδ'· ἀλλ' ἴστω τε καὺτὸς ἀντέχον.

ΦΙ. θάρσει. τό τοι σύννηθες ὀρθώσει μ' ἔθος.

ΝΕ. παπαῖ· τί δῆτα δρῶμ' ἐγὼ τὸννθένδε γε; 895

ΦΙ. τί δ' ἔστιν, ὦ παῖ; ποῖ ποτ' ἐξέβης λόγῳ;

ΝΕ. οὐκ οἶδ' ὅποι χρὴ τᾶπορον τρέπειν ἔπος.

ΦΙ. ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὦ τέκνον, τὰδε.

ΝΕ. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.

886. αἶρε] αἶρε A pr.  
δρῶμ' LG (γρ. δρῶμι Γ).  
λόγων A.

888. οὕτω] οὕτως A. οὕτω Γ.  
γε] λέγε LFL<sup>2</sup>. γε A.

895. δρῶμ']  
896. λέγω]

and, more doubtfully, from Eur. Ion 411, quoted by L. and S. But the former is better on the whole, and agrees with σοι, the reading of the chief MS. See v. rr.

887, 8. Cp. supr. 522, 3. Neoptolemus professes to be encouraged by these words of the Chorus to assume that they will not spare pains in helping Philoctetes, whose wishes are seconded by their prince.

889. ὥσπερ νοεῖς] 'As you really mean.' Philoctetes does not take the refusal of Neoptolemus to lift him with his own hands. He is too much impressed with his actual kindness to be at once affected by the coldness and reserve of his language.

892. συνναίειν] For the infinitive, see Essay on L. § 33. p. 57, and cp. especially O. C. 1211, 2, ὅστις τοῦ πλέονος μέρους χρήζει . . ζῶειν.

893. Neoptolemus gives Philoctetes his hand, but bids him exert himself, and put forth his strength in using the support. He is roused by this and makes the necessary exertion.

894. 'Fear not. Long habit will enable me to rise.'

895. If Neoptolemus had followed the course marked out for him, he would have taken Philoctetes on board, and only when out at sea have let him discover the destination of the voyage. But now that the decisive moment is arrived, he cannot deceive the unfortunate who has trusted him. For the optative (potential) without ἄν, see E. on L. § 27. p. 45. Others read δῆρ' ἄν.

896. 'What mean such words, my son? Whither tends this sudden diversion?'

897. 'I know not which way to express what is so full of perplexity.' τᾶπορον . . ἔπος is the word that can neither be spoken nor kept silent.

898. Philoctetes cannot bear that doubts should rise just when his hopes are on the point of being fulfilled.

899. (1) 'But I am at such a point of difficulty (that I must speak).' τοῦδε πάθους, sc. τῆς ἀπορίας, from ἀπορεῖς, supr. Or (2) simply, 'I am in a difficulty.' Cp. Aesch. Choëph. 891, ἐνταῦθα γὰρ δὴ τοῦδ' ἀφικόμεν κακοῦ.



- ΦΙ. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος 900  
 ἔπεισεν ὥστε μή μ' ἄγειν ναύτην ἔτι;  
 ΝΕ. ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν  
 ὅταν λιπῶν τις δρᾷ τὰ μὴ προσεικότα. [90 a.  
 ΦΙ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε  
 δρᾶς οὐδὲ φωνεῖς, ἐσθλὸν ἀνδρ' ἐπωφελῶν. 905  
 ΝΕ. αἰσχροὺς φανοῦμαι· τοῦτ' ἀνιῶμαι πάλαι.  
 ΦΙ. οὐκ οὖν ἐν οἷς γε δρᾶς· ἐν οἷς δ' αὐδᾶς, ὀκνῶ.  
 ΝΕ. ὦ Ζεῦ, τί δράσω; δεύτερον ληφθῶ κακός,  
 κρύπτων θ' ἂ μὴ δεῖ καὶ λέγων αἰσχιστ' ἐπῶν;  
 ΦΙ. ἀνὴρ ὅδ', εἰ μὴ γὰρ κακὸς γνώμην ἔφυν, 910  
 προδοὺς μ' ἔοικε κάκλιπὼν τὸν πλοῦν στελεῖν.  
 ΝΕ. λιπὼν μὲν οὐκ ἔγωγε, λυπηρῶς δὲ μὴ  
 πέμπω σε μᾶλλον, τοῦτ' ἀνιῶμαι πάλαι.  
 ΦΙ. τί ποτε λέγεις, ὦ τέκνον; ὥς οὐ μανθάνω.

901. ἔπεισεν] ἔπαισεν ΙΓ. ἔπεισεν Α.

902. αὐτοῦ] αὐτοῦ L. αὐτοῦ Α.

903. προσεικότα] προσήκοντα Γ. 906. πάλαι] <sup>αι</sup>πάλιν L. Cp. 913, 966. πάλαι Α. πολλά Γ. 907. γε] τε ΙΓ γε Α. οἷς δ'] οἷ δ' L. οἷστ C<sup>2</sup> T. οἷς δ' Α.

910. ἀνὴρ] ἀνὴρ ΛΑΓ. γῶ] κἀγὼ L. μ' ἐγὼ Α. κακὸς Γ. 911. ἔοικε] <sup>αι</sup>ἐοικεν

L. ἔοικε Α. 913. πέμπω] πέμπων Γ. πάλαι] <sup>αι</sup>πάλιν ΙΓ. <sup>αι</sup>πάλιν C<sup>2</sup>. πάλαι Α.

900. οὐ δὴ] 'Surely it cannot be—' i.e. 'I trust it is not.' Cp. Trach. 668, and note.

901. ναύτην] 'On board your ship.' ναύτης here = πλωτήρ. The word is used predicatively. For both, cp. Aesch. Pers. 719, πεζὸς ἢ ναύτης δὲ πείραν τήνδ' ἐμώρανεν τάλας;

902. ἅπαντα δυσχέρεια] 'There is nothing but unpleasantness.' For this use of the abstract noun, cp. O. C. 883, ἄρ' οὐχ ὕβρις τάδ';

903. ὅταν is postponed to give greater emphasis to τὴν αὐτοῦ φύσιν.

λιπῶν] Cp. supr. 865, ἀφροσύνη.

904. ἔξω τοῦ φυτεύσαντος] 'From (i.e. 'alien to') your father's strain.' ἔξω is suggested by λιπῶν and φυτεύσαντος by φύσιν. Mollweide very ingeniously conjectured τοῦ προσεικότος (which, as Nauck observes, might be corrupted to τοῦ πατρὸς ἐικότος), but his conjecture is less forcible than the text.

907. 'There is certainly no baseness

in what you are doing. But for what your speech may imply, I feel afraid.' For ὀκνῶ, describing a state of vague, but painful apprehension, cp. O. T. 746, 749. For the ellipse, ὀκνῶ (μὴ αἰσχροὺς φανῆς), see Essay on L. § 39, b. p. 74. Nauck unnecessarily conjectured ἐφ' οἷς.

908. δεύτερον] 'A second time.' He is already convicted of baseness in his own mind for having concealed his intention, and he foresees the reproach which the avowal of this same intention will draw down upon him.

910. The idea of the homeward voyage is so vividly present to Philoctetes' mind, that the only evil intention he can imagine in Neoptolemus is that of leaving him behind.

912. λιπῶν... ἔγωγε] Sc. στελεῶ τὸν πλοῦν.

912, 3. μὴ | πέμπω] The position of the words has the effect of throwing a strong emphasis on πέμπω.

914. τί ποτε] The trisyllabic foot

NE. οὐδέν σε κρύψω· δεῖ γὰρ ἐς Τροίαν σε πλεῖν 915  
πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρείδων στόλον.

ΦΙ. οἶμοι, τί εἶπας ;

NE. μὴ στέναζε, πρὶν μάθης.

ΦΙ. ποῖον μάθημα ; τί με νοεῖς δρᾶσαί ποτε ;

NE. σῶσαι κακοῦ μὲν πρῶτα τοῦδ', ἔπειτα δὲ 920  
ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολῶν.

ΦΙ. καὶ ταυτ' ἀληθῆ δρᾶν νοεῖς ;

NE. πολλὴ κρατεῖ 925  
τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.

ΦΙ. ἀπόλωλα τλήμων, προδέδομαι. τί μ', ὦ ξένε,  
δέδρακας ; ἀπόδος ὡς τάχος τὰ τόξα μοι.

NE. ἀλλ' οὐχ οἷόν τε· τῶν γὰρ ἐν τέλει κλύειν 925  
τό τ' ἔνδικόν με καὶ τὸ συμφέρον ποιεῖ.

ΦΙ. ὦ πῦρ σὺ καὶ πᾶν δεῖμα καὶ πανουργίας

916. τὸν] τῶν L. τὸν A. στόλον] στόλων L. στόλον A. 917. τί γ' B.  
918. δρᾶσαι] δρασαι L. 924. τά] om. LG. τὰ A. 926. ποιεῖ] ποεῖν L. ποιεῖ  
A. ποεῖ Γ. 927. δεῖμα] <sup>ει</sup>δημα L. δεῖμα A.

marks increasing agitation. Cp. infr. 923, 4.

915, 6. 'Ex his tantum abest ut posterior versus ejiciendus sit, ut ejus adjectione eximie ostenderit Sophocles, quam penitus perspectam haberet animi humani naturam. Nam ubi quis semel ab se impetravit ut proferat quod celare jussus erat, jam, quasi expiaturus non recte factum, non aliquid, sed omnia cupit effundere.' (Hermann.) It may be observed here that the *στιχομυθίαι* in the Philoctetes are, like the style generally, less severely regular than in any of the other plays.

917. πρὶν μάθης] 'Till you understand the case.' Neoptolemus indulges the hope, which he only abandons at the last moment (infr. 1391), that Philoctetes may see that it is for his advantage to go to Troy.

919, 20. He here states briefly that which at a more favourable moment (infr. 1326-47) he explains at full.

920. τὰ .. πεδία] A periphrasis for *Τροίαν*. Cp. infr. 1332. The extent of the Trojan plain struck the imagination

of the Greeks who lived in a broken, uneven country.

921. ἀληθῆ] 'In very deed.' For the adverbial predicate, see Essay on L. § 23. p. 38.

922. πολλή.. ἀνάγκη] 'This is ruled by strong necessity.' κρατεῖ τούτων, sc. ὥστε οὕτω γενέσθαι.

καί] 'And therefore.' καὶ with imperatives has often a slightly illative force. Cp. Plat. Gorg. 449 C, *τούτου μὴν δεῖ, ὦ Γοργία· καὶ μοι ἐπιδείξιν αὐτοῦ τούτου ποιῆσαι*.

923. ὦ ξένε] This change in the manner of address, from ὦ τέκνον, supr. 914, marks the transition from confidence to estrangement on the part of Philoctetes.

926. τό τ' ἔνδικόν .. ποιεῖ] 'Duty and interest alike compel me.' Cp. supr. 50 foll., 111 foll.

927-962. In this passionate outburst Philoctetes first reproaches Neoptolemus, then appeals to his feelings of honour and compassion, then meekly supplicates him. Then (934), when Neoptolemus turns away to hide the

δεινῆς τέχνημ' ἔχθιστον, οἳά μ' εἰργάσω,  
οἷ' ἠπάτηκας· οὐδ' ἐπαισχύνει μ' ὄρων  
τὸν προστρόπαιον, τὸν ικέτην, ὃ σχέτλιε ; 930  
ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλών.  
ἀπόδος, ἰκνουμαί σ', ἀπόδος, ἰκετεύω, τέκνον.  
πρὸς θεῶν πατρώων, τὸν βίον \* με μᾶφέλῃς.  
ᾧμοι τάλας. ἀλλ' οὐδὲ προσφωνεῖ μ' ἔτι,  
ἀλλ' ὡς μεθήσων μήποθ', ᾧδ' ὄρα πάλιν. 935  
ᾧ λιμένες, ᾧ προβλήτες, ᾧ ξυνουσίαι  
θηρῶν ὀρείων, ᾧ καταρρῶγες πέτραι,  
ὑμῖν τὰδ', οὐ γὰρ ἄλλον οἶδ' ὅτῳ λέγω,  
ἀνακλαίομαι παροῦσι τοῖς εἰωθόσιν,  
οἷ' ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλέως· 940

928. εἰργάσω] (εἰρ)γάσω L. 932. ἰκνουμαί σ'] ἰκνούμ' A. 933. με μᾶ-  
φέλῃς] μή μ' ἀφέλῃς L. μή μου 'φέλῃς A. μ'ἀφέλῃς Γ. Elmsl. corr. 934.  
προσφωνεῖ] προφωνεῖ L. προσφωνεῖν μ'.

impression thus made on him, Philocletes, thinking him obdurate, complains to the unconscious companions of his solitude. His speech insensibly returns to Neoptolemus, with whom he again pleads, first indirectly, then with one brief direct appeal (l. 950). When this is answered by silence, he yields to despair, and turns his face and his complaint towards the lonesome cave. Once more (961) his mind reverts to him who has been so cruel, but had seemed so guileless, and before cursing him, he waits to know whether Neoptolemus will even yet repent.

927. πῦρ] Cp. O. T. 190, 1, and note.

πᾶν δέημα] In this and similar expressions (supr. 622) it is doubted whether πᾶς is distributive or intensive, attributive or predicative. (1) πᾶν distributive: i.e. 'terror of every kind' (not only πῦρ). (2) πᾶν intensive, 'entire' or 'utter terror.' The latter is more probable. 'Thou that art fire and terror unrelieved.'

πανουργίας . . ἔχθιστον] 'Most hateful piece of knavish villany.' For the abstract neuter substantive applied to persons in expressing dislike, cp. λάλημα, μῖσος, λῆμα, etc. So φθέγμα in expressing affection.

929, 30. οὐδ' ἐπαισχύνει . . σχέτλιε] This is more forcible when taken interrogatively as a separate sentence. It is otherwise with the brief clause οὐδ' ἐπαισχύνει λέγων in Aj. 1307.

930, 2. The iteration and the broken rhythm (l. 932 has three trisyllabic feet) are expressive of distracted feeling.

935. ᾧδ'] 'Even so.' For the emphatic resumption of the antecedent, see E. on L. § 40. p. 75.

πάλιν] 'The opposite way.' 'Avertit vultum.' Brunck. Cp. Eur. Med. 411, καὶ δίκα καὶ πάντα πάλιν στρέφεται.

936. προβλήτες] The substantive is more easily omitted with πέτραι following in the next line.

936, 7. ξυνουσίαι θηρῶν ὀρείων] 'Wild comrades of the hills.' Cp. supr. 184, 5, στικτῶν ἢ λασίων μετὰ θηρῶν, and for the abstract word, Eur. Alc. 606, ἀνδρῶν Φεραίων εὐμενῆς παρονσία.

939. ἀνακλαίομαι] 'I complain in my own behalf.' Such is the force of the middle voice. Cp. Antiphon, 119, 24, ἀποστερούμενος δὲ ὑπ' αὐτῶν μηδὲ τὰς παρούσας ἀτυχίας ἀνακλαύσασθαι πρὸς ὑμᾶς, ἀπορῶ εἰς ἥντινα ἄλλην σωτηρίαν χρὴ με καταφυγεῖν, Trach. 153.

εἰωθόσιν] Sc. παρείναι.

940. Cp. supr. 260, and note.

ὁμόσας ἀπάξειν οἴκαδ', ἐς Τροίαν μ' ἄγει·  
 προσθείς τε χεῖρα δεξιάν, τὰ τόξα μου  
 ἱερὰ λαβὼν τοῦ Ζηνὸς Ἑρακλέους ἔχει,  
 καὶ τοῖσιν Ἀργείοισι φήνασθαι θέλει.  
 ὥς ἀνδρ' ἐλὼν ἰσχυρὸν ἐκ βίας μ' ἄγει, 945  
 οὐκ οἶδ' ἐναίρων νεκρὸν, ἧ καπνοῦ σκιάν,  
 εἶδωλον ἄλλως. οὐ γὰρ ἂν σθένοντά γε [90 b.  
 εἰλέν μ'. ἐπεὶ οὐδ' ἂν ᾧδ' ἔχοντ', εἰ μὴ δόλω.  
 νῦν δ' ἡπάτημαι δύσμορος. τί χρή με δρᾶν;  
 \* ἄλλ' ἀπόδος. ἀλλὰ νῦν ἔτ' ἐν σαυτῷ γενοῦ. 950  
 τί φῆς; σιωπᾶς. οὐδέν εἰμ' ὁ δύσμορος.

ὦ σχῆμα πέτρας δίπυλον, αὖθις αὖ πάλιν  
 εἴσειμι πρὸς σὲ ψιλός, οὐκ ἔχων τροφήν·  
 ἀλλ' αὐανοῦμαι τῷδ' ἐν αὐλίῳ μόνος,

941. ἀπάξειν] ἀπάξ Α. 942. προσθείς] προθείς L? Α. προσθείς Γ. 945.  
 ἐλὼν] ἐλὼν μ' L. ἐλὼν μ' (sic) Α. βίας μ'] βίας ΑΓ. 949. με δρᾶν] ποιεῖν  
 Α. με δρᾶν Γ. 950. ἄλλ' om. MSS. add Turn. σαυτῷ] σαυτοῦ ΑΡ. σ'  
 αὐτῷ Γ. 952. σχῆμα] χρήμα L pr. σχῆμα C' Α. 954. αὐανοῦμαι] αὐθιγανόου-  
 μαι LAF<sup>2</sup> Vat. Vat. b VV<sup>3</sup>. γρ. αὐανοῦμαι ἀντὶ τοῦ ξηρανθῆσθαι C<sup>2</sup>\* mg.

942. χεῖρα δεξιάν] Cp. supr. 813, and note. And for *προστίθηναι* in a similar connection, cp. El. 47, ὕρκω *προστιθείς*: Fr. 428, ὕρκου δὲ *προσθεθέντος ἐπιμελεστέρα* | *ψυχὴ κατέστη*.

943. For the slight transposition of the order of the words = *ἱερὰ τοῦ* . . Ἑρακλέους, λαβὼν ἔχει, see Essay on L. § 41. p. 77. In τοῦ Ζηνὸς Ἑρακλέους the second genitive has become a sort of epithet. Cp. Ant. 154, ὁ Θήβας . . Βάκχιος.

944. φήνασθαι] 'To show them as his own.'

945. ἐκ βίας μ' ἄγει] 'He seeks to carry me away by force.' In taking the bow, Neoptolemus tries to force Philoctetes to depart. Philoctetes feels this, though he prefers to die.

946, 7. Cp. O. C. 109, 10, οἰκτείρατ' ἀνδρὸς Οἰδίου τοῦδ' ἄθλιον | εἶδωλον, οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας.

947, 8. οὐ γὰρ . . δόλω] These words are especially calculated to wound the pride of Neoptolemus.

949. τί . . δρᾶν] He returns upon himself for a moment, but, finding no

resource, makes one more effort to reach the heart of Neoptolemus. He is met with silence.

950. Cp. Ant. 552, τί δὴτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ; For ἐν σαυτῷ γενοῦ, 'Return to thy true self,' cp. Xen. An. 1. 5. 17, ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο: Aj. 639, 40, οὐκέτι συντρόφοις ὀργαῖς ἔμπεδος. The other idiom, ἐν σαυτοῦ, read in Par. A. ('esto apud te,' Lamb.), is a humorous expression unsuited for tragedy.

952. σχῆμα πέτρας δίπυλον] 'Rock formed with twofold doorway,' i.e. πέτρα δίπυλος ἐσχηματισμένη. For a similar periphrasis, cp. Eur. Alc. 911, ὦ σχῆμα δόμων, πῶς εἰσέλθω; 'A common periphrasis for any object that presents itself to the eye in a familiar form.' Paley.

αὖθις αὖ πάλιν] Supr. 930, 932.

953. ψιλός . . τροφήν] 'Without means of defence or sustenance.' Cp. Aj. 1123, κἂν ψιλὸς ἀρκέσαιμι σοὶ γ' ὠπλισμένῳ: infr. 1125, 6, χερὶ πάντων | τὰν ἐμὰν μελέου τροφῶν.

954. αὐανοῦμαι] There can be no



- οὐ πτηνὸν ὄρνιν οὐδὲ θήρ' ὀρειβάτην 955  
 τόξοις ἐναίρων τοισίδ', ἀλλ' αὐτὸς τάλας  
 θανὼν παρέξω δαίθ' ὑφ' ὧν ἐφερβόμην,  
 καί μ' οὐς ἐθήρων πρόσθε θηράσουσι νῦν  
 φόνον φόνου δὲ ῥύσιον τίσω τάλας  
 πρὸς τοῦ δοκοῦντος οὐδὲν εἰδέναι κακόν. 960  
 ὄλοιο μὴ πω, πρὶν μάθοιμ' εἰ καὶ πάλιν  
 γνώμην μετοίσεις· εἰ δὲ μὴ, θάνοις κακῶς.
- ΧΟ. τί δρῶμεν; ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἀναξ,  
 ἤδη' στὶ καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.
- ΝΕ. ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις 965  
 τοῦδ' ἀνδρὸς οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.
- ΦΙ. ἐλέησον, ὦ παῖ, πρὸς θεῶν, καὶ μὴ παρῆς  
 σαυτοῦ βροτοῖς ὄνειδος, ἐκκλέψας ἐμέ.
- ΝΕ. οἴμοι, τί δράσω; μήποτ' ὄφελον λιπεῖν  
 τὴν Σκύρον· οὕτω τοῖς παροῦσιν ἄχθομαι. 970
- ΦΙ. οὐκ εἶ κακὸς σύ· πρὸς κακῶν δ' ἀνδρῶν μαθὼν  
 ἔοικας ἦκειν αἰσχυρά. νῦν δ' ἄλλοισι δοὺς

956. τοισίδ'] τοῖσιν L pr. τοισίδ' C<sup>1</sup>A. ἀλλ'] om. A. 958. πρόσθε] πρόσ-  
 θεν L. πρόσθε A. 966. πάλαι] πάλιν L. πάλαι A. 967. παρῆς] παρῆι L.  
 παρῆς A. 969, 971, 978. Persons omitted in A.

doubt about this reading, though the notion of a 'second death' (see v. 11. and cp. νεκρόν, supr. 946) has infected the MSS.

τῷδ' ἐν αὐλίῳ] Cp. supr. 19, infr. 1087.

957. For the suppressed antecedent (τοῖς or ἐκείνοις), cp. El. 1060, τροφᾶς κηδομένους ἀφ' ὧν . . βλάστωσιν.

959. ῥύσιον] 'In requital.' ῥύσιον is (a) that which is rescued from plunder, (b) what is taken in reprisal, (c) an act of reprisal or requital.

960. For πρὸς, κ.τ.λ. after a verb in the active voice, see Essay on L. § 36. p. 64.

961. ὄλοιο μὴ πω] 'Perish—not yet!' The curse already on his lips (ὄλοιο) is suspended by the addition of the negative and changed to ὄλοιο μὴ πω, κ.τ.λ. then finally resumed in θάνοις.

πρὶν μάθοιμ'] Cp. supr. 325, and note.

καὶ] Cp. infr. 1270, οὐκ οὖν ἐνεστί καὶ μεταγῶναι πάλιν;

963. δρῶμεν] Conjunctive mood.

964. ἤδη is to be joined with πλεῖν, 'To sail at once.' Cp. supr. 466, ἤδη . . στέλλεσθε;

968. σαυτοῦ] Some editors prefer *σαντόν*, the reading of Γ, i.e. 'Do not let thy name become a reproach amongst men.' But the reading of L is sound. 'Suffer not this reproach against thee to go forth amongst men.'

ἐκκλέψας ἐμέ] 'Through your deceiving me.' Cp. supr. 55.

969. δράσω] Aor. conjunctive.

972. ἔοικας ἦκειν] For this conversational periphrasis, see Essay on L. § 41. p. 77, a, and cp. Ant. 1279 foll.

For δοῦς used like ἐνδοῦς, 'yielding' (cp. the intransitive use of 'give' in English), see Essay on L. § 55. p. 101, 4. Cp. also the turn of expression in Aj. 483, 4, παῦσαι γε μέντοι καὶ δὸς ἀν-

οἷς εἰκὸς ἔκπλει, τὰμά μοι μεθεῖς ὄπλα.

ΙΕ. τί δρῶμεν, ἄνδρες;

ΙΔ. ὦ κάκιστ' ἀνδρῶν, τί δρᾶς;

οὐκ εἶ μεθεῖς τὰ τόξα ταῦτ' ἐμοὶ πάλιν; 975

ΦΙ. οἶμοι, τίς ἀνὴρ; ἄρ' Ὀδυσσέως κλύω;

ΟΔ. Ὀδυσσέως, σάφ' ἴσθ', ἐμοῦ γ', ὃν εἰσορᾶς.

ΦΙ. οἶμοι πέπραμαι κάπόλῳλ'. ὅδ' ἦν ἄρα

ὁ ξυλλαβῶν με κάπονοσφίσας ὄπλων.

ΟΔ. ἐγώ, σάφ' ἴσθ', οὐκ ἄλλος· ὁμολογῶ τάδε. 980

ΦΙ. ἀπόδος, ἄφες μοι, παῖ, τὰ τόξα.

ΟΔ. τοῦτο μέν,

οὐδ' ἦν θέλῃ, δράσει ποτ'· ἀλλὰ καὶ σέ δεῖ

στείχειν ἅμ' αὐτοῖς, ἢ βία στελοῦσί σε.

ΦΙ. ἔμ', ὦ κακῶν κάκιστε καὶ τολμήστατε,

οἶδ' ἐκ βίας ἄξουσιν;

ΟΔ. ἦν μὴ ἔρπης ἐκῶν. 985

ΦΙ. ὦ Λημνία χθὼν καὶ τὸ παγκρατὲς σέλας

Ἥφαιστότευκτον, ταῦτα δῆτ' ἀνασχετά,

εἴ μ' οὗτος ἐκ τῶν σῶν ἀπάξεται βία;

ΟΔ. Ζεὺς ἔσθ', ἴν' εἰδῆς, Ζεὺς, ὁ τῆσδε γῆς κρατῶν, [91 a.

976. ἀνὴρ] ἀνὴρ LA. 978. ὅδ' from ὅδ' L. ὅδ' A. 980. ὁμολογῶ] ὁ(ν)μολογῶ L. ὁμολογῶ A. 982. δράσει] δρᾶσει A. καὶ σέ δεῖ] καὶ σε δῆ L pr. καὶ σέ δεῖ A. 983. ἦ] ἦ L. ἦ A. 985. μὴ ἔρπης] μῆρπης L. μῆρπης A<sup>2</sup> L<sup>2</sup> Vat. b V<sup>3</sup>R. μ' εἶρπης V. μ' ἔρπης Vat. 989. τῆσδε γῆς] τῆσδε τῆς γῆς A.

δράσιν φίλοις | γνώμης κρατῆσαι, τάσδε φροντίδας μεθεῖς: Eur. Phoen. 21, ἡδονῇ δοῦς.

979. ξυλλαβῶν] Cp. supr. 945, and note.

981. παῖ] Cp. supr. 967. The hateful sight of Odysseus drives Philoctetes once again to throw himself on the mercy of Neoptolemus. Cp. Lear, 2. 4, 'Those wicked creatures yet do look well-favoured, | When others are more wicked; not being the worst | Stands in some rank of praise.—I'll go with thee.'

982. For the situation, cp. O. C. 858 foll.

983. στείχειν ἅμ' αὐτοῖς] 'To march along with them.' The pronoun αὐτοῖς

refers to Neoptolemus and his attendants. Here, as infr. 1003, the language is assisted by the scene. Others refer αὐτοῖς to the bow, but in this case some other verb than στείχειν would be required.

986-8. Cp. supr. 800, infr. 1464.

987. Cp. supr. 376, and note.

988. τῶν σῶν] Sc. χωρίων. The pron. refers to Λημνία χθὼν, the words καὶ . . Ἥφαιστότευκτον being διὰ μέσου.

989. ἴν' εἰδῆς] 'I tell you!' Cp. Aesch. Cho. 439, ἐμασχαλίσθη δ' ἔθ' ὥς τόδ' εἰδῆς. In such expressions there is an ellipse of λέγω.

τῆσδε γῆς] Lemnos.

- Zeûs, ᾧ δέδοκται ταῦθ'· ὑπηρετῶ δ' ἐγώ. 990
- ΦΙ. ὦ μῖσος, οἷα κᾶξανευρίσκεις λέγειν  
θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς \*τίθης.
- ΟΔ. οὐκ, ἀλλ' ἀληθεῖς. ἡ δ' ὁδὸς πορευτέα.
- ΦΙ. οὐ φημ' ἐγωγε.
- ΟΔ. φημί. πειστέον τάδε. 995
- ΦΙ. οἴμοι τάλας. ἡμᾶς μὲν ὥς δούλους σαφῶς  
πατὴρ ἄρ' ἐξέφυσεν οὐδ' ἐλευθέρους.
- ΟΔ. οὐκ, ἀλλ' ὁμοίους τοῖς ἀρίστοισιν, μεθ' ὧν  
Τροίαν σ' ἐλεῖν δεῖ καὶ κατασκάψαι βίᾳ.
- ΦΙ. οὐδέποτέ γ'· οὐδ' ἦν χρῆ με πᾶν παθεῖν κακόν,  
ἕως γ' ἂν ᾗ μοι γῆς τόδ' αἰπεινὸν βάθρον. 1000
- ΟΔ. τί δ' ἐργασείεις;
- ΦΙ. κρᾶτ' ἐμὸν τόδ' αὐτίκα  
πέτρα πέτρας ἄνωθεν αἰμάξω πεσών.
- ΟΔ. ξυλλάβετέ γ' αὐτόν· μὴ 'πὶ τῷδ' ἔστω τάδε.
- ΦΙ. ὦ χεῖρες, οἷα πάσχετ' ἐν χρεῖα φίλης  
νευρᾶς, ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι. 1005
990. Zeûs] Zeûs δ' L. 991. κᾶξανευρίσκεις] κᾶξανευρίσκεις A. 992. τίθης]  
τιθεῖς LAF. Auratus corr. 994. πειστέον] πιστέον L. πειστέον A. 995. δούλους]  
δοῦλος L pr. δούλους C.A. 997. ΟΔ.] Here and elsewhere only — L. 999.  
χρῆ] χρῆ L. χρή CAF. παθεῖν<sup>μ</sup>] παθεῖν L. παθεῖν AF. 1000. ἕως γ'] ἕως  
(γ') L. ἕως A. αἰπεινόν] from ἐπεινὸν C<sup>1</sup> or <sup>2</sup>. αἰπεινὸν A. 1003. ξυλλά-  
βετέ γ'] ξυλλάβετ' LFL<sup>2</sup> Vat. Vat. b V. ξυλλάβετέ γ' A.

992. Cp. O. C. 277. Zeus is false to Heracles if he favours the design against his friend.

993. The removal of Philoctetes fulfils the prophecy of Helenus, and thus establishes the truthfulness of the gods.

994. 'I say, No! for my part.' 'But I say, Yes! you must be ruled.' Gernhard conjectured, ΦΙ. οὐ φημ'. ΟΔ. ἐγὼ δέ φημι

997. ἄρα is postponed because of the energy with which the first words of the sentence are spoken. See Essay on L. § 26. p. 44.

998. τοῖς ἀρίστοισιν] Neoptolemus.

1000. γῆς . . βάθρον] 'This Lemnian steep.' Cp. Aj. 859, ὦ γῆς ἱερὸν οἰκείας πέδον | Σαλαμῖνος. For the descriptive pleonasm of γῆς, cp. Aesch. Prom. 433, Αἶδ'ος . . μυχὸς γᾶς.

1002. πέτρα] 'On the rock;' i.e. ἐν πέτρᾳ = εἰς πέτραν (rather than instrum. dat.), to be joined with αἰμάξω. πέτρας is ablative genitive with πεσών.

1003. ξυλλάβετέ γ' αὐτόν] 'Ay, apprehend him.' γε may be explained by supposing the attendants to have advanced of their own accord on seeing the intention of Philoctetes. Recent editors have adopted G. Bernhardt's conjecture, ξυλλάβετον αὐτόν, supposing Odysseus to address his two attendants, the usual δὺ ἀμφίπολοι of Epic poetry. But if this were right the same dual form of command would have been found elsewhere, e.g. in O. C. 840, 847.

1005. ἀνδρὸς τοῦδε] 'Odysseus,' said with bitter emphasis. Cp. supr. 376, εἰ τὰμὰ κείνος ὅπλ' ἀφαιρήσοιτό με. συν-

ὦ μὴδὲν ὑγιὲς μὴδ' ἐλεύθερον φρονῶν,  
οἷ' \*αὖ μ' ὑπῆλθες, ὥς μ' ἐθηράσω, λαβὼν  
πρόβλημα σαυτοῦ παῖδα τόνδ' ἀγνώτ' ἐμοί,  
ἀνάξιον μὲν σοῦ, κατὰξιον δ' ἐμοῦ,  
ὅς οὐδὲν ἤδη πλὴν τὸ προσταχθὲν ποιεῖν.  
δῆλος δὲ καὶ νῦν ἐστὶν ἀλγεινῶς φέρων  
οἷς τ' αὐτὸς ἐξήμαρτεν οἷς τ' ἐγὼ 'παθον.  
ἀλλ' ἡ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰεὶ  
ψυχὴ νιν ἀφνῇ τ' ὄντα κού θέλονθ' ὅμως  
εὖ προϋδίδαξεν ἐν κακοῖς εἶναι σοφόν.  
καὶ νῦν ἔμ', ὦ δύστηνε, συνδήσας νοεῖς  
ἄγειν ἀπ' ἀκτῆς τῆσδ', ἐν ᾗ με προϋβάλου  
ἄφιλον ἔρημον ἄπολιν, ἐν ζῶσιν νεκρόν.

1010

1015

1007. om. A. οἷ' \*αὖ] οἷα LG Vat. b. οἷως V. οἷμ' ἀπῆλθες Vat. <sup>ον</sup> δια A<sup>c</sup>V'.  
Herm. corr. 1010. ποιεῖν] ποιεῖν L. ποιεῖν A. 1011. ἐστιν]  
ἐστὶν L. ἐστιν A. 1014. θέλονθ'] θέλον θ' L. θέλων θ' C<sup>2</sup> or 4. θέλονθ' A.

θρῶμεναι is at once 'caught' and 'bound.'

1007. οἷ' αὖ] This seems a more probable correction of οἷα than οἷον, which, though found in some MSS., may have arisen from a gloss.

\*αὖ] 'Again,' as you did ten years ago, when you took advantage of me sleeping; supr. 271 foll.

1008. πρόβλημα σαυτοῦ] 'As your stalking-horse.' πρόβλημα is in apposition to παῖδα. For προβάλλεσθαι, as a word of blame, cp. Thuc. 1. 37, τὸ εὐ-  
πρεπὲς ἄσπονδον . . προβέβληνται.

1009. ἀνάξιον . . ἐμοῦ] 'Who does not deserve to be thy minister, but well deserves to be my friend.'

1012. For the dative after ἀλγεινῶς φέρων = ἀχθόμενος, see Essay on L. § 14. p. 21, and § 36. p. 64.

1013. διὰ μυχῶν βλέπουσ'] This is differently explained, (1) 'Spying into hidden places' (so Musgrave, who compares Philo J. 2. p. 78, τὸν αἰεὶ βλέποντα καὶ τὰ ἐν μυχοῖς τῆς διανοίας). For this cp. Aj. 11, καὶ σ' οὐδὲν εἰσὼ τῆσδε παπταίνειν πύλης | ἔτ' ἔργον ἐστίν. Or (2) 'Spying out of hiding holes' ('per latebras prospiciens,' Schndw.). The latter (2) is preferable. For the point here is, not that Philoctetes was hidden in his cave, but that Odysseus himself keeps out of

sight, while he watches the proceedings of Neoptolemus. This also gives διὰ a better meaning. 'By διὰ is meant looking through the intervening darkness.' (Paley.) Cp. Aj. 381, κακο-  
πινέστατον τ' ἄλημα στρατοῦ: ib. 390, and note.

1014. ἀφνῇ] 'Unapt,' sc. πρὸς τὸ τοιοῦτόν τι ποιεῖν: or, as Seyffert puts it, ἐπὶ τὸ σοφὸν εἶναι ἐν κακοῖς. Cp. supr. 79, 80, ἐξοῖδα καὶ φύσει σε μὴ πεφυκότα | τοιαῦτα φωνεῖν, μὴδὲ τεχνᾶσθαι κακά.

1015. προϋδίδαξεν] 'Has instructed him.' Cp. supr. 538, προῦμαθον, and note.

1016. δύστηνε] Cp. Aj. 1290, δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς;

συνδήσας agrees with the subject of ἄγειν. The intention here mentioned is spoken of in the more passionate phrase, supr. 979, as a finished act; cp. Aj. 1126, δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;

1017. ἀκτῆς] Supr. 1, 272.

προϋβάλου] 'You contrived to cast me forth.' The (subjective) middle throws on Odysseus the prime responsibility of the act.

1018. ἀπολιν] 'Outcast.' Cp. the Homeric ἀφρήτωρ, ἀθέμιστος, ἀνέστιος. ἐν ζῶσιν νεκρόν] 'Among the living, but not alive.'



φεῦ.

ὄλοιο· καί σοι πολλάκις τόδ' ἠυξάμην.

ἀλλ' οὐ γὰρ οὐδὲν θεοὶ νέμουσιν ἡδύ μοι, 1020

σὺ μὲν γέγηθας ζῶν, ἐγὼ δ' ἀλγύνομαι

τοῦτ' αὖθ', ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλας,

γελώμενος πρὸς σοῦ τε καὶ τῶν Ἀτρῶς

διπλῶν στρατηγῶν, οἷς σὺ ταῦθ' ὑπηρετεῖς.

καίτοι σὺ μὲν κλοπῇ τε κἀνάγκῃ ζυγεῖς 1025

ἐπλεις ἅμ' αὐτοῖς, ἐμὲ δὲ τὸν πανάθλιον

ἐκόντα πλεύσανθ' ἐπταῖ ναυσὶ ναυβάτην

ἄτιμον ἔβαλον, ὥς σὺ φῆς, κεῖνοι δὲ σέ.

καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;

ὅς οὐδέν εἰμι καὶ τέθνηχ' ὑμῖν πάλαι. 1030

πῶς, ὦ θεοῖς ἔχθιστε, νῦν οὐκ εἰμί σοι

χωλός, δυσώδης; πῶς θεοῖς εὖξεσθ', ἐμοῦ

1019. καί σοι] καὶ σὺ. γρ. καί σοι A. ἠυξάμην<sup>εν</sup> ἠυξάμην L. ἐυξάμην A. 1022. αὖθ'] αὖθ' A. 1023. τε] γε LG. τε A. 1025. τε] om. A pr. ? κἀνάγκῃ] κἀπάτῃ Γ. 1028. δὲ σέ] δέ σε C<sup>2</sup>. δὲ σέ A. 1032. εὖξεσθ'] ἐξεσθ' V<sup>c</sup>. ἐμοῦ] γρ. ὁμοῦ Γ mg.

1019. καί] 'And indeed.' For the stress on καί, cp. El. 597 (ὡς τὴν μητέρα | κακοστομοῦμεν.) καὶ σ' ἔγωγε δεσπότην | ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμωι. Philoctetes adds this, not correcting himself, but as feeling painfully the impotence of his curse.

1022. τοῦτ' αὐτό is cognate accusative, expressing the cause. The pronoun refers both to ζῶν preceding, and to ὅτι ζῶ following. Cp. supr. 797, Ant. 463, 4. ὅστις γὰρ ἐν πολλοῖσιν ὡς ἐγὼ κακοῖς | ζῇ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;

1025. κλοπῇ τε κἀνάγκῃ ζυγεῖς] 'Through being kidnapped, and bound under compulsion.' Cp. supr. 73, and note. For the metaphor in ζυγεῖς, cp. Aj. 24, καγὰρ θελοντῆς τῷδ' ὑπεζύγην πόινφ.

1027. ἐπταῖ ναυσί] Il. 2. 718, τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων εὖ εἰδώς, ἐπτα νεῶν.

1028. ἄτιμον ἔβαλον] 'Flung away dishonoured.' For the use of the simple verb = ἐξέβαλον, see E. on L. § 55. p. 101, 4.

κεῖνοι δὲ σέ] Sc. ἐκβαλεῖν μέ φασιν.

Dindorf wrongly quotes ἔκβαλον as the reading of L.

1029. 'And now why take me, why force me away?' For the repetition and redundancy, cp. supr. 236, and note. ἀπάγειν is the word for taking a criminal to execution, and the middle voice conveys more of personal feeling. (Cp. supr. 613.) The agitation of Philoctetes is again marked by two tribrachs following each other. Cp. supr. 932.

1030. τέθνηχ' ὑμῖν] Cp. O. C. 1366, ἢ τὰν οὐκ ἂν ἦ τὸ σὺν μέρος. And for the dative, ib. 444, φυγὰς σφιν ἐξω πτωχὸς ἠλώμην δαί.

1032, 3. πῶς θεοῖς εὖξεσθ' . . ἔτι] 'How shall ye declare to Heaven that ye will sacrifice or pour libation to the gods any more?' εὖχεσθαι is properly to say aloud in presence of a god, and so (a) 'To pray,' (b) 'To vow,' (c) 'To glory.' Here the meaning is somewhere between (c) and (b), 'To vaunt' and 'To promise.' Cp. Eur. Alc. 334, where εὖχομαι is, 'I thankfully profess.'

θεοῖς (c) dative after εὖξεσθε, (b) in a secondary construction with the in-

πλεύσαντος, αἶθιν ιερά; πῶς σπένδειν ἔτι; [91 b.

αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.

κακῶς ὀλοισθ'· \*ὀλείσθε δ' ἡδίκηκότες 1035

τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει.

ἔξοιδα δ' ὡς μέλει γ'· ἐπεὶ οὐποτ' ἂν στόλον

ἐπλεύσατ' ἂν τόνδ' οὐνεκ' ἀνδρὸς ἀθλίου,

εἰ μή τι κέντρον θεῖον ἦγ' ὑμᾶς ἐμοῦ.

ἀλλ', ὦ πατρώα γῇ θεοὶ τ' ἐπόψιοι, 1040

τίσασθε τίσασθ' ἀλλὰ τῷ χρόνῳ ποτὲ

ξύμπαντας αὐτοὺς, εἴ τι καὶ οἰκτείρετε.

ὥς ζῶ μὲν οἰκτρῶς, εἰ δ' ἴδοιμ' ὀλωλότας

τούτους, δοκοῖμ' ἂν τῆς νόσου πεφευγῆναι.

ΧΟ. βαρύς τε καὶ βαρεῖαν ὁ ξένος φάτιν 1045

τὴνδ' εἶπ', Ὀδυσσεῦ, κοῦχ ὑπέικουσαν κακοῖς.

ΟΔ. πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ' ἔπη,

εἴ μοι παρείκοι· νῦν δ' ἐνδὸς κρατῶ λόγου.

1034. αὕτη] αὕτῃ L. 1035. \*ὀλείσθε] ὀλοισθε L.A. ὀλοισθ' ὀλοισθ' Γ. Brunck.  
corr. 1037. δ'] γε A. γ' Γ. ἐπεὶ] ἐπ' L. ἐπεὶ A. 1046. ὑπέικουσαν]  
ει from η C<sup>2</sup>. ὑπέικουσαν A.

finitives αἶθιν ιερά and σπένδειν. 'How shall ye vaunt before the gods that ye will burn sacrifice to them, or make drink-offerings?' There is no ground whatever for suspecting the reading.

For πλεύσαντος, cp. supr. 1027, infr. 1275.

1034. αὕτη .. ἐμέ] Cp. supr. 8. It may be observed that Philoctetes here knows what he had not suspected at the time described by him, supr. 271.

ἐκβαλεῖν] Sc. ὥστε ἐκβαλεῖν. See Essay on L. § 36. p. 62.

1039. εἰ μή τι .. ἐμοῦ] 'Were ye not pricked to it by some divine power reminding you of me.' κέντρον is (a) literally, 'The prick of a goad,' (b) metaphorically, 'A sharp thought' (θεῖον, 'implanted by a god'); in which sense ἐμοῦ is joined to it as an objective genitive. The religious feeling of these lines is very similar to Oed. Col. 96-105. Philoctetes' hope in the gods, which at supr. 1020 had sunk very low, is revived by the reflection that some Divine Providence must have caused the wish for his return to Troy. But he appeals only

in the first instance to the gods of his fatherland, and to the gods of vengeance. The θεοὶ ἐπόψιοι are either (1) the Ἐρινύες. Cp. Aj. 835, 6, τὰς αἰετὰς παρθένους | αἰετὰς ὁρώσας πάντα τὰν βροτοῖς πάθη. Or (2), as elsewhere, Zeus and Apollo. Cp. El. 175, Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει.

1042. καὶ] καί belongs to the verb. Cp. Ant. 280, παῦσαι, πρὶν ὀργῆς καμὲ μεστῶσαι λέγων, and note.

1044. τῆς νόσου] Sc. ἐκ. See Essay on L. § 8. p. 11. Cp. Od. i. 18, πεφυγμένος ἦεν ἀέθλων: Ant. 488, 9, οὐκ ἀλύετον | μόρου κακίστου.

For the relief afforded by vengeance, cp. El. 939, τῆς νῦν παρούσης πημονῆς λύσεις βάρος: ib. 1489, 90, ὥς ἐμοὶ τόδ' ἂν κακῶν | μόνον γένοιτο τῶν πάλαι λυτῆριον.

1045. Cp. Ant. 471, 2, δηλοῖ τὸ γέννημ' ὦμόν ἐξ ὦμόυ πατρὸς | τῆς παιδὸς εἴκειν δ' οὐκ ἐπίσταται κακοῖς.

For the hypallage in φάτιν .. ὑπέικουσαν, cp. O. C. 977, πῶς \*δὲν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοις;

1048. εἴ μοι παρείκοι] Sc. τὸ πρᾶγμα

οὐ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμ' ἐγώ·  
 χῶπον δικαίων κάγαθων ἀνδρῶν κρίσις,  
 οὐκ ἂν λάβοις μου μᾶλλον οὐδέν' εὐσεβῆ.

1050

νικᾶν γε μέντοι πανταχοῦ χρήζων ἔφυν,  
 πλὴν εἰς σέ· νῦν δὲ σοί γ' ἐκὼν ἐκστήσομαι.  
 ἄφετε γὰρ αὐτόν, μηδὲ προσψαύσῃτ' ἔτι.  
 ἔατε μίμνειν. οὐδὲ σοῦ προσχρήζομεν,  
 τά γ' ὅπλ' ἔχοντες ταυτ', ἐπεὶ πάρεστι μὲν  
 Τεῦκρος παρ' ἡμῖν, τήνδ' ἐπιστήμην ἔχων,  
 ἐγώ θ', ὃς οἶμαι σοῦ κάκιον οὐδὲν ἂν

1055

1049. οὐ] οὐ L.  
 σων C.T.

1051. μου] om. L. μου A.  
 1055. σοῦ] from σε A<sup>c</sup>.

1052. χρήζων] γρ. κρείσ-

ᾧστε πολλά λέγειν. 'Did but my leisure serve me.'

νῦν δ' ἐνὸς κρατῶ λόγου] 'But, as it is, I have only one thing to say.' This refers to infr. 1054 foll. 'All I can now say is that we need not take him, if he will not come. The bow is enough.' Odysseus means that this is not the time for justifying his act. He will do and say only what is necessary for his end. When the plea of justice is required, arguments will not fail him.

κρατῶ has been suspected. The nearest parallel to it is O. T. 409, τοῦδε γὰρ κἀγὼ κρατῶ.

1049. τοιούτων .. τοιοῦτος have here a general meaning, and τοιούτων may be either (1) neuter, or (2) masculine. (1) 'Where this or that line of conduct is required, I follow that course;' or (2) 'Where this or that character is needed, I am of that character.' Cp. Plato, Rep. 4. 429 B, 437 E, Phaedr. 271 D; Eur. Or. 1680 (ME. πείθεσθαι χρεών.) OP. κἀγὼ τοιοῦτος (sc. τῇ γνώμῃ εἰμὶ ὥστε πείθεσθαι). Others suppose a vague reference to the accusation of injustice in Philoctetes' speech.

1050, 1. Cp. supr. 83-5.

1052, 3. νικᾶν γε .. ἐκστήσομαι] 'However, while in all other cases I am certainly solicitous to overcome, I make an exception in regard to you. On the contrary, I am willing to let you have your way.' The paratactic structure (cp. supr. 1043) assists the surprise in πλὴν εἰς σέ, which is thus brought in suddenly.

1053. σοί γ' γε reaffirms εἰς σέ with ironical courtesy.

1054. ἄφετε] Cp. supr. 1003.

1055. προσχρήζομεν] προσ-, 'in addition.'

1056. μὲν] 'If no one else.'

1057. Cp. Od. 8. 219, where Odysseus boasts that he is second to none but Philoctetes in the use of the bow, and contrast Aj. 1120, ὃ τοξότης εἰσικεν οὐ σμικρὸν φρονεῖν. It is necessary to the plot of the Philoctetes that skill in archery should be spoken of with respect, as in heroic times, whereas Menelaus in the Ajax expresses the contempt of a hoplite of the time of Pericles for the light-armed bowman.

1058. ἐγώ θ'] 'And I too.' 'Post πάρεστι μὲν Τεῦκρος sequi dedebat πάρεμι δ' ἐγώ, pro quo mutata orationis forma ἐγώ τε illatum est, quia hoc sine verbo positum est.' Dindorf. E. on L. § 36. p. 65. Cp. infr. 1424-8.

ὃς οἶμαι, κ.τ.λ.] The bow of Odysseus is not less famous than that of Heracles. See Introd. to Trachiniae.

1058, 9. οὐδὲν .. μὴ] οὐ belongs strictly to οἶμαι, as in οὐ φημι, οὐ φαίνεται, etc. μὴ is to be taken closely with the infinitive, which receives an hypothetical turn from ἂν preceding. Wunder quotes Plat. Prot. 319 B, ὅθεν δὲ αὐτὸ ἡγοῦμαι οὐ διδασκτὸν εἶναι μὴδ' ὑπ' ἀνθρώπων παρασκευστὸν ἀνθρώποις. δίκαιός ἐμι εἰπεῖν, but οὐ there rather adheres to διδασκτὸν. The repetition of the negative is here emphatic.

τούτων κρατύνειν, μηδ' ἐπιθύνειν χερσί.

τί δῆτα σοῦ δεῖ; χαῖρε τὴν Λήμνον πατῶν. 1060

ἡμεῖς δ' ἴωμεν. καὶ τάχ' ἂν τὸ σὸν γέρας

τιμὴν ἐμοὶ νείμειεν, ἣν σ' ἐχρῆν ἔχειν.

ΦΙ. οἴμοι· τί δράσω δύσμορος; σὺ τοῖς ἐμοῖς  
ὄπλοισι κοσμηθεὶς ἐν Ἀργείοις φανεῖ;

ΟΔ. μή μ' ἀντιφώνει μηδέν, ὥς στείχοντα δῆ. 1065

ΦΙ. ὦ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς ἔτι  
γενήσομαι προσφθεγκτός, ἀλλ' οὕτως ἄπει;

ΟΔ. χῶρει σύ· μὴ πρόσλευσσε, γενναῖός περ ὦν,  
ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.

ΦΙ. ἦ καὶ πρὸς ὑμῶν ὦδ' ἔρημος, ὦ ξένοι, 1070  
λειφθήσομαι \*δὴ κοῦκ ἐποικτερεῖτέ με;

ΧΟ. ὅδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς. ὅς' ἂν  
οὔτος λέγῃ σοι, ταῦτά σοι χῆμεῖς φαμέν.

ΝΕ. ἀκούσομαι μὲν ὥς ἔφυν οἴκτου πλέως  
πρὸς τοῦδ'· ὅμως δὲ μείνατ', εἰ τούτῳ δοκεῖ, 1075

χρόνον τοσοῦτον, εἰς ὅσον τά τ' ἐκ νεὼς

στείλωσι ναῦται καὶ θεοῖς εὐξώμεθα.

χοῦτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβοι

1060. Λήμνον] λήμνον A. 1062. ἣν ἐχρῆν σ' Γ. 1065. ὥς] ὦ L. ὥς C<sup>2</sup>.  
1068. πρόσλευσσε] πρόσλευσε LG. πρόσλευσε A. πρόσθε B. 1069. διαφθερεῖς]  
διαφθαρήs Γ. 1071. λειφθήσομαι δῆ] λειφθήσομ' ἤδη LA. Wakefield corr. 1073.  
χῆμεῖς] γ' ἡμεῖς L. χ' ἡμεῖς C<sup>2</sup>A.

1060. Cp. supr. 2, and note.

1062. ἣν σ' ἐχρῆν ἔχειν] Here, as above in 997, 8, Odysseus alludes to the prophecy, of which, however, Philoctetes has not been told. He was too impatient to listen to Neoptolemus, supr. 919, 20.

1064. For the absence of caesura in this line, cp. infr. 1369.

1066, 7. φωνῆς .. προσφθεγκτός] The pleonasm is pathetic. 'Shall I no more hear your voice addressing me?' Philoctetes, who supr. 220 foll. was overjoyed at the sight of Greeks, and longed to hear them speak, is now being left in tenfold desolation. He still clings to his hope in Neoptolemus, and makes a last appeal to the mariners, who,

507 foll., 676 foll., had shown some pity for him.

1074, 5. 'Odysseus will tell me that I am a victim of weak pity: but still, if Philoctetes craves it, go not yet.'

ἀκούσομαι] 'I shall be reviled.' Cp. supr. 607, and note.

οἴκτου] Cp. O.C. 1636, οὐκοῖκτου μέτα.

πλέως is used in reproachful phrases, e.g. Aesch. Prom. 696, πρὸ γε στενάξεις καὶ φόβου πλέα τις εἰ.

1076. εἰς ὅσον] Sc. χρόνον. Cp. O. C. 1701, El. 1075, and notes.

τὰ .. ἐκ νεὼς] 'Things on board.' For ἐκ, with the genitive denoting the whereabouts of a thing, cp. πρὸς with genitive, ἐγγύθεν, πύρρυν, etc. Cp. also supr. 630, and note.



λάῳ τιν' ἡμῖν. νῶ μὲν οὖν ὀρμώμεθον,  
 ὑμέῃς δ', ὅταν καλῶμεν, ὀρμᾶσθαι ταχεῖς.

1080

1079. νῶ] νῶ? L. νῶ A.

ὀρμώμεθον] ὀρμώμεθα Γ.

1079. ἡμῖν with λαῳ. — νῶ] Neoptolemus and Odysseus.

Some critics object to the form ὀρμώμεθον and read ὀρμώμεθα with Γ.

1080. ὀρμᾶσθαι] Infin. for imper. ταχεῖς, predicative. Cp. supr. 526, ὀρμᾶσθω ταχύς: Thuc. 5. 9. § 7, σὺ δέ, ὦ Κλεαρίδα, . . αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν.

Philoctetes now feels that he is left completely alone and helpless. For the shipmates of Neoptolemus are only to remain for a little while, in the vain hope that he will change his mind. The following *commos* may be divided into two chief portions. The first, 1081–1160, is in effect one long monody of Philoctetes from the stage, of which the pauses are filled with short recitatives addressed to him by single choreutae. Without noticing these, he continues the strain of his lament. In

the second part, 1161–1217, there is a real interchange of lyric numbers between the Chorus and the chief actor. Still chanting singly, the mariners renew their efforts to win his attention. When they succeed in this, he bids them depart. They make as if to go. Then he calls them back again: and begs for means of self-destruction. The *commos* ends on the re-appearance of Neoptolemus followed by Odysseus. It is evident that the second part of it especially must have been accompanied with various gestures and movements to and fro in the orchestra. The 'melodramatic' character of this portion of the Philoctetes (ll. 730–1217) may be compared with the opening of the Oedipus Coloneus. The metrical scheme (in which again there are several doubtful points) is as follows:—

α'.

(1.)

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —

5 — — — — —  
 — — — — —

— — — — —  
 — — — — —

— — — — — (?)

10 — — — — —  
 — — — — —

— — — — —

— — — — —

— — — — — (?)

(2.)

— — — — —

— — — — — 2

— — — — —

— — — — —

<sup>1</sup> In antistrophe — — — — — Cp. β' (2), ll. 2, 3.

<sup>2</sup> Or, — — — — — Iambic.

— — — — — Glyconic.

		β'.
		(1.)
Glyconic	{	— — — — —
		— — — — — <sup>1</sup>
		— — — — —
		— — — — —
		— — — — —
Dactylic	{	— — — — —
		— — — — —
		— — — — —
		— — — — —
		— — — — —
Iambic	{	— — — — —
		— — — — —
		— — — — —
		— — — — —
		— — — — —
		10 — — — — —
		— — — — — <sup>2</sup> (?)
		— — — — —
		— — — — —
		15 — — — — — <sup>3</sup>
		(2.)
		— — — — —
		— — — — —
		— — — — —
		— — — — —
		5 — — — — —
		— — — — —

<sup>1</sup> In antistrophe — — — — —. <sup>2</sup> In antistrophe — — — — —.

<sup>3</sup> In antistrophe — — — — —.

For the substitution of — — — — — for — — — — — in Ionic verse, which is allowed by some writers on metre, see Christ's Metrik, § 521.

ἐπ. (ἀπολελυμένα).

		(1.)
		— — — — —
		— — — — —
		— — — — —
		— — — — —
		5 — — — — —
		— — — — —
		— — — — —
		— — — — —
		— — — — —
		10 — — — — —
		— — — — —
		— — — — —
		— — — — —
		— — — — —
		15 — — — — —

ΦΙ. στρ. α'. (1.) ὦ κοίλας πέτρας γύαλον

[92 a.

θερμὸν καὶ παγετῶδες, ὥς σ' οὐκ ἔμελλον ἄρ', ὦ τάλας,  
λείψειν οὐδέποτ', ἀλλὰ μοι

5 καὶ θνήσκοντι συνοίσει.

1085

ὦ μοι μοί μοι.

ὦ πληρέστατον αὐλίων

1082. θερμὸν καὶ] θερμὸν τε καὶ L.A. Turn. corr. 1083. ὦ τάλας] 'ὦ' ταλας L.  
ὦ τάλας A. 1085. οὐδέποτ'] οὐδέποτε L.A. 1086. ὦ μοι μοί μοι] ὦ μοι μοι  
μοί L. οἱ μοι μοι μοι A. 1087. αὐλίον] αὐλίον L. αὐλίον A.

υ υ υ υ υ  
— — υ υ υ υ —  
— — υ υ υ υ —  
υ υ υ — υ υ υ υ —  
20 υ υ — υ υ υ υ —  
— — υ υ υ — — —  
— υ υ υ — —  
υ υ — υ υ υ υ —  
— — υ υ υ υ —

(2.)

υ υ υ — υ υ υ υ — υ υ  
υ υ υ — υ υ υ υ — υ υ  
υ — — υ υ υ υ — —  
υ — — — υ υ — —  
5 υ υ — υ υ υ υ — —  
υ υ — υ υ — υ υ υ υ — —  
υ υ υ — υ υ υ υ — υ υ  
υ υ υ — υ υ υ υ — υ υ  
10 υ υ υ — — υ υ υ — υ υ  
υ υ υ — υ υ υ υ — υ υ  
υ — υ υ υ — — —  
υ υ υ υ υ υ — — —  
υ — υ — —  
15 υ — υ — υ — υ υ —  
υ υ υ — υ υ — —  
υ υ — υ υ — υ υ — υ υ  
υ υ — υ υ — —  
υ υ υ υ υ — υ υ υ υ —  
20 υ υ υ — υ υ — —

If the irregularities of the above scheme are compared with those noticed in the note on O. C. 117-254,

in vol. 1. p. 298, it will be found that they cannot be adequately accounted for by supposing extensive corruptions of the text. For (a) they are similar in kind to those in O. C., (b) they do not as a rule in either case violate the general laws of metre. While admitting some corruptions, it is reasonable also to suppose that in these later plays of Sophocles the severity of rhythm is relaxed in the lyric dialogue as well as in the senarii. This may be partly accounted for by the 'melodramatic' element encroaching on tragedy, and partly by contemporary innovations in the art of music.

1081, 2. ὦ . . παγετῶδες] 'O cavernous rocky cell, sultry and chill (by turns)!' This phrase presents the other side of the comfortable description given by Odysseus in *supr.* 17-19.

1084, 5. ἀλλὰ . . συνοίσει] 'But in death also thou wilt be with me.' 'Comes eris,' Lamb. For *συμφέρειν* in a nearly neutral sense = *συνεῖναι*, cp. Hes. Op. and D. 300, *λιμὸς γάρ τοι πάμπαν ἀεργῷ σύμφορος ἀνδρί*. And for the future middle, cp. O. C. 641, *τῇδε γὰρ ξυνοίσομαι*. Porson's and Reiske's conjecture, *συνείσει*, ('Thou wilt know of me'), is therefore unnecessary.

1087, 8. πληρέστατον . . ἀπ' ἑμοῦ] 'Overfull of my sorrow.' This refers not only to physical evils,—*supr.* 38, 9,—but to the resonance of his cries and the remembrance of his moments of despair. For such clinging of association to a spot, cp. Tennyson's Elaine, 'A horror lived about the tarn, and clave | Like its own mists to all the mountain-side.' Also Maud, 'The red-ribbed ledges drip with a silent horror of blood, | And Echo there, whatever is ask'd her, answers, Death.'

λύπας τᾶς ἀπ' ἐμοῦ τάλαν,  
τί ποτ' αὖ μοι τὸ κατ' ἄμαρ

10 ἔσται; τοῦ ποτε τεύξομαι

1090

σιτονόμου μέλεος πόθεν ἐλπίδος;

εἴθ' αἰθέρος ἄνω

πτωκάδες ὄξυτόνου διὰ πνεύματος

ἔλωσί μ'. † οὐ γὰρ ἔτ' ἰσχύω.†

1095

ΧΟ. (2.) σύ τοι σύ τοι κατηξίωσας,

ὦ βαρύποτμ', οὐκ ἄλλοθεν ἔχει \*τύχαις ἀπὸ μείζονος,

εὐτέ γε παρὸν φρονῆσαι

τοῦ λφόνος δαίμονος εἴλου τὸ κάκιον \*αἰνεῖν.

1100

1089. κατ' καθ' A pr. ἄμαρ] ἡμαρ LA. Dind. corr. 1093. ὄξυτόνου]  
ὄξυτόνου L. 1094. ἐλωσί B. 1096. κατηξίωσας] κατηξίωσας L (with ει in mg.  
by C<sup>2</sup>.) κατηξίωσας A. 1097. βαρύποτμ'] βαρύποτμε LAV. βαρύποτμ' Vat.  
Vat. b. 1098. \*τύχαις] τύχα τᾷδ' L. τ. τῶδε A. τ. τάδ' Γ. 1099. γε]  
γάρ A. 1100. λφόνος] πλέονος C<sup>3</sup> mg. \*αἰνεῖν] ἐλεῖν MSS. Herm. corr.

1089. τί ποτ' αὖ μοι τὸ κατ' ἄμαρ  
ἔσται] 'What henceforth shall be my  
daily portion?' Cp. O. C. 3. 4, τίς τὸν  
πλανήτην Οἰδίπουν καθ' ἡμέραν | τὴν νῦν  
σπανιστοῖς δέξεται δωρήμασιν;

1090, 1. τοῦ . . σιτονόμου ἐλπίδος;]  
'What hope of obtaining food?' For τοῦ,  
attributive, see E. on L. § 21, p. 33. And  
for the double interrogation, cp. Trach.  
421, τίς πόθεν μολών, κ.τ.λ. σιτονόμου =  
τοῦ νέμεσθαι σῖτον. For this conden-  
sation of a phrase into an adjective, see  
Essay on L. § 43, p. 81, and cp. espe-  
cially El. 857, 8, ἐλπίδων . . κοινοτόκων |  
εὐπατρίδων τ' ἄρωγαί.

1092. εἴθ' . . ἔλωσι] 'I wish that  
from the skies aloft the cowering crea-  
tures there may cleave the shrilling  
winds to conquer me.' εἴθε is not else-  
where found with the conjunctive.  
Either (1) there is a confusion of ἔλωσι  
(conjunctive for imperative) with εἴθ'  
ἔλοιεν, or (2) the text is unsound. In  
the latter case a possible emendation is  
to read εἴ' (εἴα) for εἴθ'. Cp. Plat.  
Soph. 239 B, ἀλλ' εἴα δῆ, νῦν ἐν σοὶ  
σκεψάμεθα. (Where however εἴα is  
sometimes read.) Hermann conjectures  
ἰθ'.

1093. ὄξύτονος, which elsewhere is  
descriptive of sound, may here sug-  
gest (1) the whistling of the wind  
amongst the rocks. But, possibly, (2)  
the meaning is simply 'Strong.'

1095. The words οὐ γὰρ ἔτ' ἰσχύω

are unmetrical, and it seems probable  
that a marginal explanation has here  
supplanted the original words, which  
must have scanned like οὐκέτ' ἀρκῶ.  
Cp. El. 186.

1096. κατηξίωσας] Sc. τύχας τάσδε,  
which is absorbed into the following  
clause.

1097. οὐκ ἄλλοθεν . . ἀπὸ μείζονος]  
'And art not thus afflicted from with-  
out by the operation of a mightier  
will.' ἀπὸ μείζονος (masc.) is expege-  
tic of ἄλλοθεν.

ἔχει \*τύχαις = 'Thou art held fast  
in an evil fortune,' (ἔχει, nearly = συν-  
έχει.) Cp. Ant. 1140, 1, καὶ νῦν,  
ὡς βιαίας | ἔχεται πάνδαμος ἀμὰ πόλιν  
ἐπὶ νόσον. And for the meaning of  
ἀπό, cp. Hdt. 8. 15, τὸ ἀπὸ Ξέρξεω  
δευμαίνοντες. Whatever may have been  
the origin of his calamity, Philoctetes  
himself is now responsible for its con-  
tinuance. \*τύχαις agrees with the anti-  
strophe if we read χερὸς for χειρὸς.

1098. φρονῆσαι] 'To adopt the  
wiser course.' Cp. O. T. 649, φρο-  
νήσας.

1100. \*αἰνεῖν, 'To be content with,'  
for ἐλεῖν (Herm.) involves a very slight  
change and restores the metre. Dind.  
conj. ἀντί. For the ellipse of μάλλον ('In  
preference to'), see Essay on L. § 39,  
p. 73. The v. r. πλέονος of the Schol.  
is preferred by some editors on the  
ground of metre. But it yields an in-



ΦΙ. ἀντ. α'. (1.) ᾧ τλάμων τλάμων ἄρ' ἐγὼ  
καὶ μόχθῳ λωβατός, ὃς ἤδη μετ' οὐδενὸς ὕστερον  
ἀνδρῶν εἰσοπίσω τάλας

5 ναίων ἐνθάδ' ὀλοῦμαι, 1105

αἰαῖ αἰαῖ,

οὐ φορβὰν ἔτι προσφέρων,

οὐ πτανῶν ἀπ' ἐμῶν ὄπλων

\*κραταιαῖσιν μετὰ χερσὶν 1110

10 ἴσχων· ἀλλά μοι ἄσκοπα

κρυπτά τ' ἔπη δολεράς ὑπέδν φρενός·

ἰδοίμαν δέ νιν,

τὸν τάδε μΗΣάμενον, τὸν ἴσον χρόνον

ἐμὰς λαχόντ' ἀνίας. 1115

ΧΟ. (2.) πότμος, \*πότμος σε δαιμόνων τάδ',

οὐδὲ σέ γε δόλος ἔσχεν ὑπὸ \*χερὸς ἐμᾶς. στυγεράν ἔχε

δύσποτμον ἀρὰν ἐπ' ἄλλοις. 1120

καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλότῃτ' ἀπόσῃ.

ΦΙ. στρ. β'. (1.) οἴμοι μοι, καὶ που πολιᾶς

1106. αἰαῖ αἰαῖ] αἰ αἰ αἰ αἰ Α. αἰ αἰ αἰ Α. 1110. \*κραταιαῖσιν] κραταιαῖς  
MSS. 1115. ἐμᾶς B. 1116. 2<sup>nd</sup>. πότμος om. MSS. add Erfurdt. 1119.  
\*χερός] χείρος MSS. 1120. δύσποτμον] δύσποτ'μον L. δύσποτμον A. ἀρὰν]  
ἀρὰν ἀρὰν LAL<sup>2</sup> ἀρὰν Γ Vat. Vat. b. 1121. φιλότῃτ'] φιλότῃτ(ι) L. φιλότῃτ' A.  
1122. οἴμοι μοι] οἴ μοι μοί LA που] om. LA add C<sup>2</sup>. 1123. πολιᾶς] πουλιᾶς L<sup>2</sup>.

ferior sense ('fuller' for 'better'), and the quantity of λῳόνος may be defended by the tendency, which is elsewhere observable, to shorten a long vowel or diphthong before another vowel in the same word. Cp. especially supr. 724, πατρῶν: O. C. 117, ποῦ ναῖει;

1101. Philoctetes renews his complaint without noticing the interruption.

1102. ὕστερον . . εἰσοπίσω] For the redundancy, cp. supr. 930, and note.

1108. προσφέρων] Sc. ταῖς ἐνδείαις. Cp. supr. 718, προσενῶμα, and note.

1110. For the repetition of οὐ, see Essay on L. § 29, p. 48.

κραταιαῖσιν] For the shortening of αἰ, cp. supr. 1100, λῳόνος, and note. And for the Ionic rhythm, cp. O. C. 214.

μετὰ χερσὶν] Epicè.

1111. ἴσχων] Sc. τὰ ὄπλα.

1112. δολεράς . . φρενός] 'From a

guileful heart.'

ὑπέδν] Cp. supr. 1007, O. T. 386, 7.

1114. τὸν ἴσον χρόνον] Cp. supr. 794, 5, πῶς ἂν ἀντ' ἐμοῦ | τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον;

1116. Considering the repetition of σύ τοι in l. 1096, the repetition of πότμος here (see v. rr.) is the most probable emendation of the defective line. The Chorus feel that the curse against Odysseus involves themselves also, who have been his instruments, and with apparent, but not real inconsistency, declare that the theft of the bow was a divinely appointed act. τάδε is accusative in apposition with the sentence. For ἔσχε, cp. supr. 331, and for ἔχε, see Essay on L. § 51, p. 96.

1122. μὴ = ὅπως μὴ.

1123. The sense is continued from l. 1115, again without any notice being taken of the intervening lines.

- πόντου θινὸς ἐφήμενος,  
 γελαῖ μου, \*χερὶ πάλλων [92 b.  
 τὰν ἐμὰν μελέου τροφάν, 1126  
 5 τὰν οὐδεῖς ποτ' ἐβάστασεν.  
 ὦ τόξον φίλον, ὦ φίλων  
 χειρῶν ἐκβεβιασμένον,  
 ἧ που \*ἐλινὸν ὄρας, φρένας εἴ τινας 1130  
 ἔχεις, τὸν Ἡράκλειον  
 10 ἄθλον \*ἐμ' ὦδέ σοι  
 οὐκέτι χρησόμενον τὸ μεθύστερον.  
 †ἀλλ' ἐν μεταλλαγᾷ  
 πολυμηχάνου ἀνδρὸς ἐρέσσει, 1135  
 ὀρῶν μὲν αἰσχροῦς ἀπάτας, στυγνὸν τε φῶτ' ἐχθοδοπὸν,  
 15 μυρὶ' ἀπ' αἰσchrῶν ἀνατέλλονθ', ὅσ' ἐφ' ἡμῖν κάκ' ἐμήσατ'  
 †Ὀδυσσεύς.

1125. χερὶ] χερὶ LA. Turneb. corr. 1130. ἧ] from εἴ L? V. ἧ A. ἐλει-  
 νόν] ἐλεινὸν MSS. Brunck. corr. 1131. ἔχεις] ἔχεις L. ἔχεις AF. 1132.  
 ἄθλον] ἄθλιον LR Vat. γρ. ἄθλον mg. C<sup>2</sup> or 3. ἄθλον FL<sup>2</sup> B Vat. b VV<sup>3</sup>. γρ. ἄθλιον  
 V<sup>3</sup> mg. \*ἐμ'] om. MSS. ὦδέ σοι] ὦδέ σοι Vat. 1133. μεθύστερον] μεθ'  
 ὑστερον L. 1134. μεταλλαγᾷ] μεταλλαγή A. 1135. ἐρέσσει] ἐρέσση LA.  
 ἐρέσσει Γ. 1138. ἀνατέλλονθ'] ἀνατέλλοντα LA.

1124. θινὸς ἐφήμενος] 'Sitting on the shore,' until all be ready for the departure. Cp. supr. 467, 1075 foll.

1126. τροφάν] Cp. supr. 931.

1127. ἐβάστασεν] Cp. supr. 657.

1128. φίλων is not used here in the ordinary Epic sense = ἐμῶν, but φίλον and φίλων are reciprocal in meaning. 'Beloved bow, torn from my loving hand!'

The bow, which Neoptolemus (supr. 657) proposed to worship as a god, is here addressed by Philoctetes as a spiritual being, who is conscious of his condition, even though removed from him. By a bold personification, the captive weapon is imagined as looking back piteously on its old master, and grieving for the base uses which it must now subservise.

1130. ἐλινόν is an adverbial (or cognate) accusative neuter, meaning, 'With looks deserving pity' (not 'With compassionate gaze.') 'Piteous must be thy look, as thou beholdest me.'

1131, 2. τὸν . . μεθύστερον] 'Me thus destined no more to use thee in

the Heracleian exercise.' The MS. reading affords no satisfactory meaning, and the alternative reading of the diorthotes of L is therefore adopted, with the addition of ἐμ', which makes the sense clearer, and may have dropped out after the preceding syllable (ορεμ). The scholion τὸν Ἡρακλέους διάδοχον refers merely to τὸν Ἡράκλειον in the received reading.

1134. 5. 'But thou art transferred to the different service of a man of many wives, who wields thee now.' ἐν μεταλλαγᾷ = ἐν μετελλαγμένῃ χρειᾷ. See Essay on L. § 43. p. 82. And, for the metaphorical use of ἐρέσσει, ib. § 58. p. 105. Something is amiss either here or in the corresponding line of the antistrophe, 1157. Hermann conjectures ἄλλου δ' ἐν μεταλλαγᾷ: Paley reads, with Dindorf, ἐτ', ἀλλ' ἐν μεταλλαγᾷ; Cavallin conjectures ἀλλ' αἰὲν μετ' ἀγκάλαις.

1136. φῶτ'] Cp. O. C. 1018, and note.

1138, 9. 'Making countless issues to arise from all the shameful ills that he has

ΧΟ. (2.) ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν,

1140

εἰπόντος δὲ μὴ φθονεράν

ἔξῳσαι γλώσσας ὀδύναν.

κεῖνος δ' εἷς ἀπὸ πολλῶν

5 ταχθεῖς, τοῦδ' ὑφημοσύνα,

κοινὰν ἤνυσεν ἐς φίλους ἄρωγάν.

1145

ΦΙ. ἀντ.β'. (1.) ὦ πταναὶ θῆραι χαροπῶν τ'

ἔθνη θηρῶν, οὓς ὀδ' ἔχει

1144. ὑφημοσύνα] ἔφημοσύνα L.

1147. οὓς] ου for ο A<sup>c</sup>?

1146. πταναὶ] πτηναὶ LG. πτανὰ A.

devised against me.' In all the events that happened after this at Troy, the results of the present action would be conspicuous; all, in Philoctetes' view, would be evil, and Odysseus would be known as the author of all. Cp. 1061, 4. The word 'Ὀδυσσεύς' in the text is a manifest instance of a gloss having been substituted for the true reading, which is consequently lost. Cp. supr. 1095. Perhaps ἐμῆσαθ' οὗτος (the pronoun spoken with bitter emphasis) may be the true reading. That Odysseus is the subject appears both from the gloss in question, and from supr. 1114, τὸν τάδε μυσάμενον. Others would read, ἐμῆσατ', ὦ Ζεῦ.

1140. ἀνδρός τοι . . εἰπεῖν] 'Truly, it is a man's part heedfully to assert what is right.' For δίκαιον without the article, cp. supr. 83, ἀναιδές: Thuc. 5. 18. § 4, δικαίῳ χρήσθων καὶ ὅροις. And for εὖ, modifying the whole clause, Plat. Legg. 9. 855 A, ὡς εὖ τε καὶ ἀνδρείως εἰς ἀγαθὸν ἐκ κακοῦ διαπεφύγεται, and especially Aesch. Suppl. 78, εὖ τὸ δίκαιον ἰδόντες: Eum. 517.

εἰπόντος δέ] 'But having done so,'—agreeing with ἀνδρός. See Essay on L. § 35. p. 60.

1141. μὴ φθονεράν . . ὀδύναν] 'To abstain from thrusting forth malignant mischief from the tongue.' ὀδύναν, literally, 'Pain,' effect for cause. See Essay on L. § 42. p. 80. β. The poison of serpents was supposed to issue not only from the fang, but from the tongue. Ps. 140. 3, 'They have sharpened their tongues like a serpent, adders' poison is under their lips.' Shak. Mids. N. Dr. 3. 2, 'With doubler tongue | Than thine, thou serpent, never adder

stung.' The soundness of the text here has been much questioned. But the three lines yield a good meaning, and the metres correspond exactly to those in the antistrophe. The former speaker (l. 1116 foll.) had cleared the Chorus from blame. He is followed by another, who defends Odysseus.

1143, 4. εἷς ἀπὸ πολλῶν | ταχθεῖς] Cp. O. C. 737 foll., οὐκ ἐξ ἐνὸς στείλαντος, ἀλλ' ἀνδρῶν ὑπο | πάντων κελυσθεῖς: ib. 850. ἀπό is used here because Odysseus was selected from all the Achaeans as their representative.

1144. τοῦδ' ὑφημοσύνα] 'Using Neoptolemus as his minister.' So Hermann, who rightly observes that the Triclinian ὑφημοσύνα is a combination of the readings of L and V<sup>2</sup>. This is one of the places where the independence of the inferior MSS. is of importance. ὑφημοσύνα is the harder reading, and also specially suited to the context. τοῦδ' ὑφημοσύνα would mean, 'Laying his commands on Neoptolemus.' τοῦδ' ὑφημοσύνα repeats in a softened form what Philoctetes had himself said supr. 1007, 8, and exactly describes the action of Odysseus, supr. 70-85.

1145. κοινὰν . . ἄρωγάν] Either (1) 'Effected a public advantage for his friends:' or (2) 'In common with Neoptolemus performed towards his friends an act of succour.' Cp. supr. 25.

1146. ὦ πτανὰ θῆραι] 'O ye, my winged chase!' Supr. 288, 9, τὰς ὑποπτέρου | βάλλον πελείας.

χαροπῶν τ' ἔθνη | θηρῶν] 'And ye tribes of wild-eyed creatures.' The bright eyes of the lynx, deer, etc. surrounding him, affect the sensitive Philoctetes in his solitude.

χῶρος οὔρεσιβώτας,  
φυγᾶ μ' οὐκέτ' ἀπ' αὐλίων

5 πελατ'· οὐ γὰρ ἔχω χεροῖν

1150

τὰν πρόσθεν βελέων ἀλκάν,  
ὦ δύστανος ἐγὼ τανῦν,  
ἀλλ' ἀνέδην ὅδε χῶρος ἐρύκεται,  
οὐκέτι φοβητὸς ὑμῖν.

10 ἔρπετε, νῦν καλὸν

1155

ἀντίφονον κορέσαι στόμα πρὸς χάριν  
ἐμᾶς σαρκὸς αἰόλας.  
ἀπὸ γὰρ βίον αὐτίκα λείψω.

πόθεν γὰρ ἔσται βιοτά; τίς ὦδ' ἐν αὔραις τρέφεται,

15 μηκέτι μηδενὸς κρατύνων, ὅσα πέμπει βιόδαρος αἶα; 1160

1148. οὔρεσιβώτας] οὔρεσιβώτας L. οὔρεσιβώτας A. o for a A°. 1150.  
[πελατ'] πελατ'(ι)τ' L. πελατ' A. 1152. τανῦν] τὰ νῦν L. τανῦν A. 1153.

ἀνέδην] ἀναιδην L. ἀνέδην A. 1155. ἔρπετε] ἔρπεται A.

1148. οὔρεσιβώτας is either (1) accusative plural, agreeing with οὓς (θη-  
ρας), or (2) for οὔρεσιβώτης, nom. sing.  
masc., agreeing with χῶρος. The latter  
is best. See Essay on L. § 55. p. 101.  
'This region of rocky pasturage.'

1149, 50. φυγᾶ . . πελατ'] 'No longer  
flying me from my cell, ye shall ap-  
proach me there,' i.e. οὐκέτι με φεύ-  
γοντες ἀπ' αὐλίων, πελατέ μοι εἰς αὐλία.  
So the words are to be explained,  
with Bernhardt, if the text is sound.  
φυγᾶ=φεύγοντες, as supr. 1144, ὑφη-  
μοσύνα=ὑφείς. με is governed, in the  
first instance, by the verb for which  
πελατε is substituted; i.e. instead of  
saying οὐκέτι με φεύξεσθε ἀπ' αὐλίων, or  
πελατέ μοι εἰς αὐλία, the two expressions,  
the negative and the affirmative, are  
fused into one. (But cp. infr. 1163, 4.)  
For a somewhat similar confusion, cp.  
El. 1127, ὡς σ' ἀπ' ἐλπίδων οὐχ ὦν περ  
ἐξέπεμπον εἰσεδεξάμην, and note. Herm.  
explained, 'Ye shall not draw me after  
you as you fly me.' Aur. conj. μηκέτι.

1151. For ἀλκάν, corresponding to  
an iambus in the strophe, see on O. C.  
1556 foll., 1570.

1152. Some editors put a comma  
after ἐγὼ, so as to connect τανῦν with  
ἔχω; but the language runs more sim-  
ply as in the text.

1153. ἀνέδην . . ἐρύκεται] 'Has no  
effective guard.' Lit. 'Is guarded by  
being abandoned,' an oxymoron. Cp.  
Aj. 1214, where ἀνήμε is used of the  
removal of a defence: Thuc. 4. 27,  
σφῶν ἀνέντων τὴν φυλακὴν περι=γενή-  
σεσθαι τοὺς ἀνδρας. The subject of the  
passive ἐρύκεται would have been in the  
dative after the active voice, ἐρύκειν θη-  
ρας χῶρον. Cp. Od. 5. 166, ἀ κέν τοι λι-  
μὸν ἐρύκοι.

1154. φοβητός is the verbal of φο-  
βέομαι as a deponent verb='To be fled  
from.'

1155. νῦν καλόν] 'Now is a golden  
time.'

1156. ἀντίφονον . . πρὸς χάριν] 'To  
glut your vengeful-gory jaws to heart's  
content.' For the compound ἀντίφονον,  
see Essay on L. § 54. p. 100, d. And for  
πρὸς χάριν, cp. πρὸς ἡδονήν. πρὸς χάριν,  
in Ant. 30, is in a different connection.

1157. ἐμᾶς σαρκὸς αἰόλας] 'On my  
discoloured flesh.' On the meaning of  
αἰόλος, see note on Trach. 834. Phi-  
loctetes is bitterly conscious that he is  
not as other men are. Cp. supr. 227.

1158. The tmesis of ἀπό recurs infr.  
1177, 1207; supr. 817.

1159. ἐν αὔραις] i.e. With no sur-  
roundings but the 'casing' air.

1160. πέμπει] 'Ministers,' 'Gives.'



ΧΟ. (2.) πρὸς θεῶν, εἴ τι σέβει ξένον, πέλασσον

εὐνοία πάσα πελάταν·

ἀλλὰ γνῶθ', εὖ γνῶθ' ὅτι σοὶ

1165

κῆρα τάνδ' ἀποφεύγειν.

οἰκτρὰ γὰρ βόσκειν, ἀδαῆς δ'

ἔχειν μυρίον ἄχθος, ᾧ ξυνοικεῖ.

ΦΙ. ἐπ. (1.) πάλιν πάλιν παλαιὸν

1170

ἀλγῆμ' ὑπέμνασας, ᾧ λῶστέ τῶν πρὶν ἐντόπων.

τί μ' ὤλεσας; τί μ' εἵργασαι;

ΧΟ. τί τοῦτ' ἔλεξας;

[93 a.]

ΦΙ. 5 εἰ σὺ τὰν ἐμοὶ στυγερὰν

(σου)  
1162. πέλασσον] πέλασσον L. πέλασσευ A. 1165. σοί] σοι LAL<sup>2</sup>. σοί Vat.  
Vat. b R. 1168. ᾧ] ὁ L. ᾧ A. 1174. ἐμοί] ἐμοὶ A.

Cp. Hdt. 7. 106, τῷ μόνῳ Ξέρξης δῶρα πέμπεσκε. The same notion is resumed in βιόδαρος, 'Sustenance,' 'Ministering,' 'Sustaining.' For the refinement by which the simple verb is used for the compound ἀναπέμπει, which would be more usual in this connection, see Essay on L. § 55. p. 101, 4.

1161 foll. The reciter of these lines, who is probably the coryphaeus, feels hurt at the prolonged indifference of Philoctetes to the presence of the Chorus, and makes a further and successful effort to engage his attention.

εἴ τι σέβει ξένον] 'If you reverence anything friendly,' i. e. If you have any respect for the kindness of a friend.

1161, 2. πέλασσον . . πελάταν] 'Draw near to him who draws near to thee with the best of good will.' πελάζω here clearly governs the accusative, as in O. C. 1060. The dative of manner follows the verbal noun.

1165, 6. ἀλλὰ . . ἀποφεύγειν] 'Yet understand, and be well assured that it devolves on thee to make escape from this calamity.' ἀλλά, as elsewhere, emphasizes entreaty. σοί here, and in O. C. 721, νῦν σοὶ τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἐπη, has an idiomatic force = σὸν ἔργον ἐστίν. The reading in both places has been unnecessarily suspected.

1167. For ἔχειν, 'To endure,' cp. El. 223, οὐ σήσω ταύτας ἀτας. For ὅτι σοί M. Seyff. conjectures ἐπὶ σοί.

1167, 8. 'It is one that is piteous to sustain, and supplies no means of bearing the uncounted sorrows in the midst of which it dwells.' The adjectives belong in meaning, not to the pain, but to the subject of the pain. Cp. Aj. 955, μαινομένοις ἄχεσιν, and note, and for βόσκειν, supr. 313, βόσκων τὴν ἀδελφάγον νόσον.

1170 foll. Similar astrophic passages in κορμοὶ occur in O. C. 207-253, Trach. 863-95. Cp. also El. 1273-87. There are three distinct changes in the rhythm, from iambo-dactylic to logaoedic at l. 1186, from this to dactylic at l. 1196, and again at l. 1210 to the iambo-dactylic. The iambs are plaintive and despairing, the logaoedic measures reflect the same feeling, contending against persuasion, while in the more energetic dactyls the contention rises to the height. For an attempt to distribute the parts amongst the various choreutae, see Chr. Muff's Chorische Technik des Sophocles, Halle, 1877.

1171. ᾧ λῶστέ τῶν πρὶν ἐντόπων] Cp. supr. 317, 8. The παλαιὸν ἀλγῆμα is rather the threat of taking him to Troy (supr. l. 915 foll.) than the wound at Chrysa.

1172. 'Why hast thou destroyed me? What hast thou done to me?'

1173. τί τοῦτ' . . εἰ, κ.τ.λ.] 'Why speak you so?' '(For grief) to think that,' etc. See Essay on L. § 28. p. 46, and cp. supr. 376.

Τρφάδα γὰν μ' ἤλπισας ἄξειν.

1175

ΧΟ. τόδε γὰρ νοῶ κράτιστον.

ΦΙ. ἀπό νῦν με λείπετ' ἤδη.

ΧΟ. φίλα μοι, φίλα ταῦτα παρήγγειλας ἐκόντι τε πράσσειν.

10 ἴωμεν ἴωμεν

ναὸς ἵν' ἡμῖν τέτακται.

1180

ΦΙ. μή, πρὸς ἀραίου Διός, ἔλθῃς, ἰκετεύω.

ΧΟ. μετρίαξε.

ΦΙ. ὦ ξένοι,

μείνατε, πρὸς θεῶν.

ΧΟ. τί θροεῖς;

1185

ΦΙ. 15 αἰαῖ αἰαῖ, δαίμων δαίμων.

ἀπόλωλ' ὁ τάλας·

ὦ πούς πούς, τί σ' ἔτ' ἐν βίῳ

τεύξω τῷ μετόπιν τάλας;

ὦ ξένοι, ἔλθετ' ἐπήλυδες αὐθις.

1190

ΧΟ. 20 τί ῥέζοντες ἀλλοκότῳ

γνώμα τῶν πάρος, ὧν προῦφαινες;

ΦΙ. οὔτοι νεμεσητόν,

1175. γὰν] γὰν L. γὰν Γ. γαῖαν A. μ' ἤλπισας] ἤλπισας μ' LAGB. 1177.  
ἀπό νῦν] ἀπό νῦν LA. με λείπετ' L. μελείπετ' A. 1179. ἴωμεν  
ἴωμεν] ἴωμεν ἴωμεν L. ἴωμεν ἴωμεν A. 1186. αἰαῖ αἰαῖ] αἰ αἰ αἰ αἰ A. 1187.  
δ] from ὦ C<sup>2</sup>. ὦ A. 1188. τί σ'] τίς A. 1192. προῦφαινες] προῦφανες LA.

προῦφανες Γ. 1193. οὔτοι] οὔτι ΑΓ. οὔτι A<sup>o</sup>. νεμεσητόν] νεμεσητόν LA.

1176. κράτιστον] Sc. ὄν.

1178. πράσσειν depends (1) on παρήγγειλας, (2) on φίλα, (3) on ἐκόντι: φίλα is predicative.

1180. ναὸς .. τέτακται] 'To our station on board ship,' i. e. Each to his several station. ναὸς is partitive genitive of place. The language shows that the moment of sailing is imminent.

1181. Philoctetes has just bidden the mariners to depart. He now beseeches them to stay, as they would avoid his curse. They tell him to speak less wildly, and continue to withdraw. In gentler accents, he reiterates his prayer.

ἔλθῃς = ἀπέλθῃς, E. on L. § 55. p. 101, 4.

1186. δαίμων] Cp. O. T. 1311, ἰώ, δαίμων, ἔν' ἐξήλλων.

1188, 9. τί σ' . . τεύξω] 'What shall I make of thee?' i. e. How shall I tend, or how endure, my trouble?' τί is an accusative expressing the result of the action of the verb.

1191, 2. 'To do what, according to a new purpose, strangely altered from the tone of your former words?' They profess to hope that Philoctetes is changing his mind. The construction is πρὸς τὸ σημαίνόμενον, as if ῥέζοντες (ἔλθωμεν) had been (κελεύεις ἐλθεῖν) ῥέζοντας. See Essay on L. § 36. p. 64, and for a similar irregularity, cp. O. T. 1154, 5, οὐχ ὥς τάχος τις τοῦδ' ἀποστρέψει χεῖρας; ΘΕ. δύστηνος, ἀντί τοῦ; τί προσχρήζων μαθεῖν; (Sc. κελεύεις τοῦτο).

ἀλύοντα χειμερίῳ

λύπα καὶ παρὰ νοῦν θροεῖν.

1195

ΧΟ. (2.) βαθί νυν, ὦ τάλαν, ὥς σε κελεύομεν.

ΦΙ. οὐδέποτ' οὐδέποτ', ἴσθι τόδ' ἔμπεδον,

οὐδ' εἰ πυρφόρος ἀστεροπητῆς

\*βροντᾶς αὐγαῖς μ' εἴσι φλογίζων.

5 ἔρρέτω Ἴλιον, οἳ θ' ὑπ' ἐκείνῳ

1200

πάντες ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς ἄρθρον ἀπῶσαι.

ἀλλ', ὦ ξένοι, ἐν γέ μοι εὐχος ὀρέξατε.

ΧΟ. ποῖον ἐρεῖς τόδ' ἔπος;

ΦΙ. ξίφος, εἴ ποθεν,

ἣ γένυν, ἣ βελών τι, προπέμψατε.

1205

ΧΟ. 10 ὥς τίνα \*δὴ ρέξης παλάμαν ποτέ;

ΦΙ. κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερί·

φονᾶ φονᾶ νόος ἤδη.

ΧΟ. τί ποτε;

1195. παρὰ νοῦν] παράνοον ΑΓ.

1198. πυρφόρος] υ from ο L. πυρφόρος Α.

1199. \*βροντᾶς αὐγαῖς] βρονταῖς αὐταῖς LAGL<sup>2</sup> Vat. Vat. b VV<sup>3</sup>R. γρ. καὶ αὐγαῖς C<sup>2</sup>.\*

1206. δῆ] om. LA, add Herm. ρέξης] ρέξης . . . χ Α<sup>o</sup>. ρέξεις Γ.

1207. ἀπὸ πάντα] ἀποπάντα L. ἀπὸ πάντα Α. 1209. νόος] νός L. νόος C<sup>2</sup>. νόσος ΑΓ.

1194, 5. ἀλύοντα . . . θροεῖν] 'That one distracted with tempestuous grief, should utter what is at variance with his true interest.' He means that in bidding them depart he had spoken wildly, as grief, not reason, dictated.

1199. \*βροντᾶς αὐγαῖς] This reading is not certain. \*βροντᾶς is confirmed by the absurd note of the Scholiast, γρ. καὶ αὐγαῖς, ταῖς βροντῶν αὐγαῖς, ταῖς κεραννίαις. ἔστι μέντοι λαβεῖν καὶ βροντᾶς, ἀντὶ τοῦ, βροντήσας. But βρονταῖς αὐταῖς is not impossible. For the plur. cp. O. C. 1514.

1201. ὅσοι . . . ἀπῶσαι] 'Who found it in their hearts to reject this foot of mine;' i.e. To make an outcast of one so afflicted as I am.

ποδὸς ἄρθρον] For the periphrasis, cp. supr. 748, εἰς ἄκρον πόδα. The pleonasm of expression implies a sort of pity or fondness of Philoctetes for himself. Cp. supr. 786, 1188, 'This foot of mine.'

1202. ὀρέξατε] 'Extend.' A suppliant expression. Cp. Od. 15. 312. Πλάγξομαι, αἶ κέν τις κοτύλην καὶ πύργον ὀρέξῃ.

1204, 5. ξίφος, εἴ ποθεν, ἣ . . . προπέμψατε] 'Provide me with sword, or axe, or missile weapon, if there be such anywhere.' εἴ ποθεν is put elliptically for εἴ ποθεν δύνασθε. Cp. esp. Aj. 886, εἴ ποθι . . . λεύσσω, and note. For πέμπω in this sense, cp. supr. 1162, infr. 1266. Another possible reading of this place is to delete the comma after ξίφος, and read προπέμψετε.

1206. ὥς . . . ποτέ] 'That you may put in execution what device?' For ρέξης παλάμαν, cp. supr. 87, τοῦσδε (sc. λόγους) καὶ πράσσειν στυγῶ.

1207. κρᾶτ' . . . χερί] i.e. (ὥς) ἀποτέμω κρᾶτα καὶ πάντα ἄρθρα χερί. The ὑστερον πρότερον here (see E. on L. § 41. p. 78.) has a somewhat singular effect to a modern ear. Cp. Aj. 238, κεφαλὴν καὶ γλώσσαν ἄκραν | ριπτὴν θέρισας.

41. πατέρα ματεύων.

1210

γ Ο. ποῖ γὰς ;

41. ἐς Ἄιδου.

οὐ γάρ ἐστ' ἐν φάει γ' ἔτι.

ὦ πόλις ὦ \*πατρία,

πῶς ἂν εἰσίδοιμ' \*ἄθλιός σ' ἀνὴρ,

ὅς γε σὰν λιπὼν

1215

ἱερὰν λιβάδ', ἐχθροῖς ἔβαν Δαναοῖς

ἄρωγός· ἔτ' οὐδέν εἰμι.

γ Ο. ἐγὼ μὲν ἤδη καὶ πάλαι νεὼς ὁμοῦ

στείχων ἂν ἦ σοι τῆς ἐμῆς, εἰ μὴ πέλας

[93 b.

᾽Οδυσσεά στείχοντα τόν τ' Ἀχιλλέως

1220

γόνον πρὸς ἡμᾶς δεῦρ' ἰόντ' ἐλεύσσομεν.

γ Δ. οὐκ ἂν φράσειας ἦντιν' αὐ παλίντροπος

κέλευθον ἔρπεις ὧδε σὺν σπουδῇ ταχύς ;

1211. ἐς] εἰς LL<sup>2</sup>. ἐς A. 1212. οὐγὰρ οὐγὰρ ἐστ' ἐν φάει γ' ἔτ' L<sup>2</sup>. 1213. ὦ πόλις ὦ] ὦ πόλις ὦ πόλις LAL<sup>2</sup> Vat. Vat. b VV<sup>2</sup>. Dind. corr. 1214. εἰσίδοιμ' ἄθλιός σ' ἀνὴρ] πῶς ἂν εἰσίδοιμ' ὁ ἄθλιός γ' ἀνὴρ LAL<sup>2</sup> VV<sup>3</sup>. εἰσίδοιμ' σε ἄθλιός γ' ἀνὴρ Vat. b. εἰσίδοιμ' σε ἄθλιός ἀνὴρ Vat. Dind. corr. 1216. λιβάδ'] (ἡ) λιβάδ' L. λιβάδ' A. 1217. Δαναοῖς] δανοῖς A. δαναοῖς A<sup>c</sup>. 1218. νεὼς] νεὼς L.

νεὼς C<sup>2</sup>. νεὼς AG. ὁμοῦ] ὁμοῦ LA<sup>c</sup>. ἐγγὺς Γ. 1219. ἂν ᾗ] ἄνην L. ἂν ᾗν CA. Elmsl. corr. 1221. ἐλεύσσομεν] ἐλεύσομεν LG. ἐλεύσσομεν C<sup>2</sup> A. 1222.

οὐκ ἂν] οὐκ ἂν L. οὐκ ἂν A. 1223. σὺν σπουδῇ] συμπουδῇ L. συνσπουδῇ C<sup>2</sup>. σὺν σπουδῇ A.

1211. ποῖ, .. ἐς Ἄιδου] ματεύων implies 'going to seek.' Hence ποῖ and ἐς.

1212. Cp. supr. 493 foll.

1215, 16. σὰν .. ἱερὰν λιβάδ'] The waters of Trachis had a peculiar sanctity. Cp. supr. 725, 6, Μηλιάδων νυμφᾶν | Σπερχεῖού τε παρ' ὄχθαις.

1217. ἔτ' οὐδέν εἰμι] For the order of words, cp. Trach. 161, ὥς ἔτ' οὐκ ἂν, and see E. on L. § 41, p. 78, γ. The Chorus have made but little way with Philoctetes, when Neoptolemus reappears. No sooner has he come in sight of the vessel than his repentance becomes complete, and he desires only to restore the bow.

1218, 19. ἐγὼ .. ἐμῆς] 'Long since you would have seen me' (σοι, Essay on L. § 13, p. 19) 'moving off to rejoin my

vessel, had we not desisted the advance this way of Odysseus and Achilles' son approaching us.' For στείχοντα with στείχων, supr., see Essay on L. § 44, p. 84. For ὁμοῦ after the verb of motion, cp. supr. 256, μηδαμοῦ, and note.

1221. δεῦρ' ἰόντ'] Viz. ἰόντα. There is a slight difference between πέλας στείχοντα and δεῦρ' ἰόντα. Odysseus is seen moving not far off, within hearing. Neoptolemus is manifestly directing his steps towards Philoctetes. On being told of their approach, Philoctetes withdraws into his cave.

1222. οὐκ ἂν φράσειας is slightly less peremptory than οὐ φράσεις, 'Do you not mean to tell me?'

1223. ὧδε .. ταχύς] 'With such eager haste.' The youth has outstripped Odysseus.



- ΝΕ. λύσων ὅς' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ.  
 ΟΔ. δεινόν γε φωνεῖς· ἡ δ' ἁμαρτία τίς ἦν; 1225  
 ΝΕ. ἦν σοὶ πιθόμενος τῷ τε σύμπαντι στρατῷ  
 ΟΔ. ἔπραξας ἔργον ποῖον ὧν οὐ σοι πρόπον;  
 ΝΕ. ἀπάταισιν αἰσχροῖς ἄνδρα καὶ δόλοισι ἐλῶν.  
 ΟΔ. τὸν ποῖον; ὥμοι· μὲν τι βουλεύει νέον;  
 ΝΕ. νέον μὲν οὐδέν, τῷ δὲ Ποίαντος τόκῳ 1230  
 ΟΔ. τί χρῆμα δράσεις; ὥς μ' ὑπῆλθέ τις φόβος.  
 ΝΕ. παρ' οὐπερ ἔλαβον τάδε τὰ τόξ', αὐθις πάλιν  
 ΟΔ. ὦ Ζεῦ, τί λέξεις; οὐ τί που δοῦναι νοεῖς;  
 ΝΕ. αἰσχροῦς γὰρ αὐτὰ κού δίκη λαβὼν ἔχω.  
 ΟΔ. πρὸς θεῶν, πότερα δὴ κερτομῶν λέγεις τάδε; 1235  
 ΝΕ. εἰ κερτόμησίς ἐστι τάληθ' ἔλεγειν.  
 ΟΔ. τί φῆς, Ἀχιλλέως παῖ; τίν' εἴρηκας λόγον;  
 ΝΕ. δις ταυτὰ βούλει καὶ τρὶς ἀναπολεῖν\* μ' ἔπη;  
 ΟΔ. ἀρχὴν κλύειν ἂν οὐδ' ἄπαξ ἐβουλόμην.  
 ΝΕ. εὖ νῦν ἐπίστω πάντ' ἀκηκοὺς λόγον. 1240  
 ΟΔ. ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾶν.  
 ΝΕ. τί φῆς; τίς ἔσται μ' οὐπικωλύσων τάδε;  
 ΟΔ. ξύμπας Ἀχαιῶν λαός, ἐν δὲ τοῖσδ' ἐγώ.

1226. πιθόμενος] πειθόμενος LAG. 1231. τί χρῆμα] τί χρῆμα τί LG. τί  
 χρῆμα A. ὑπῆλθέ τις] ὑπῆλθ' ἔτι L. ὑπῆλθέ τις C<sup>2</sup>A. 1232. περ ἔ.] παρέ. B.  
 1235. δῆ] om. LG. δῆ A. 1237. Ἀχιλλέως] ἀχιλλέω L. ἀχιλλέως C<sup>2</sup>A. 1238.  
 ἀναπολεῖν] ἀναπολεῖ L. ἀναπολεῖν C<sup>2</sup>A. 1240. ἀκηκοὺς] ἀκήκοας A.

1225. δεινόν γε φωνεῖς] 'That sounds alarmingly indeed!' Cp. O. C. 860, 1, KP. τόνδ' ἀπάγομαι λαβών. XO. δεινὸν λέγεις.

1227. ὧν οὐ σοι πρόπον] i.e. τῶν ἅπερ οὐ σοι πρόπον ἐστὶ πράξει.

1228. ἐλῶν] Sc. ἐξήμαρτον.

1230. νέον μὲν οὐδέν] Cp. supr. 966, οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.

1233. οὐ τί που] Cp. supr. 900: Trach. 668 οὐ δὴ τι, and note.

1238. δις.. ἔπη] 'Would you have me go over and over the same ground in speaking?'

ἀναπολεῖν, literally = 'novare agros.' Cp. Pind. Nem. 7. 104, ταῦτα δὲ τρὶς τε-  
 τράκι τ' ἀμπολεῖν ἀπορία τελέθει.

1239. ἀρχήν] 'At all.' Cp. Ant. 92,

El. 439, and note.

1240. Here the Laurentian and Triclinian MSS. agree in reading ἀκήκοας, while the rest give ἀκήκοας, with Par. A. The difference of meaning is slight, but the reading of L. is at once smoother and more forcible.

1242. οὐπικωλύσων] 'Post futurum ἔσται satis erat οὐπικωλύων dicere, sed praetulit οὐπικωλύσων, ut argute responderet precedenti κωλύσει.' Dindorf. For the variation of simple and compound, cp. O. T. 566, 7, ἔσχετε; | παρέσχυμεν. ἐπικωλύειν is. 'To interfere to prevent.'

1243. ἐν δὲ τοῖς is read in a recent MS. (Lc. of Dindorf: Laur. 31. 1).

ΛΕ. σοφὸς πεφυκῶς οὐδὲν ἔξανδᾷς σοφόν.

CD. σὺ δ' οὔτε φωνεῖς οὔτε δρασεῖεις \*σοφά.

1245

ΛΕ. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.

CD. καὶ πῶς δίκαιον, ἃ γ' ἔλαβες βουλαῖς ἐμαῖς,  
πάλιν μεθεῖναι ταῦτα;

NE. τὴν ἀμαρτίαν

αἰσχρὰν ἀμαρτῶν ἀναλαβεῖν πειράσομαι.

OD. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ, πρᾶσσω τάδε; 1250

NE. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.

OD. . . . .

\*NE. ἀλλ' οὐδέ τοι σῇ χειρὶ πείθομαι τὸ δρᾶν.

1245. δρασεῖεις] δρασεῖας? L. δρασεῖεις C<sup>2</sup>A. δρασεῖης Γ. σοφά] σοφόν LA. B unck. corr. 1246. κρείσσω] κρείσω L. κρείσσω C<sup>2</sup>A. 1248. μεθεῖναι] μεθεῖ . . ναι L. μεθεῖναι A. 1251. Lacuna indicated by Hermann. 1252 foll. \*NE. ἀλλ' . . OD. οὐ . . NE. ἔστω . . OD. χεῖρα . . NE. ἀλλὰ . . OD. καίτοι] OD. ἀλλ' . . NE. οὐ . . OD. ἔστω . . NE. χεῖρα . . OD. ἀλλὰ . . τιμωρήσεται L<sup>2</sup> Vat. b V. Notes of Persons om. AV<sup>3</sup> except in 1254. NE. ἔστω . . OD. χεῖρα. In V<sup>4</sup> and R the Persons are nearly as in the text. Turneb. corr.

1244. 'Though you are wise, there is no wisdom in what you have now said.' For the force of the pronoun here, see Essay on L. § 22. p. 36.

1245. σοφά] Although the change is not absolutely necessary, σοφά agrees best with the context, and the reading σοφόν here may be due to σοφόν in the preceding line. Cp. infr. 1266.

1246. τάδε] τὰ δίκαια.

1247. καὶ πῶς δίκαιον] Not only the opposition between justice and expediency, but also that between conflicting principles of justice, appears in the age of Sophocles and Thucydides. Odysseus claims obedience to his own commands and those of the army. Against this Neoptolemus sets up the higher claims of sincerity and faithfulness. Cp. El. 1037, τῷ σῷ δικαίῳ δῆτ' ἐπισπένσθαι με δεῖ;

ἃ γ' ἔλαβες] On the metrical irregularities of which this division of the tribrach is an example, see above, note on l. 795.

1248. ταῦτα] The antecedent is emphatically resumed. E. on L. § 40. p. 75.

1251. τὸν . . φόβον] 'I fear not the intimidation with which you threaten me.' The possessive pronoun of the second person has a sarcastic force. Cp. Eur. Heracl. 284, τὸ σὸν γὰρ Ἀργος

οὐ δέδουκ' ἐγώ. For φόβον, Hermann conjectures στρατόν. Fröhlich, ψόβον.

1252. In the text this line is given to Neoptolemus, and follows a threat of personal violence from Odysseus. Some editors would omit it altogether.

χεῖρὶ is opposed to φόβον, supra. Either therefore (1) a line is dropped after 1251 (cp. O. T. 624); and the sense runs as follows: 'Ne. I tremble not before your intimidation. (Od. But I will compel you on the spot.) Ne. Neither do I yield to your compulsion to do this. Od. Then you, and not the Trojans, will be our adversary. Ne. Let come what will. Od. You see my hand upon the hilt. Ne. Nor will mine linger long, as you will see. Od. And yet I will leave you.' Or (2) 1252, 3 may be inverted, and ἔστω τὸ μέλλον given to Odysseus, together with the following words. Or (3) inverting 1252, 3 as before, we may read as follows: OD. ἔστω τὸ μέλλον. NE. χεῖρα . . ἐπιφάνουσιν. OD. ἀλλὰ . . τιμωρήσεται. It is hardly worth while to suggest a fourth alternative, (4) to leave the lines as they stand, and to suppose l. 1252 in Odysseus' mouth to mean, 'But, on the other hand, I do not credit you with force enough to effect your object.' That (1) is right appears from this, that Odysseus is in

ΟΔ. οὐ τάρρα Τρωσίν, ἀλλὰ σοὶ μαχούμεθα.

ΝΕ. ἔστω τὸ μέλλον.

ΟΔ. χεῖρα δεξιὰν ὀράς

κώπης ἐπιψαύουσαν;

1255

ΝΕ. ἀλλὰ καμέ τοι

ταῦτον τόδ' ὄψει δρῶντα κοῦ μέλλοντ' ἔτι.

ΟΔ. καίτοι σ' ἐάσω· τῷ δὲ σύμπαντι στρατῷ  
λέξω τάδ' ἐλθών, ὅς σε τιμωρήσεται.

ΝΕ. ἐσωφρόνησας· κὰν τὰ λοιφ' οὕτω φρονῆς,  
ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα.

1260

σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτῆτην λέγω,  
ἔξελθ', ἀμείψας τάσδε πετρήρεις στέγας.

ΦΙ. τίς αὖ παρ' ἄντροις θόρυβος ἴσταται βοῆς;  
τί μ' ἐκκαλεῖσθε; τοῦ κεχρημένοι, ξένοι;  
ὦμοι· κακὸν τὸ χρῆμα. μῶν τί μοι μέγα

[94 a.

1265

1255. καμέ] καὶ ἐμέ C<sup>1</sup> or <sup>2</sup> om. A. τοι] om. A. 1259. τὰ λοιφ'] τα λοιφ' L.

φρονῆς] φρον(εῖ)ς L. φρονῆς A. 1261. ποίαντος] ποίαντ(ς) L. 1263. om. L. pr. 1264. κεχρημένοι] κεχρημένον A.

this case the aggressor throughout, and Neoptolemus stands wholly on the defensive. Cp. infr. 1300-4.

The Scholiast on l. 1252 explains ἀλλ' οὐδὲ πεισθήσομαι, whence Bothe conjectures πείσομαι.

For the unintentional tautology in τὸ μέλλον . . κοῦ μέλλοντ' ἔτι, see Essay on L. § 44. p. 83.

1254. For ἔστω, Wecklein conjectures ἔτω.

1257. καίτοι . . ἐάσω] For καίτοι after a pause. cp. Ant. 904. καίτοι σ' ἐγὼ 'τίμησα: Trach. 719, καίτοι δέδοκται, κ.τ.λ. Odysseus is pursuing his own thoughts without appearing to notice the words of Neoptolemus. Odysseus *exit*, but is supposed still to lurk somewhere within hearing.

1263 foll. The tone of these lines is that of one utterly broken by misery, and desirous only to be left alone. Cp. Aj. 787, 8, τί μ' αὖ τάλαιναν, ἀρτίως πεπαιμένην | κακὸν ἀνθρώπων, ἐξ ἔσθρας ἀνίστατε;

1263. (τίς . . βοῆς)] 'What loud disturbance is again taking place before

my cave?' For ἴσταται, cp. O. C. 1478, μαλ' αὖθις ἀμφίσταται διαπρύσιος ὄτοβος: Aesch. Cho. 885, τίνα βοήν ἴστης δόμοις; Eur. Iph. T. 1307, τίς ἀμφὶ δῶμα θεᾶς τόδ' ἴστησιν βοήν;

1264. ἐκκαλεῖσθε] Cp. Hdt. 8. 79 (of Aristides), στὰς ἐπὶ τῷ συνέδριον, ἐξεκαλέετο Θεμιστοκλέα.

1265. ὦμοι . . χρῆμα] 'Ah! mischief is afoot.' Philoctetes, who had at first only heard the sound of his own name, now starts on seeing Neoptolemus approaching him with the bow. He at once concludes that some harm is intended him.

μέγα] It is certain that some evil is meant, where Neoptolemus is employed. 'Is it a mighty evil?' this is all Philoctetes asks. 'Mala res, quae opus sit vobis. Dicit autem haec verba conspecto Neoptolemo. Nam quae praecedunt, nondum viso dicuntur. Hinc non interrogat, quod aliter expectari poterat, μῶν τί μοι νέον, sed μῶν τί μοι μέγα κακὸν πέμποντες πάρεστε.' Herm. The echo of κεχρημένοι in χρῆμα is probably unintentional.

πάρεστε πρὸς κακοῖσι πέμποντες κακόν;

I'E. θάρσει· λόγους δ' ἄκουσον οὐδ' ἤκω φέρων.

CI. δέδοικ' ἔγωγε, καὶ τὰ πρὶν γὰρ ἐκ λόγων  
καλῶν κακῶς ἔπραξα, σοῖς πεισθεὶς λόγοις.

I'E. οὐκουν ἔνεστι καὶ μεταγνῶναι πάλιν; 1270

CI. τοιοῦτος ἦσθα τοῖς λόγοις χῶτε μου  
τὰ τόξ' ἔκλεπτες, πιστός, ἀτηρὸς λάθρα.

II'E. ἀλλ' οὐ τι μὴν νῦν· βούλομαι δέ σου κλύειν,  
πότερα δέδοκται σοι μένοντι καρτερεῖν,  
ἢ πλεῖν μεθ' ἡμῶν.

CI. παῦε, μὴ λέξης πέρα. 1275

μάτην γὰρ ἂν εἴπης γε πάντ' εἰρήσεται.

II'E. οὕτω δέδοκται;

CI. καὶ πέρα γ' ἴσθ' ἢ λέγω.

II'E. ἀλλ' ἤθελον μὲν ἄν σε πεισθῆναι λόγοις  
ἐμοῖσιν· εἰ δὲ μή τι πρὸς καιρὸν λέγων  
κυρῶ, πέπαυμαι.

CI. πάντα γὰρ φράσεις μάτην. 1280

οὐ γάρ ποτ' εὖνουν τὴν ἐμὴν κτήσει φρένα,

1266. κακόν] κακῶν<sup>ον</sup> L. κακόν A. 1270. οὐκουν] οὐκοῦν L. οὐκουν A.  
πάλιν] παλιν L. 1271. ἦσθα] οἶσθα A. 1273. μὴν] μὴ AB. 1275.  
παῦε] παῦσαι L and most MSS. παῦε V pr. Tricl. 1276. ἂν] ἂν L pr. ἀν C'A.  
1277, 1286. πέρα] πέραι. 1278. μέν] om. L pr.

1266. πέμποντες] 'Bringing.' Cp. sup. 19, 1161. Neoptolemus is followed by two of the crew. Philoctetes sees in them the emissaries of Odysseus.

1268. δέδοικ' ἔγωγε] 'I fear you, I.' Said in reply to θάρσει supra.

1268, 9. ἐκ λόγων .. λόγοις] 'I found harsh fortune following on fair speeches, through yielding to your words.'

ἐκ λόγων .. λόγοις] For this tautology, see Essay on L. § 44. p. 83.

1270. οὐκουν .. πάλιν] 'Is there not a possibility of changing one's mind again?'

1272. πιστός] 'Seemingly trustworthy.' τοῖς λόγοις is to be resumed, and to this λάθρα is opposed.

1273. ἀλλ' οὐ τι μὴν νῦν. μὴν, calling attention to a new fact, is exactly in point here. Cp. El. 817, ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου|ξύνιοκος

\*εἴσιμι. Some MSS. have οὐ τι μή: cp. O. T. 870.

1275. παῦε] This differs from παῦσαι, as in English, 'Stop that!' differs from 'Stop!' The two words are apt to be confused through itacism (παῦε, παῦαι, παῦσαι).

1276. πέρα] Sc. δεδόχθαι.

1279, 80. εἰ δὲ μή .. πέπανμαι] 'But, as my words are unacceptable, I have done.' For εἰ .. μή τι = εἰ τι μή, cp. El. 31, εἰ μή τι καιροῦ τυγχάνω, μεθάρμοσον.

1279. πρὸς καιρὸν λέγειν is, 'To speak to the point,' (1) really, (2) in the estimation of the person addressed, as here. Cp. πρὸς τρόπον, e.g. Plat. Rep. 5. 470 C.

1280. γάρ] 'And rightly, for—'

1281. οὐ γάρ .. φρένα] 'For you will never win my heart to feel kindly towards you.' For examples of the repe-



ὅστις γ' ἐμοῦ δόλοισι τὸν βίον λαβὼν  
ἀπεστέρηκας, κατὰ νουθετεῖς ἐμέ  
ἐλθών, ἀρίστου πατρὸς ἔχθιστος γεγώς.  
ὄλοισθ', Ἀτρεΐδαι μὲν μάλιστ', ἔπειτα δὲ  
ὁ Λαρτίου παῖς, καὶ σύ.

1285

NE.

μὴ' πεύξῃ πέρα·

δέχου δὲ χειρὸς ἐξ ἐμῆς βέλη τάδε.

ΦΙ. πῶς εἶπας; ἄρα δεύτερον δολούμεθα;

NE. ἀπώμοσ' ἀγνοῦ Ζηνὸς ὕψιστον σέβας.

ΦΙ. ὦ φίλτατ' εἰπών, εἰ λέγεις ἐτήτυμα.

1290

NE. τοῦργον παρέσται φανερόν. ἀλλὰ δεξιὰν  
πρότεινε χεῖρα, καὶ κράτει τῶν σῶν ὄπλων.

ΟΔ. ἐγὼ δ' ἀπαυδῶ γ', ὥς θεοὶ ξυνίστορες,  
ὑπὲρ τ' Ἀτρειδῶν τοῦ τε σύμπαντος στρατοῦ.

1285. μάλιστ'] μάλισθ' L. μάλιστ' A. 1287. ἐμῆς] ἐμοῦ? A. 1288. ἄρα]  
οὐκ ἄρα L. οὐκ ἄρα ABΓ. Porson corr. δολούμεθα] δο(ν)λούμεθα C<sup>2</sup> or<sup>3</sup>. δολού-  
μεθα A. 1289. σέβας] σέβας L. σέβας A. 1292. πρότεινε] . . τεινε L.  
πρότεινε C<sup>5-7</sup>. πρότεινε AL<sup>2</sup>. 1294. τ'] om. LAG.

tition of γάρ, see Ellendt. Lex. Soph. s. v. γάρ, 7, d. and cp. 1158, 9. For κτήσει, Wakefield proposed θήσει (for which, cp. supr. 532), but for uses of κτᾶσθαι, cp. Aj. 1360, κτᾶσθαι φίλους: El. 1303, τὰς ἡδύνας . . ἐκτησάμην: Trach. 191, κτᾶμην χάριν: ib. 470: infr. 1370, ἐξ ἐμοῦ κτήσει χάριν. The word expresses Philoctetes' sense of the value of his own friendship. Cp. supr. 478, and note.

1282, 3. τὸν βίον . . ἀπεστέρηκας] Cp. supr. 931.

1283, 4. νουθετεῖς ἐμέ | ἐλθών] 'You come and give me advice.' That he should come at all, after what he has done, is an offence.

ἔχθιστος] αἰσχιστος, the conjecture of Pierson, has been accepted by recent editors. It certainly makes the antithesis more exact, and ἔχθιστος and αἰσχιστος are confounded in MSS. of Aj. 658, and elsewhere. But for inexact antithesis, see Essay on L. § 41. p. 78, ε, and for ἐχθρός simply expressing abhorrence, cp. supr. 928, τέχνημ' ἐχθιστον, and many other places in Sophocles. Translate, 'Most abhorred son of a father whom I most admired.' Cp. supr.

242, ὦ φιλάτου παῖ πατρός.

1288. ἄρα] οὐκ (see v. rr.) has probably crept into the MSS. from an interlinear gloss.

1289. ἀπώμοσ'] For the aorist, see E. on L. § 32. p. 55, b, and cp. Aj. 536.

ἀγνοῦ . . σέβας] 'The highest worship of holy Zeus.' ὕψιστον is rightly the attribute of σέβας, as that which is sworn by. Some conjecture ἀγνὸν . . ὕψιστον.

1291. τοῦργον . . φανερόν] 'The deed shall be openly made good.' τοῦργον = the reality corresponding to the word. παρέσται, 'Shall be given.' Cp. O. C. 726, θάρσει, παρέσται. φανερόν, 'Beyond the possibility of doubt.'

1292. κράτει] 'Be master of—.' Cp. Aj. 1337, ἐξ οὗ κράτησα τῶν Ἀχιλλείων ὄπλων.

1293 foll. Odysseus reappears from his concealment at the critical moment, to protest with all his might against what is being done. But when Philoctetes has taken the bow, and points an arrow at him, he is compelled to retire.

1294. ὑπὲρ τ'] Cp. O. C. 33, 4, ὑπὲρ τ' ἐμοῦ | αὐτῆς θ' ὁρώσης.

9 I. τέκνον, τίνος φώνημα; μῶν Ὀδυσσέως  
ἐπησθόμην; 1295

(Δ. σάφ' ἴσθι· καὶ πέλας γ' ὄρα's,  
ὅς σ' ἐς τὰ Τροίας πεδί' ἀποστελῶ βία,  
ἐάν τ' Ἀχιλλέως παῖς ἐάν τε μὴ θέλῃ.

9 I. ἀλλ' οὐ τι χαίρων, ἣν τόδ' ὀρθωθῇ βέλος.  
NE. ᾧ, μηδαμῶς, μὴ πρὸς θεῶν, μεθῆς βέλος. 1300

9 I. μέθες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον.

NE. οὐκ ἂν μεθείην.

9 I. φεῦ· τί μ' ἄνδρα πολέμιον  
ἐχθρόν τ' ἀφείλου μὴ κτανεῖν τόξοις ἐμοῖς;

NE. ἀλλ' οὐτ' ἐμοὶ τοῦτ' ἐστὶν οὔτε σοὶ \*καλόν. [94 b.

9 I. ἀλλ' οὖν τοσοῦτόν γ' ἴσθι, τοὺς πρώτους στρατοῦ, 1305  
τοὺς τῶν Ἀχαιῶν ψευδοκήρυκας, κακοὺς  
ὄντας πρὸς αἰχμὴν, ἐν δὲ τοῖς λόγοις θρασεῖς.

NE. εἶεν. τὰ μὲν δὴ τόξ' ἔχεις, κοῦκ ἔσθ' ὅπου

1296. ἐπησθόμην] om. B. 1297. πεδί' ] πεδία LG. πεδί' A. 1300. ᾧ] ᾧ A. L.  
ᾧ C<sup>2</sup>. ᾧ ᾧ A. Tricl. corr. μηδαμῶς] μὴ δαμῶς L. 1302. μεθείην] μεθείμην B.  
τί μ' ] τίν' LG. τί μ' A. 1304. οὐτ' ἐμοὶ . . σοὶ καλόν] οὐτ' ἐμοὶ καλόν . .  
οὔτε σοὶ LA. (οὔτε μοι A. οὐτ' ἐμοὶ A<sup>o</sup>). Wakefield corr. 1308. δῆ] om.  
L. δῆ A.

1295. τέκνον] This address marks the perfect restoration of confidence. Cp. supr. 923, 4, ᾧ ξένη, and note.

τίνος . . ἐπησθόμην] Some editors connect φώνημα with ἐπησθόμην, but it seems more natural to take τίνος φώνημα (ἔστιν) as a separate sentence, although φώνημα may be resumed after ἐπησθόμην. ἐπησθόμην is omitted in Par. B, which in so far favours Nauck's conjecture, ΦΙ. τέκνον, τίνος φώνημα; μῶν Ὀδυσσέως; ΟΔ. Ὀδυσσέως, σάφ' ἴσθι, καὶ πέλας γ' ὄρα's.

1299. ὀρθωθῇ] 'Carry to its aim' = ὀρθῶς ἤνεχθῇ. Neoptolemus here lays his hand firmly on Philoctetes' arm.

1301, 2. For the construction, cp. Eur. Tro. 1146, ἀφείλετ' αὐτὴν παῖδα μὴ δοῦναι τάφῳ.

1303. τόξοις ἐμοῖς] Philoctetes' pride returns to him with his weapon.

1304. The order seems more in favour of Wakefield's correction than of the mere substitution of τόδε for τοῦτο, with

Brunck and Seyffert, though this is also possible, viz. ἀλλ' οὐτ' ἐμοὶ καλόν \*τόδ' ἐστίν, οὔτε σοὶ.—Philoctetes has at least the triumph of seeing the retreat of Odysseus.

1305. ἀλλ' οὖν] 'However this may be;' whether the deed were honourable or no.

τοὺς πρώτους στρατοῦ] 'The prime men of the host.'

1306. τοὺς . . ψευδοκήρυκας] 'The false intelligencers of the Achaeans.' Sc. τοὺς διὰ ψευδῶν κηρύσσοντας τὰ ἀπὸ τῶν Ἀχαιῶν. Philoctetes sees through the whole stratagem, and perceives that not only the employment of Neoptolemus, but the news of the pretended Ἑμ-πορος, were the invention of Odysseus.

1307. ἐν δὲ . . θρασεῖς] See Essay on L. § 19, p. 27.

1308. κοῦκ ἔσθ' ὅπου . . ἐμέ] 'And there is no place for anger or discontent on your part towards me.' Turnebus, by a slight change, read ὅπου, and

ὀργὴν ἔχοις ἂν οὐδὲ μέμψιν εἰς ἐμέ.

ΦΙ. ξύμφημι. τὴν φύσιν δ' ἔδειξας, ὦ τέκνον,  
ἐξ ἧς ἐβλαστες, οὐχὶ Σισύφου πατρός,  
ἀλλ' ἐξ Ἀχιλλέως, ὃς μετὰ ζώντων θ' ὅτ' ἦν  
ἡκου' ἄριστα, νῦν δὲ τῶν τεθνηκότων.

1310

ΝΕ. ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε  
αὐτόν τέ μ'. ὦν δέ σου τυχεῖν ἐφίεμαι  
ἄκουσον. ἀνθρώποισι τὰς μὲν ἐκ θεῶν  
τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν·  
ὅσοι δ' ἐκουσίοισιν ἔγκεινται βλάβαις,  
ὥσπερ σύ, τοῦτοις οὔτε συγγνώμην ἔχειν  
δίκαιόν ἐστιν οὔτ' ἐποικτεῖρειν τινά.  
σὺ δ' ἠγρίωσαι, κοῦτε σύμβουλον δέχει,  
ἐάν τε νουθετῇ τις εὐνοία λέγων,  
στυγείς, πολέμιον δυσμενῇ θ' ἠγούμενος.  
ὅμως δὲ λέξω· Ζῆνα δ' ὄρκιον καλῶ·

1315

1320

1310. δ'] om. LΓ. δ' A.  
LAFI.<sup>2</sup> Vat. V. τε V<sup>3</sup>R.  
τουτοῖσιν C<sup>1</sup>T. τούτοις A.

1312. θ'] om. LΓ. θ' A.  
ἐμόν] ἀμόν Tricl. 1319. τούτοις] τοτούσιν L.  
1322. εὐνοία] εὐνοϊάν σοι LΓ. εὐνοία A. εὐνοϊαν B.

this has been generally adopted. For the use of ὅπου, however, cp. Aj. 1103, οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον | ἀρχῆς ἔκειτο θεσμός ἡ καὶ τῷδε σέ.

1311. οὐχὶ Σισύφου πατρός] Sc. βλαστών. Cp. supr. 417.

1313. ἄριστα] Sc. τῶν ζώντων.

1314. 5. ἦσθην . . αὐτόν τέ μ'] 'Your praises of my father and of myself too give me a thrill of joy.' For this accusative, see E. on L. § 16. p. 23. For the aorist, see ib. § 32. p. 55. In order to avoid the double trisyllabic foot some editors prefer τὸν ἀμόν, the reading of T, for which they compare several places of the Electra. But Electra and Orestes are speaking of Agamemnon as the father of them both. Neoptolemus stands alone as the son of Achilles. And, with αὐτόν τέ μ' immediately following, the plural word is scarcely justifiable. Nauck conjectures ἦσθην γε πατέρα.

1315. Whether με or ἐμέ is preferable here is a point that can hardly be determined.

ὦν δέ σου τυχεῖν ἐφίεμαι] In re-

turning to the dangerous theme, Neoptolemus tries to avoid offence (cp. supr. 1283, εἴτα νουθετεῖς ἐμέ) by putting his exhortation in the form of a request.

1318. ἐκουσίοισιν] Cp. Eur. Suppl. 151, σοφὴν γ' ἔλεξας τήνδ' ἐκουσίον φυγὴν.

1319. 20. This strain of reflection about the voluntary and involuntary reminds us that we are in the age of Socrates.

1321. ἠγρίωσαι] 'Art become intractable.' Cp. the use of ἀγραιῶν in Plat. Rep. 6. 493 B, 501 E, Theaet. 151 C.

1322. Schndw. has observed that the reading of L points to a v. r. εὐσοϊαν λέγων. Cp. O. C. 390.

1324. Ζῆνα . . καλῶ] ὄρκιον is either (1) attributive, 'And I invoke Zeus, who makes oaths binding.' Cp. Plat. Rep. 5. 451 A, προσκυνῶ δὲ Ἀδράστειαν, ὦ Γλαῦκον, χάριν οὗ μέλλω λέγειν: Eur. Hipp. 1025, ὄρκιον σοὶ Ζῆνα . . δμνυμι. Or (2) 'I call on Zeus to witness my solemn word.' The former (1) is probably right.

καὶ ταῦτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω. 1325

σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης,  
Χρύσης πελασθεὶς φύλακος, ὃς τὸν ἀκαλυφῇ  
σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφιν·  
καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἐντυχεῖν  
νόσου βαρείας, ὥς ἂν \*αὐτὸς ἥλιος 1330

ταύτη μὲν αἶρῃ, τῇδε δ' αὖ δύνῃ πάλιν,  
πρὶν ἂν τὰ Τροίας πεδί' ἐκὼν αὐτὸς μόλῃς,  
καὶ τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν  
νόσου μαλαχθῆς τῆσδε, καὶ τὰ πέργαμα  
ξὺν τοῖσδε τόξοις ξὺν τ' ἐμοὶ πέρσας φανῇς. 1335

ὥς δ' οἶδα ταῦτα τῇδ' ἔχοντ' ἐγὼ φράσω.

ἄνῃρ γὰρ ἡμῖν ἐστὶν ἐκ Τροίας ἀλούς,

1327. χρύσης] χρυσῆς L. χρύσης A. 1330. αὐτός] αὐτὸς LAT. Doe-  
derlein corr. 1331. ταύτη] ταύτη, i from σ L. ταύτη A. 1332. ἐκὼν  
αὐτός] αὐτὸς ἐκὼν LG. ἐκὼν αὐτὸς A. 1333. ἀσκληπιδῶν] ἀσκληπι(α?)δῶν A.  
ἀσκληπιδῶν Γ. 1334. μαλαχθῆς] μαλαχθεὶς C<sup>3</sup> or<sup>4</sup>. 1335. φανῇς] φ(α)νήσ  
L. φανῆς A. 1336. ἐγὼ] ἀγῶ A pr.

1325. γράφου] The middle voice (Essay on L. § 31, p. 53) is used as in Aesch. Prom. 789, ἣν ἐγγράφου σὺ μνήμοισιν δέλτοις φρενῶν.

1326. νοσεῖς τόδ' ἄλγος] Cogn. acc. i. e. ἔχεις τῇδε ἀλγεινὴν νόσον.

1327. πελασθεῖς] 'In consequence of having come near.' The participle is parallel to ἐκ θείας τύχης, which it helps to explain. Cp. the epexegetic use of λοχευθεῖς in O. C. 1322.

1327. 8. The serpent guarded the shrine of the nymph Chrysa, who is sometimes identified with Athena. Cp. the sacred serpent of Athena Polias in the Erechtheum.

1329. ἐντυχεῖν] For this Auratus and Elmsley substituted ἂν τυχῶν, and Porson, followed by recent editors, conj. ἂν τυχεῖν. But for the aor. infin. in prophecy, cp. Aesch. Prom. 667, κεί μὴ θέλοι, πυρῶνδ' ἐκ Διὸς μολεῖν | κεραυνόν. παῦλαν is best taken as the subject of ἐντυχεῖν, sc. σοί.

1330. ὥς ἂν] 'Whilst.' Not for ἔως ἂν, but an instance of the temporal use of ὥς being accompanied by ἂν. See Essay on L. § 28, 4, p. 47.

1331. ταύτη μὲν . . τῇδε δ'] He

points first to the right and then to the left of the λογεῖον.

1333. τῶν . . Ἀσκληπιδῶν] The genitive does not depend primarily on ἐντυχῶν, but is causal with μαλαχθῆς. See L. and S. s. v. ἐντυγχάνω. 'And by the sons of Asclepius in our camp, having there met with them, you shall be soothed from the pain of this disease.' For the resumption of παῦλαν in μαλαχθῆς, cp. Aj. 106-10, θανεῖν γὰρ αὐτὸν οὐ τί πω θέλω . . πρὶν ἂν . . θάνῃ. In infr. 1437, Heracles further reveals what is still unknown to Neoptolemus, that Asclepius will himself come to heal Philoctetes. μαλαχθῆς does not guarantee a complete cure, perhaps because the common story (as in Pindar) represented Philoctetes as still lame. Blaydes conjectures μεταστῆς τῆσδε. But such harsh assonance is improbable here.

1335. ξὺν is used in two slightly different senses (cp. Shak. Jul. C. 3. 1, 'As here by Caesar and by you cut off'). For ξὺν of the instrument (literally, 'With the help of') cp. Aesch. Pers. 755, πλοῦτον ἐκτήσω ξὺν αἰχμῇ: Aj. 1245, ἣ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι.

1336. ὥς] 'How.'



"Ελενος ἀριστόμαντις, ὃς λέγει σαφῶς  
ὥς δεῖ γενέσθαι ταῦτα· καὶ πρὸς τοῖσδ' ἔτι,  
ὥς ἔστ' ἀνάγκη τοῦ παρεστῶτος θέρουσ  
Τροίαν ἀλῶναι πᾶσαν· ἣ δίδωσ' ἐκὼν  
κτείνειν ἑαυτόν, ἣν τάδε ψευσθῇ λέγων.

1340

ταῦτ' οὖν ἐπεὶ κάτοισθα, συγχώρει θέλων.  
καλὴ γὰρ ἡ 'πίκτησις, 'Ελλήνων ἕνα  
κριθέντ' ἀριστον, τοῦτο μὲν παιωνίας  
εἰς χεῖρας ἐλθεῖν, εἶτα τὴν πολύστονον  
Τροίαν ἐλόντα κλέος ὑπέρτατον λαβεῖν.

1345

ΦΙ. ὦ στυγνὸς αἰὼν, τί με, τί δῆτ' ἔχεις ἄνω  
βλέποντα κοῦκ ἀφήκας εἰς "Αἶδου μολεῖν;  
οἴμοι, τί δράσω; πῶς ἀπιστήσω λόγοις  
τοῖς τοῦδ', ὃς εὖνους ὦν ἐμοὶ παρήνευσεν;  
ἀλλ' εἰκάθω δῆτ'; εἶτα πῶς ὁ δύσμορος  
εἰς φῶς τάδ' ἔρξας εἴμι; τῷ προσήγορος;  
πῶς, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοῦ κύκλοι,

[95 a.

1351

1342. ψευσθῇ λέγων] ψευδῇ λέγῃ γρ. λέγων Γ.  
συγχώρη C. 1346. τήν] ἢ from ὁ L.

1343. συγχώρει] sic L pr.  
1347. κλέος] κλέου(ς) L. κλέος A.

1348. 2<sup>nd</sup>. τί] om. AΓ.

1338. ἀριστόμαντις] 'Prophet-prince.'  
On the compound, see E. on L. § 55.  
p. 101.

1339. ὥς] 'That.'

1341. 2. ἣ. . λέγων] 'Else, should  
this word of his be falsified, he willingly  
offers himself for death.' For the com-  
bination of ἣ with the hypothetical  
clause, cp. Plat. Rep. 6. 490 A, ἣ ἀλα-  
ζύνην ὄντι (i. e. ἐὰν ἀλάζων ᾖ) μηδαμῇ  
μετεῖναι φιλοσοφίας ἀληθινήs. And for  
the mode of expression, cp. supr. 618, 9.

1343. Philoctetes had heard some  
of this before (l. 604 foll.), but in a  
narrative which he had learned to dis-  
believe (l. 1306). Now he knows it on  
the authority of one who has given  
a pledge of his good faith.

συγχώρει] 'Agree.' Cp. Hdt. 3. 83,  
ὡς συνεχώρεον οἱ ἐξ ἐπὶ τούτοις.

1344. καλὴ γὰρ ἡ 'πίκτησις] 'For  
it is a noble prospect of gain.' The  
compound word with ἐπι- corresponds  
to the cumulative statement, 'Not only

to be healed but to take Troy moreover  
and to win this great renown.'

ἕνα] 'Above all others.' Cp. Aj. 1340.  
ἐν' ἀνδρ' ἰδεῖν ἀριστον, and note.

1348. ὦ στυγνὸς αἰὼν] 'O hateful  
light of day!' As the 'life,' αἰὼν, in  
Homer is said to leave the man, e. g.  
Il. 5. 685, ἔπειτά με καὶ λίποι αἰὼν, so  
here it is said to refuse to let him  
go.

1350. πῶς ἀπιστήσω] 'How shall  
I refuse compliance?' 1 aor. conjunc-  
tive. Cp. Trach. 1240, θεῶν ἀρὰ | μενεῖ  
σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις.

1353. τῷ προσήγορος] 'Who is  
there that will speak to me?' The  
predication is continued from the pre-  
vious sentence. προσήγορος is elsewhere  
construed with the genitive. But for  
the dative, see E. on L. § 13. p. 19, b.

1354. 5. 'O eyes that have seen all  
that has been done concerning me!' It  
is doubted whether κύκλοι means, (1)  
'Eyes,' or (2) 'The orbs of day and night,'

ταῦτ' ἐξανασχῆσεσθε, τοῖσιν Ἀτρέως  
 ἐμὲ ξυνόντα παισίν, οἳ μ' ἀπώλεσαν ;  
 πῶς τῷ πανώλει παιδὶ τῷ Λαερτίου ;

οὐ γάρ με τᾶλγος τῶν παρελθόντων δάκνει,  
 ἀλλ' οἶα χρὴ παθεῖν με πρὸς τούτων ἔτι  
 δοκῶ προλεύσσειν. οἷς γὰρ ἡ γνώμη κακῶν  
 μῆτηρ γένηται, τᾶλλα παιδεύει κακά.  
 καὶ σοῦ δ' ἔγωγε θαυμάσας ἔχω τόδε.  
 χρὴν γάρ σε μῆτ' αὐτόν ποτ' εἰς Τροίαν μολεῖν,  
 ἡμᾶς τ' ἀπείργειν· οἳ \*γέ σου καθύβρισαν,  
 πατρὸς γέρας συλῶντες, [οἳ τὸν ἄθλιον  
 Αἴανθ' ὄπλων σοῦ πατρὸς ὕστερον δίκη

1356. παισίν] πασίν L pr. πασίν C<sup>2</sup>A. 1358. με τᾶλγος] μ' ἔτ' αλγος L.  
 μετᾶλγος A. 1360. κακῶν] κακὸν L. κακῶν A. 1362. δ'] γ' B. 1364.  
 \*γε] τε LAG. Brunck corr. καθύβρισαν] καθ' ὕβρισαν L. καθύβρισαν A.

or (3) 'The heavenly bodies.' Philoctetes more than once appeals to the powers of Nature. Cp. *supr.* 986-8. But such an invocation would be too hyperbolic here. The case is different in O. T. 1425-8, O. C. 1654, 5. On the other hand, it is characteristic of this lonely man that he has an exaggerated consciousness of what immediately belongs to him. Cp. *supr.* 291, 533-8, 757-9, 786, 795, 807, 1004, 1085, 1130-9, 1187, 1348, *infr.* 1377. Hence, instead of saying, 'How shall I bear to look upon the sons of Atreus?' (cp. O. T. 1371 foll.), he cries out, 'O eyes! how will you endure that I should be with them?' It is also said that ἀμφ' ἐμοῦ requires the article. But this phrase has been attracted into construction with the nearer word, i.e. τὰ πάντα ἰδόντες ἀμφ' ἐμοῦ = ἰδόντες ἀμφ' ἐμοῦ πάντα τὰ ἀμφ' ἐμοῦ (γεννημένα). For the genitive, cp. *supr.* 554.

1355. The compound with ἐξ- marks that endurance will here reach its furthest point.

τοῖσιν . . παισίν] For this apposition of a clause to a demonstrative pronoun, see Essay on L. § 33, p. 57, d.

1357. πῶς] Sc. ἐξανασχῆσεσθε ἐμὲ ξυνόντα.

1358. οὐ γάρ] Sc. τοσοῦτον.

1360. οἷς . . κακά] 'For men's

thoughts, when they have once brought forth an evil progeny, rear nothing but mischief afterwards.' γνώμη, 'Thought,' or 'Mind,' is imagined as the mother of results for which man is responsible. The mind that has once had bad children will go on, and will bring up an evil brood. The figure is lost if κακούς (Dobree) is read for κακά. For παιδεύει, cp. Fr. 443, λευκὸν αὐτὴν ᾧδ' ἐπαίδευεν γάλα: Plat. Theaet. p. 150 E, τὰ ἱπ' ἐμοῦ μαιευθέντα κακῶς τρέφοντες ἀπώλεσαν, ψευδῇ καὶ εἰδωλα περὶ πλείονος ποιησάμενοι τοῦ ἀληθοῦς.

1362. καὶ σοῦ δ' ἔγωγε . . τόδε] 'Ay, and for my part I wonder too at thee for this.' θαυμάζω often expresses gentle expostulation.

1364. οἳ \*γε] The antecedent (οἱ ἐν Τροίᾳ) is to be supplied from εἰς Τροίαν. Essay on L. § 39, p. 72.

1365-7. οἳ . . ἔκριναν] It must be admitted that this allusion to what Philoctetes could not know is unlike Sophocles. For, although some things that are necessary to the action may be here and there assumed without explicit statement, this observation cannot apply to such a striking fact as the repulse of Ajax, which is moreover irrelevant to the action. And, as Nauck observes, Philoctetes could not thus ignore the claim of Neoptolemus to have his fa-

- 'Οδυσσέως ἔκριναν,] εἶτα τοῖσδε σὺ  
 εἰ ξυμμαχήσων, καὶ μ' ἀναγκάζεις τάδε;  
 μὴ δῆτα, τέκνον· ἀλλ', ἃ μοι ξυνώμοσας,  
 πέμψον πρὸς οἴκους· καὐτὸς ἐν Σκύρῳ μένων  
 ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακοὺς.  
 χοῦτῳ διπλῆν μὲν ἐξ ἐμοῦ κτήσει χάριν 1370  
 διπλῆν δὲ πατρός· κού κακοὺς ἐπωφελῶν  
 δόξεις ὁμοίους τοῖς κακοῖς πεφυκέναι.  
 ΝΕ. λέγεις μὲν εἰκότ', ἀλλ' ὅμως σε βούλομαι  
 θεοῖς τε πιστεύσαντα τοῖς τ' ἐμοῖς λόγοις  
 φίλου μετ' ἀνδρὸς τοῦδε τῆσδ' ἐκπλεῖν χθονός. 1375  
 ΦΙ. ἦ πρὸς τὰ Τροίας πεδία καὶ τὸν Ἀτρώως  
 ἔχθιστον υἱὸν τῷδε δυστήνῳ ποδί;  
 ΝΕ. πρὸς τοὺς μὲν οὖν σε τήνδε τ' ἔμπυον βάσιν  
 παύσοντας ἄλγους κάποσῶζοντας νόσου.  
 ΦΙ. ὦ δεινὸν αἶνον αἰνέσας, τί φῆς ποτε; 1380  
 ΝΕ. ἂ σοί τε κάμοι \*λῶσθ' ὁρῶ τελούμενα.

1366. καμ'] καί μ' LAΓ. Brunck. corr. τάδε] τόδε, ο from ω L. τάδε A.  
 τότε γρ. τάδε Γ. 1369. ἀπόλλυσθαι] ἀπόλλυσθε L. 1370. χάριν] χάριν  
 L pr. 1371. κακοὺς] κακῶς A. κακῶς A<sup>o</sup>. κακοὺς Γ. 1373. εἰκότ']  
 εἰκότ(α) A. σε] added by L pr. between lines. σε A. 1381. \*λῶσθ'] καλῶς  
 LGL<sup>2</sup> Vat. V. κάλ' AV<sup>3</sup>R. Dind. corr.

ther's arms. The clause was therefore rightly condemned by Brunck. But the interpolation is probably an ancient one, as is shown by the construction of ὕπλων, which is a 'genitive of respect.' Cp. Aj. 839 foll.

1366. τάδε] Sc. ξυμμαχήσοντα λέναι.  
 1367. ἃ μοι ξυνώμοσας] The antecedent to ἃ is accusative in opposition to the clause, πέμψον πρὸς οἴκους. Hence the apparent ellipse of ποιεῖν.

1368. ἐν Σκύρῳ μένων] Cp. supr. 459. 60.

1369. κακῶς . . κακοὺς] For this common idiom, cp. especially O. T. 261, Trach. 613. The line, which has no caesura, is perhaps intentionally harsh.

1370. διπλῆν] Both Philoctetes and his father would be doubly grateful to Neoptolemus, (a) for the return to Trachis, (b) for the desertion of the Atreidae, as an act of vengeance. (But the re-

petition of διπλῆν may be simply emphatic. See Essay on L. § 44. p. 83.

1374. πιστεύσαντα is (1) 'Believing,' (2) 'Obeying.' 'Believing the gods (who speak through Helenus) and yielding to my words.'

1375. ἀνδρὸς τοῦδε = ἐμ ὦ. φίλου is strongly emphatic, as appears from its position in the line.

1377. τῷδε . . ποδί] The dative of accompanying circumstance, nearly = σὶν. 'Do you mean that I, thus afflicted, am to go to Troy, to Agamemnon?'

1380. δεινόν] Cp. supr. 1225. αἶνον is here correlative to αἰνέσας, 'Having recommended,' and is therefore rather 'counsel' than simply 'speech.' Or, possibly, the exactness of meaning is sacrificed to the repetition of the same sound. Cp. Aj. 467, συμπεσῶν μόνος μόνους.

1381. \*λῶσθ'] The correction of Din-

- οΙ. καὶ ταῦτα λέξας οὐ καταισχύνει θεούς;  
 ΙΕ. πῶς γάρ τις αἰσχύνοιτ' ἂν ὠφελούμενος;  
 οΙ. λέγεις δ' Ἀτρείδαις ὄφελος, ἢ π' ἐμοὶ τόδε;  
 ΙΕ. σοὶ που φίλος γ' ὢν, χῶ λόγος τοιόσδε μου. 1385  
 οΙ. πῶς, ὅς γε τοῖς ἐχθροῖσιν ἐκδοῦναι θέλεις;  
 ΙΕ. ὦ τάν, διδάσκου μὴ θρασύνεσθαι κακοῖς.  
 οΙ. ὁλεῖς με, γιγνώσκω σε, τοῖσδε τοῖς λόγοις.  
 ΝΕ. οὔκουν ἔγωγε· φημὶ δ' οὐ σε μανθάνειν.  
 ΦΙ. \*ἐγὼ οὐκ Ἀτρείδας ἐκβαλόντας οἶδά με; 1390  
 ΝΕ. ἀλλ' ἐκβαλόντες εἰ πάλιν σώσουσ' ὄρα.  
 ΦΙ. οὐδέποθ' ἐκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν.

1382. καταισχύνει] κατ' αἰσχύνηι L. καταισχύνη ΑΓ. 1383. αἰσχύνοιτ'] οἱ  
 from ει C<sup>2</sup>. αἰσχύνοιτ' Α. 1384. τόδε] τάδε Α. 1385. μου] μοι L<sup>2</sup> Vat. V.  
 1387. τάν] τὰν L pr. τὰν Α. 1388. λόγοις] λό(ισ) L. λόγοις Α. 1390.  
 ἐγὼ οὐκ Ἀτρείδας] ἐγὼ γ' οὐκατρείδας LL<sup>2</sup> V. ἐγὼ γ' οὐκ ἀτρείδας Γ. ἐγὼ γ' ἀτρείδας  
 AB Vat. V<sup>3</sup>. Dind. corr. 1391. σώσουσ'] σώ? οὐσ' L. σώσουσ' C<sup>2</sup> A.  
 σώσουσί σ' Γ. 1392. ἰδεῖν] ἐλεῖν L. ἰδεῖν Α. ἐλεῖν (γρ. ἐλθεῖν) Γ.

dorf here (see v. rr.) is right and necessary. κάλ' is a manifest MS. conjecture, based on imperfect knowledge. See L. and S. s. v. καλός. λῶστα is supplementary predicate with τελούμενα, and λῶστα τελούμενα=λῶστα ἐσόμενα εἰ τελοῖτο.

1384. In speaking of the taking of Troy as an advantage gained, Neoptolemus appears to Philoctetes to take part with the Atreidae, whose glory he accounted loss. Cp. Aj. 469, 70, ἀλλ' ὥδ' γ' Ἀτρείδας ἂν εὐφράναιμι πον. | οὐκ ἔστι ταῦτα. The expression is slightly varied. 'Do you mean advantage to the Atreidae, or do you say this with reference to me?'

1385. φίλος γ' ὢν] For the nominative, see Essay on L. § 15. p. 21; i. e. σοὶ που φίλος γ' ὢν, φίλον σοι ἔχω καὶ τὸν λόγον.

1386. The change from ἐχθροῖσιν to ἐχθροῖσί μ', which Dindorf adopts from Brunck, is certainly a very slight one, but the text is sufficiently clear as it stands. Cp. O. T. 461, κὰν λάβης ἔψευσμένον, and note, supr. 769.

1387. ὦ τάν] Cp. O. T. 1145, and note. Neoptolemus has earned the right to address Philoctetes with familiar confidence.

θρασύνεσθαι κακοῖς] 'To be hardened by misfortune,' so as to be unreasonably obdurate in resentment.

1388. γιγνώσκω σε] Sc. ὅτι ὁλεῖς με.

1389. οὔκουν] 'Not I, assure thee!' For οὖν, in giving assurance, cp. Ant. 741, σοῦ γὰρ οὖν προκῆδομαι: O. T. 565, οὔκουν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας: O. C. 651, οὔκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.

φημὶ δ' οὐ σε μανθάνειν] 'But I declare that you do not understand the case:—the fact, namely, that the voyage to Troy will be for the advantage and renown of Philoctetes himself, and that the generals now mean well to him.

1390. ἐγὼ οὐκ Ἀτρείδας] This (see v. rr.) is Dindorf's very probable correction. The reading of L has arisen, as he observes, from the confusion of ἐγὼ οὐκ and ἐγ' οὐκ, two ways of writing the same thing. Cp. O. T. 1002, and v. rr.

1391. Cp. O. C. 394, νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὥλυσαν.

1392. The reading Τροίαν γ' deserves some consideration, notwithstanding the repetition of γε. Cp. O. C. 977, and v. rr.



NE. τί δῆτ' ἂν ἡμεῖς δρῶμεν, εἰ σέ γ' ἐν λόγοις  
 πείσειν δυνησόμεσθα μηδὲν ὦν λέγω;  
 ὡς ῥᾶσ' ἔμοι μὲν τῶν λόγων λῆξαι, σὲ δὲ 1395  
 ζῆν ὥσπερ ἤδη ζῆς ἀνευ σωτηρίας. [95 b.]

ΦΙ. ἔα με πάσχειν ταῦθ' ἅπερ παθεῖν με δεῖ.  
 ἃ δ' ἥνεσάς μοι δεξιᾶς ἐμῆς θιγῶν,  
 πέμπειν πρὸς οἴκους, ταῦτά μοι πρᾶξον, τέκνον,  
 καὶ μὴ βράδυνε, μηδ' ἐπιμνησθῆς ἔτι 1400  
 Τροίας· ἄλλις γάρ μοι τεθρήνηται γόοις.

NE. εἰ δοκεῖ, στείχωμεν.

ΦΙ. ὦ γενναῖον εἰρηκῶς ἔπος.

NE. ἀντέρειδε νῦν βάσιν σήν.

ΦΙ. εἰς ὅσον γ' ἐγὼ σθένω.

1393. γ' ἐν] om. A add A<sup>o</sup>. 1395. μὲν] om. L. μὲν A. 1401. γόοις]  
 λόγοις LG. γρ. γόοις C<sup>o</sup>\*Γ. λόγος A. 1402. στείχωμεν] στίχωμεν L pr.  
 στείχουμεν A pr. στείχω μὲν Γ.

1394. πείσειν] For the assimilation of the tense of the infinitive to that of the principal verb, cp. 1242. But qv. πείσαι? μηδὲν ὦν λέγω] 'In nothing of what I say.' For this accusative, cp. O. C. 797, ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, *ibid.*

1395, 6. 'Since the easiest course for me were that I should cease from speech, and that you should live on as you now live and get no relief.' The antithesis becomes clearer as the sentence proceeds. The full expression would be, ὡς ἔμοι μὲν ῥᾶσ' ὅσον ἐστίν, ἐμὲ μὲν, κ.τ.λ. See Essay on L. § 41. p. 78. In this speech Neoptolemus casts 'one last lingering look' at the cherished object of his ambition. But before Philoctetes has again ceased speaking, his resignation is complete.

1397. Cp. O. C. 1432 foll., Πολυνείκης. καὶ μὴ μ' ἐπίσχως γ'. ἀλλ' ἔμοι μὲν ἥδ' ὀδός, κ.τ.λ.

1398, 9. ἃ . . πέμπειν] For this apposition or epexegetis, cp. *supr.* 1355, 6. δεξιᾶς . . θιγῶν] This was Philoctetes' understanding of *supr.* 813; cp. 941, 2.

1400. βράδυνε] Sc. τὸ πρᾶγμα.

1401. ἄλλις . . γόοις] 'That name has been enough sounded in my complaints and cries.' The other reading, which

is to be gathered from L and A (see v. rr.) τεθρήνηται λόγοις, although somewhat more prosaic, is not impossible.

1402. At this point, before the commencement of the trochaic movement, which indicates departure (cp. O. T. 1515 foll.), there must have been some by-play, signifying the act of renunciation on the part of Neoptolemus. Porson thought this verse defective in rhythm. But it has not been improved by conjectural alteration. Cp. *supr.* 526, 645.

1403. ἀντέρειδε . . σήν] (1) 'Lean now thy steps on mine.' Sc. τῇ ἐμῇ βάσει. Neoptolemus gives his arm to the lame man. Cp. *supr.* 893, καὶ τὸς ἀντέχον, and note. Others (2) explain ἀντέρειδε, sc. πρὸς τὸ οὐδός, 'Press thy foot against the ground,' i.e. 'Step firmly.' But although this accords more exactly with the response of Philoctetes, εἰς ὅσον γ' ἐγὼ σθένω, the expression itself in this sense is hardly natural here, and the interpretation given above agrees better with the situation. The idiomatic uses of ἐρείδω, however, are such as to leave it doubtful whether Neoptolemus bids Philoctetes lean upon him, or simply encourages him to move. εἰς ὅσον . . σθένω] If the former interpretation of the first part of the line

VE. αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι;

BI. μὴ φροντίσης.

VE. τί γάρ, ἐὰν πορθῶσι χώραν τὴν ἐμήν; 1405

BI. ἐγὼ παρὼν

VE. τίνα προσωφέλησιν ἔρξεις;

BI. βέλεσι τοῖς Ἡρακλέους

NE. πῶς λέγεις;

ΦI. εἶρξω πελάζειν\*.

NE. στεῖχε προσκύσας χθόνα.

### ΗΡΑΚΛΗΣ.

μήπω γε, πρὶν ἂν τῶν ἡμετέρων

αἵης μύθων, παῖ Ποιάντος 1410

φάσκειν δ' αὐδὴν τὴν Ἡρακλέους

ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν.

τὴν σὴν δ' ἤκω χάριν οὐρανίας

ἔδρας προλιπών,

τὰ Διὸς τε φράσων βουλευμάτά σοι, 1415

κατερητύσων θ' ὁδὸν ἣν στέλλει·

σὺ δ' ἐμῶν μύθων ἐπάκουσον.

καὶ πρῶτα μὲν σοι τὰς ἐμὰς λέξω τύχας,

1404. φεύξομαι] φεύξωμαι L. φεύξομαι A. 1406. προσωφέλησιν] πρὸς ὠφέλησιν A. ἔρξεις] ἔρξεις LA. Ἡρακλέους] Ἡρακλείους LAF. Brunck corr. 1407. πελάζειν\*] πελάζειν σῆς πάτρας LA Vat. VV<sup>3</sup>. πελάζειν σῆς πατρίδος L<sup>2</sup>B. NE.] om. L. ἀλλ' εἰ (οὐ L pr.) δρᾷς ταῦθ' ὥσπερ αὐδαῖς add LAVV<sup>3</sup>. ἀλλ' εἰ δρᾷς τὰδ' ὥς αὐδᾷς Vat. V<sup>4</sup>. Dind. corr. 1409. πρὶν] πρὶ L. πρὶν C<sup>2</sup>A. 1410. αἵης] αἵεις LL<sup>2</sup>. αἵης A. 1412. τ'] τε LF. τ' A. 1416. κατερητύσων] κατηρετύσων L. κατερητυσών A.

(1) is right, Philoctetes takes only the general sense, as if it were βάδιζε ἀντεριδόμενος (ἐμοί).

1407. The superfluous words in the MSS. (see v. rr.) are probably the remains of an early interpolation, viz. [σῆς πάτρας \*πορθήτορας. NE. εἰ \*δὲ δρᾷς ταῦθ', ὥσπερ αὐδᾷς.].

1409. Heracles now appears on the θεολογεῖον. His approach (on the μηχανή) is marked by the anapaestic movement, ll. 1409-1417, at the end of which he is seen in full view.

1413. ἀκοῇ τε] For the position of τε, see Essay on L. § 36. p. 65.

1414. οὐρανίας ἔδρας] 'My abode in heaven.' Cp. Aj. 460, ναυλόχων λιπών ἔδρας.

1418. λέξω] Dindorf says that λέγω would be preferable,—presumably because the recital which the future tense seems to promise is not given. But the whole of this speech has the appearance of a hasty sketch. The real knot of the drama has been solved, and the action hastens to a close.

ὅσους πονήσας καὶ διεξελθὼν πόνους  
ἀθάνατον ἀρετὴν ἔσχον, ὥς πάρεσθ' ὄραν. 1420  
καὶ σοί, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν,  
ἐκ τῶν πόνων τῶνδ' εὐκλεᾶ θέσθαι βίον.

ἐλθὼν δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωϊκὸν  
πόλισμα, πρῶτον μὲν νόσου παύσει λυγρᾶς,  
ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος, 1425  
Πάριν μὲν, ὃς τῶνδ' αἷτιος κακῶν ἔφν,  
τόξοισι τοῖς ἐμοῖσι νοσφιεῖς βίου,  
πέρσεις τε Τροίαν, σκῦλὰ τ' εἰς μέλαθρα σὰ  
πέμψεις, ἀριστεῖ' \*ἐκλαβὼν στρατεύματος,  
Ποίαντι πατρὶ πρὸς πάτρας Οἴτης πλάκα. 1430

ἂ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,  
τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμὴν

1422. τῶνδ'] τῶν L. τῶνδ' C<sup>1</sup>A. εὐκλεᾶ] εὐκλέα C<sup>2</sup>. εὐκλεᾶ A. 1427.  
νοσφιεῖς] νοσφίσεις L. νοσφιεῖς A. 1429. ἐκλαβὼν] ἐκβαλὼν LA. Turn. corr.  
1429-31. om. but added below (πλάκας, 1430) A.

1419, 20. Philoctetes knew the labours of Heracles, but not the glory which is now revealed to him. The emphasis conveyed by ὅσους therefore belongs rather to the main predication than to the relative clause; 'How, after all that course of labour, I attained immortal renown.' ἀρετὴ is 'Glory of virtue,' as *δυσσέβεια*, in Ant. 924, is 'Meed of impiety.' For ἔσχον = *κατέσχον*, 'I won,' see Essay on L. § 55. p. 101, and § 32. p. 55, and cp. Aj. 465, ὡν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν. The aor. ἔσχον = 'I came to have,' as *ἐβασίλευσε* = 'He came to reign.' See many instances of this use in Ast's *Lexicon Platonicum*, s. v. *ἔχειν*.

1420. ὥς πάρεσθ' ὄραν] This implies some more elaborate stage effect than is commonly supposed to have belonged to the Greek theatre.

1421. τοῦτ' ὀφείλεται παθεῖν] 'This fate is destined.' Cp. El. 1173, *πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν*.

1422. ἐκ... βίον] In apposition with τοῦτο. For this epexegetis, cp. supr. 1355, 6.

1423. τῷδ' ἀνδρὶ] τῷ Νεοποτολέμῳ.

1425. For μὲν followed by τε, see

Essay on L. § 36. p. 65. And, for ἀρετῇ, κ.τ.λ., supr. 997, 1062, 1344, 5.

1428, 30. σκῦλα] The spoils which Philoctetes is to send home are those which he receives as the prize of valour; those which he is to carry to the place of Heracles' pyre are the trophies taken by him in battle with the bow. (Unless we are to suppose an annual procession to Mount Oeta with the σκῦλα Τρωϊκά.)

1429. ἐκλαβὼν] Cp. Hdt. 8. 11, καὶ τὸ ἀριστήριον ἔλαβε οὗτος: ib. 123.

1430. Οἴτης] For Oeta, as a name for the country of Trachis, cp. supr. 453, ὃ γένεθλον Οἰταίου πατρός. This word in the mouth of Heracles appeals more than all else to the heart of Philoctetes.

1431. τοῦδε τοῦ στρατοῦ] Sc. τοῦ Τρωϊκοῦ. For this vague use of the pronoun ὅδε, see Essay on L. § 22. p. 34, and cp. supr. 1426, ὃς τῶνδ' αἷτιος κακῶν ἔφν, τοῦδε τοῦ πόνου. Schndw. conjectures τοῦ δῆλον στρατοῦ.

1432. μνημεῖα] Accusative in apposition to κόμιζε: 'An act commemorative of my bow.'

πυρὰν ἐμὴν] It is evident that the high-place on Mount Oeta, where He-

κόμιζε. καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον,  
 παρήνεσ'· οὔτε γὰρ σὺ τοῦδ' ἄτερ σθένεις  
 ἐλεῖν τὸ Τροίας πεδῖον οὔθ' οὗτος σέθεν. [96 a.  
 ἀλλ' ὡς λέοντε συννόμῳ φυλάσσετον 1436  
 οὗτος σὲ καὶ σὺ τόνδ'. ἐγὼ δ' Ἀσκληπιὸν  
 παυστήρα πέμψω σῆς νόσου πρὸς Ἴλιον.  
 τὸ δεύτερον γὰρ τοῖς ἐμοῖς αὐτὴν χρεῶν  
 τόξοις ἀλῶναι. τοῦτο δ' ἐννοεῖσθ', ὅταν 1440  
 πορθήτε γαῖαν, εὐσεβεῖν τὰ πρὸς θεούς.  
 ὡς τᾶλλα πάντα δευτέρ' ἡγεῖται πατὴρ  
 Ζεὺς· ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς,

1441. πορθήτε] πορθεῖτε LA. πορθήτε? C<sup>4</sup>.

acles was supposed to have been glorified, after having been laid upon the pyre, was kept sacred in the time of Sophocles; and, like the place of Oedipus' disappearance, it is imagined to have been a place of worship in heroic times. Hyllus had often stood there sacrificing, Trach. 1192. Perhaps some well-known image of the hero there, with a brazen shield, may have occasioned the expression in supr. 727.

1433-7. καὶ σοὶ . . τόνδ'] These words are διὰ μέσον. Heracles turns for a moment to Neoptolemus, and then resumes his address to Philoctetes. ταῦτα refers generally to all that precedes. Neoptolemus must aid Philoctetes and not forget his obligation to the bow of Heracles.

1434, 5. Cp. supr. 112-115.

1435. τὸ Τροίας πεδῖον] Supr. 69.

1436. λέοντε συννόμῳ] 'Two lions, who share one hunting-ground.'

1437. ἐγὼ δ' Ἀσκληπιόν] Having so far broken ground with the supernatural, the poet carries the celestial machinery one step further. Machaon was the healer of Philoctetes, according to the common story which is followed supr. 1333, in the anticipation of Neoptolemus. Here it is Asclepius himself.

1439. τὸ δεύτερον] For the taking of Troy by Heracles in the former time, cp. Il. 5. 638-642; Pindar, Nem. 4. 25; Aj. 1300 foll.

1440. ἐννοεῖσθ'] 'Keep this in your thoughts.' For ἐννοεῖν, of an intention or design, cp. O. T. 330, ἀλλ' ἐννοεῖς

ἡμᾶς προδοῦναι, κ.τ.λ. The force of the middle voice is, 'Be careful to bear in mind.' Cp. supr. 375. 'His non paruit Neoptolemus.' Lambinus.

1441. τὰ πρὸς] 'As towards.' Cp. O. C. 617, καὶ ταῖσι Θήβαις εἰ τανὺν εὐήμερεῖ | καλῶς \*τὸ πρὸς σέ.

1442. δευτέρ' ἡγεῖται] O. C. 351.

1443. συνθνήσκει βροτοῖς] 'Follows men in death.' Of the pious only can it be said that their works do follow them. A confused expression, arising from haste or inadvertence like many that might be quoted from Shakspeare. The whole of this speech of Heracles, as compared with the rest of Sophocles, is a careless piece of work. Did the poet leave the ῥῆσις ἀπὸ μηχανῆς to Iophon or to some pupil, being unheededful of the celestial machinery, like Shakspeare in Cymbeline? Or is this a case, like that of Iphigeneia in Aulide, where a later interpolation has taken the place of the original text? Nothing is to be gained here by conjectural emendation (see for example that of Hermann suggested by Ellendt, ἡ γὰρ εὐσέβεια συνθνήσκειν βρότοις, | καὶ ζῶσι, καὶ θάνωσιν, οὐκ ἐπίσταται: or that of Cavallin, ἡ γ. εὐσ. συμφέρεει βροτοῖς, | καὶ ζῶσι καὶ θανούσιν, οὐδ' ἀπόλλυνται), nor by obelizing particular lines. In ll. 1452-1471, the master's hand is again apparent. For the sentiment, cp. Pind. Isthm. 4. 41, καὶ πάγκαρπον ἐπὶ χθόνα καὶ διὰ πόντου βέβακεν | ἐργμάτων ἀκτὺς καλῶν, ἀσβεστος αἰεὶ: Thuc. 2. 43.



κὰν ζῶσι κὰν θάνωσιν, οὐκ ἀπόλλυται.

ΦΙ. ὦ φθέγμα ποθεινὸν ἐμοὶ πέμψας,  
χρόνιος τε φανείς,  
οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.

1445

ΝΕ. καὶ γὰρ γνώμη ταύτη τίθεμαι.

ΗΡ. μή νυν χρόνιοι μέλλετε πράσσειν.  
καιρὸς καὶ πλοῦς  
δδ' ἐπέγει γὰρ κατὰ πρύμναν.

1450

ΦΙ. φέρε νυν στείχων χώραν καλέσω.  
χαῖρ', ὦ μέλαθρον ξύμφρουρον ἐμοί,  
Νύμφαι τ' ἔνυδροι λειμωνιάδες,  
καὶ κτύπος ἄρσην πόντου \*προβολῆς,

1455

1447. ἀπιθήσω] ι from ει L. ἀπιθήσω A. 1448. ΝΕ.] om. A. γνώμη]  
γνώμη LAL<sup>2</sup>. γνώμη Γ Vat. ταύτη] ταῦτα Γ. 1449. μή νυν] μή νῦν L.A.  
πράσσειν] πράττειν L.AΓ. Brunck corr. 1451. δδ' δδ. L. 1452. νυν] νῦν  
L. στείχων χώραν] στεί χώραν L. στείχῃ χώραν C<sup>4</sup>. στείχων χώραν A. 1455.  
\*προβολῆς] προβλής LAL<sup>2</sup>VV<sup>3</sup>. προβολῆς Vat. V<sup>4</sup>. Herm. corr.

1445. πέμψας] Cp. supr. 846, and for φθέγμα, of a Divine utterance, Aj. 14: Aristoph. Nub. 320, 364, ὦ γῇ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ τερατώδες.

1446. χρόνιος] 'At last, after so long' (adjective). Cp. O. C. 441, ἡλαννέ μ' ἐκ γῆς χρόνιον. See Essay on L. § 23, ε. p. 39.

1448. γνώμη ταύτη τίθεμαι] 'Determine likewise in my thought.' Various changes have been needlessly proposed, of which the most plausible is γνώμην ταύτῃ τίθεμαι, 'Give my vote the self-same way,' quoted by Lamb. as a v. r.

1449. For χρόνιοι with χρόνιος preceding in a different sense, see Essay on L. § 44. pp. 83, 84.

1450. καιρός] 'The right moment.' Cp. supr. 466, καιρὸς γὰρ καλεῖ.

πλοῦς] Here nearly = οὖρος. Cp. supr. 464, 5, ὀπηνίς' ἀν' θεὸς | πλοῦν ἡμῖν εἴκρ.

1451. ἐπέγει] 'Counsels you to haste.' Cp. καλεῖ, supr. 466: O. C. 1540, ἐπέγει γὰρ με τοῦκ θεοῦ παρόν. For the position of γὰρ, see Essay on L. § 26. p. 44.

κατὰ πρύμναν] Cp. Thuc. 2. 97, ἦν δαί κατὰ πρύμναν ἰσθίται τὸ πνεῦμα.

Heracles is now withdrawn.

1452. στείχων] 'In departing.' Cp. supr. 1408: O. T. 1521, στείχε νυν. τέκνων δ' ἀφοῦ.

καλέσω] 'Let me address.' The word is used with some association from the frequent use of 'addressing a deity,' as in O. C. 1389 foll. Another somewhat singular use of καλεῖν occurs in O. T. 780, καλεῖ. . πλάστὸς ὡς εἶην, κ.τ.λ.

1453. ξύμφρουρον ἐμοί] 'Sole comrade of my watch.' In the absence of companionship, the homeless cave was more than a dwelling-place to Philoctetes, supr. 298, 9, 533, 952, 1081 foll. The low roof of rock (his μέλαθρον) reflecting the feeble light of his fire, was all the society that cheered him through the watches of the night.

1454. 'And water-nymphs of the green meadow.' The bit of moist ground about his spring (supr. 21), or the standing-pool (supr. 716, 7), was peculiarly sacred to Philoctetes.

1455. ἄρσην] 'Bass.' Cp. the use of ἀνδρείος and γυναικεῖος for bass and treble in Hdt. 1.17,—and Shak. Tempest. 3. 3, 'Methought the billows spoke, and told me of it; | The winds did sing it to me; and the thunder, | That deep and dreadful organ-pipe, pronounced | The

οὐ πολλάκι δὴ τοῦμὸν ἐτέγχθη  
 κρᾶτ' ἐνδόμυχον πληγαῖσι νότου,  
 πολλὰ δὲ φωνῆς τῆς ἡμετέρας  
 Ἑρμαῖον ὄρος παρέπεμψεν ἔμοι  
 στόνον ἀντίτυπον χειμαζομένῳ.  
 νῦν δ', ὦ κρῆναι Λύκιόν τε ποτόν,  
 λείπομεν ὑμᾶς, λείπομεν ἥδη,  
 δόξης οὐ ποτε τῆσδ' ἐπιβάντες.  
 χαῖρ', ὦ Λήμνου πέδον ἀμφιάλον,  
 καί μ' εὐπλοῖα πέμψον ἀμέμπτως,  
 ἔνθ' ἡ μεγάλη Μοῖρα κομίζει,

1460

1465

1456 ἐτέγχθη] ἐτέχθη A.

1457. πληγαῖσι] πληγῇσι LA.

1459. Ἑρ-

μαῖον] Ἑρμαῖον LA.

Lambinus corr. e Schol.

1461. Λύκιόν] γλύκιον LA Vat. γλύκιον C<sup>4</sup>. γλυκίον G.1465. πέμψον] ψ from π C<sup>1</sup> or <sup>2</sup>. πέμψον A.

name of Prosper: it did *bass* my trespass.'

πόντου \*προβολῆς] 'Of the bluff that juts into the deep.' This conjectural emendation of Hermann is more probable than πόντου προβλῆς θ'. For, though the latter involves a slighter change, it leaves κτύπος ἄρσιν too indistinct. πόντου is objective genitive: sc. εἰς τὸν πόντον προβεβλημένον.

1456. οὐ refers either generally to the whole region described in the preceding lines, or to the last word only, the 'jutting foreland' being no other than the ἀκτὴ of l. 1, in which the cave was situated.

1456, 7. 'My head withdrawn into the deepest nook was (notwithstanding) wetted by the lashing wind.' νότος is here the south-east. See Introduction.

1458. φωνῆς .. ἡμετέρας] The genitive follows ἀντίτυπον, for which word, cp. supr. 693.

1459. Ἑρμαῖον] Cp. Aesch. Ag. 283, Ἑρμαῖον λέπας | Λήμνον.

1460. χειμαζομένῳ] 'In tempest of my woe.' If there were storms without, so too was there a storm within. For a metaphorical use of χειμάζεσθαι, cp. esp. Aesch. Prom. 562, τόνδε χαλινοῖς ἐν πετρίνοισιν | χειμαζόμενον. Cp. also Shak. Lear, 3. 4, 'Thou think'st it much that this contentious storm | Invades us to the skin: so 'tis to thee; | But where the greater malady is fixed, | The lesser is scarce felt. . . When the mind's free, |

The body's delicate: the tempest in my mind | Doth from my senses take all feeling else | Save what beats there.'

1461. Λυκίον] This, like Ἑρμαῖον supr., is probably a name actually associated with Lemnos, though we cannot pretend to know more than the Scholiast respecting its origin: ἡ οὐτῶ καλουμένη κρήνη ἐν Λήμνῳ Λυκίου Ἀπολλωνος, ἡ οἶον ἐν ἔρημίᾳ ὑπὸ λύκων πινόμενον. Possibly Sophocles himself could not have determined this.

1463. δόξης .. ἐπιβάντες] 'Though we never embarked upon this thought,' i. e. never entertained it, never thought of doing so. He refers partly to his steady refusal to go to Troy, and partly to his abnegation of all hope. For the expression, cp. O. C. 189, and note: Hdt. 3. 67, ἐπιβατεύον τοῦ ὁμονύμου Σμέρδιος τοῦ Κύρου: Plat. Legg. 3. 699 B, ἐπὶ δὲ τῆς ἐλπίδος ὀχοῦμενοι ταύτης εὕρισκον καταφυγὴν αὐτοῖς εἰς αὐτοὺς μόνους εἶναι καὶ τοὺς θεούς.

1464. ὦ . . ἀμφιάλον] He sums up the preceding invocations in one expression.

1465. καὶ . . ἀμέμπτως] 'And speed me with good voyage to heart's content.' The fair wind, blowing off-shore, is regarded as the breath of the land. Seyffert takes ἀμέμπτως to mean, 'Without grudging,' as if Philoctetes apprehended that the isle might resent his leaving it. But this fancy is too finely spun.

1466. ἡ μεγάλη Μοῖρα] Referring to supr. 1337-47.

γνώμη τε φίλων, χῶ πανδαμάτωρ  
δαίμων, δς ταῦτ' ἐπέκρανεν.

ΧΟ. χωρῶμεν \*δὴ πάντες ἀολλεῖς,  
Νύμφαις ἀλίσαισιν ἐπευξάμενοι  
νόστου σωτήρας ἰκέσθαι.

1470

1469. \*δὴ] ἤδη LΓ. ἰδοῦ Α. Herm. corr. ἀολλεῖς] ἀολλέες L. ἀολλεῖς Α.  
1470. ἐπευξάμενοι] ἐπευξάμενοι L. 1471. σωτήρας] σωτηρίας Γ.

1467. γνώμη τε φίλων] Supr. 1374, 1381, 1389.

χῶ πανδαμάτωρ | δαίμων] This refers to the intervention of Heracles, to whom the epithet *πανδαμάτωρ* is, in the mouth of Philoctetes at least, sufficiently appropriate. Cp. Trach. 1102, *κούδεις τροπαί' ἔστησε τῶν ἑμῶν χερῶν*.

1468. The compound *ἐπέκρανεν*, 'Consummated,' exactly describes the action of Heracles here. Others understand the words of Zeus. But it is very unlikely both that Zeus should be alluded to in Sophocles and not named, and that the word *δαίμων* should be applied to Zeus in Attic Greek of this period.

1469. πάντες ἀολλεῖς] 'All,' viz. Neoptolemus, Philoctetes, Odysseus, and mariners. The language implies that the peace has been made.

1470. Philoctetes had invoked the 'Genius of the shore.' The mariners now invoke the nymphs of the sea.

σωτήρας] (1) 'To come and aid us in our return.' There is no reason why this word should not be feminine. Cp. O. T. 80, 81, *τύχη .. σωτήρι*, and see Essay on L. § 20. p. 30. But possibly (2) *σωτήρες* should be read, 'That we may arrive and make safe our return;' cp. Trach. 85, *κείνου βίον σώσαντος*; Od. 23. 68, *ᾤλεσε τηλοῦ νόστον*.

FRAGMENTS OF SOPHOCLES.





## INTRODUCTION.

THE Fragments of Sophocles consist of quotations from lost plays (including some Satyric dramas) which have been collected from Stobaeus, Athenaeus, Plutarch, etc., by successive editors. The first considerable collection was that of Brunck, Strasbourg, 1786, which was copied by Musgrave and Bothe. The present edition is based on that of Nauck in his *Tragicorum Graecorum Fragmenta*, Lips., 1856, with frequent reference to Dindorf's edition in his *Poetae Scenici*, London, 1868. Many emendations of the Fragments are due to editors of the works in which they have been preserved, above all to Meineke in his edition of Stobaeus. The remarks of Mr. R. Ellis, to which reference is made several times below, will be found in the *Cambridge Journal of Philology*, vol. iv. pp. 251 foll. Mr. Mahaffy has observed that 'a great many of the fragments are mere citations of curious words, which the poet used, and which form a strange and exceptional vocabulary.' Where such citations contain merely the single word in question, I have printed them separately at the end; while, for the sake of convenient reference, Nauck's numbering is indicated throughout. In his valuable edition the student will find much information which could not be embodied here. And in Welcker's *Die Griechischen Tragödien* (Bonn, 1839) he will find, together with much fruitless conjecture, an accumulation of learned material that is not easily to be found elsewhere.

In this edition I have not thought it necessary to include those quotations which previous editors have justly classed as 'doubtful or spurious.' But I may here observe that to this class belongs a passage in the Bodleian MS., Barocc. 143 (a *Gnomologia* of the twelfth century), where, after quoting O. T. 380, with the author's name, the scribe continues (fol. 75 a), τοῦ αὐτοῦ: τοὺς πλουσίους τε καὶ ἀπλείστους (leg. ἀπλήστους) ὑδρωπιῶσιν εὐκίεσαι ἔλεγεν· οἱ μὲν γὰρ πεπλισμένοι (leg. πεπλησμένοι) ὑδάτων· οἱ δὲ χρημάτων. τὰ τῶν πλουσίων καὶ ἀσώτων χρήματα ταῖς ἐπὶ τῶν κρημνῶν συκέαις εἵκαζε[ν.] ἀφ' ὧν ἄνθρωπον μὲν μὴ λαμβάνειν κόρακας δὲ καὶ ἱκτίνους· ὥσπερ παρὰ τούτων ἕτερα (leg. ἑτάίρας) καὶ κόλακας.

I have also omitted a few quotations or allusions, which, although probably authentic, only contain the substance of the passages to which they refer.



## FRAGMENTS.

### ΑΘΑΜΑΣ.

4.

ὥς ὦν ἄπαις τε κἀγύναιξ κἀνέστιος.

5.

λευκὴν ἡμέραν.

### ΑΙΑΣ ΛΟΚΡΟΣ.

10.

καταστίκτου κυνὸς

σπολὰς Λίβυσσα παρδαλήφορον δέρος.

11.

τὸ χρύσειον δὲ τᾶς Δίκας δέδορκεν  
ὄμμα, τὸν δ' ἄδικον ἀμείβεται.

12.

ἄνθρωπός ἐστι πνεῦμα καὶ σκιὰ μόνον.

13.

σοφοὶ τύραννοι τῶν σοφῶν ξυνουσία.

14.

τί σοι τὸ 'Απόλλων κεκιθάριεν;

ΑΘΑΜΑΣ] Sophocles is known to have written two plays under this name. One of them at least was prior to the *Clouds* of Aristophanes (l. 257). It is uncertain whether the Fragments under this title are from the first or the second Athamas.

5. Cp. Aesch. Agam. 668, λευκὸν κατ' ἡμᾶρ, οὐ πεποιθότες τύχη.

ΑΙΑΣ ΛΟΚΡΟΣ] Ajax, the son of Oileus, in dragging off Cassandra, had done violence to the image of Athena, and was in danger of being stoned by the Greeks for this offence, when he was saved by taking refuge at the altar of Athena. Procl. Chrestom. p. 484.

10. 'The Libyan jerkin taken from the spotted beast, the hide the leopard wore.'

This refers to the leopard's skin that

was hung outside Antenor's door, in token of the house being spared in the sacking of Troy. Cp. Strabo, 13. 608.

11. — — — — — — — — — —

— — — — — — — — — —

2. τὸν δ' ἄδικον ἀμείβεται] 'And requites the wrong-doer.' Sc. τῶν ἀδικημάτων.

12. Cp. Aj. 125, 6.

13. This line is attributed to Euripides by Plato, Rep. 8. p. 568 A, and by others who may have been influenced by him; but various writers, who, although later, must have had means of verifying their assertion, expressly attribute it to this play of Sophocles.

14. For κεκιθάριεν, explained by ἱμαντεύσατο, which does not seem impossible, Meineke substitutes τεθρίακεν,



## 15.

καὶ πεζὰ καὶ φορμικτά.

## 18.

εἰ δεῖν' ἔδρασας, δεινὰ καὶ παθεῖν σε δεῖ.

## ΑΙΓΕΥΣ.

## 19.

\*έμοι μὲν ὤρισεν πατὴρ  
ἀκτὰς ἀπελθεῖν . . τῆσδε γῆς\* . . .  
πρεσβεῖα νείμας . . . Λύκῳ  
τὸν ἀντίπλευρον κῆπον Εὐβοίας νέμων  
Νίσῳ δὲ τὴν ὀμανλον ἐξαιρεῖ χθόνα  
Σκείρωνος ἀκτῆς· τῆς δὲ γῆς τὸ πρὸς νότον  
ὁ σκληρὸς οὗτος καὶ γίγαντας ἐκτρέφω  
εἴληχε Πάλλας.

5

## 21.

κέστρα σιδηρᾷ πλευρὰ καὶ κατὰ ράχιν  
\*ῥλαυνε \*παίων.

## 22.

\*κλύω μὲν οὐκ ἔγωγε, χωρίτην \*δ' ὀρῶ.

from *θριάζω*, a word which Hesychius quotes from the *Odysseus Furens* of Sophocles and the *Licymnius* of Euripides. Nauck says, 'Fortasse *έντε-θρίακεν* praeferendum, coll. Hesych. v. *έντεθρεῖωκεν*.' Cp. Fr. 499. It is impossible, without more context, to say which of the three words is right, and I therefore retain the MS. reading. The rhythm is also uncertain:—

υ υ υ υ — υ υ υ (?)

15. It is uncertain whether *πεζός* here means, 'Unaccompanied,' or simply implies a more level tone of utterance, being applied to what is spoken as distinguished from that which is sung.

18. Cp. Aesch. Cho. 930, *ἐκανες δν οὐ χρῆν, καὶ τὸ μὴ χρεών πάθε*. The word *Αἶαντι* in the text of Stobaeus rests on slight MS. authority: hence the place of the Fragment is uncertain, though the coryphaeus of this play may

have naturally so expressed himself in threatening the hero.

19. The arrangement of the first three lines is doubtful. The words of Strabo are, *φησὶ δ' ὁ Αἰγεὺς ὅτι ὁ πατὴρ ὤρισεν ἐμοὶ μὲν ἀπελθεῖν εἰς ἀκτὰς, τῆσδε γῆς πρεσβεῖα νείμας, τῷ δὲ Λύκῳ, κ.τ.λ.* Meineke conjectured *ἐμοὶ μὲν ὤρισεν πατὴρ | ἀκτὰς ἀπελθεῖν τῆσδε γῆς προσεσπέρους | πρεσβεῖα νείμας· εἴτα δευτέρῳ Λύκῳ, κ.τ.λ.* Brunck, *πρεσβεῖα νείμας τῆσδε γῆς· τῷ δ' αὖ Λύκῳ*. In l. 4, Nauck reads *νέμει*. But the participle, continuing the sense of *ὤρισεν*, is Greek and in the manner of Sophocles. Cp. Phil. 64, and note.

21. 2. \*ῥλαυνε \*παίων is the conjecture of Casaubon for *ῥλοῖσαι πλείον*. Nauck suggests *κατηλόγησε* or *κατηλό-κισται πλείον*.

22. \*κλύω μὲν] *ἐκλύωμεν*, MSS. Meineke corr.

\*δ'] γ', MSS. Meineke corr.

## 23.

πῶς δῆθ' ὁδουρὸν \*ὄμορος ἐξέβης λαθών;

## 24.

ὥσπερ γὰρ ἐν φύλλοισιν αἰγείρου μακρᾶς,  
καὶ ἄλλο μηδέν, ἀλλὰ τοῦκείνης κάρα  
\*κινεῖ τις αὔρα \*κἀνακουφίζει πτερόν.

## ΑΙΘΙΟΠΕΣ.

## 25.

τοιαῦτά τοί σοι πρὸς χάριν τε κοῦ βία  
λέγω· σὺ δ' αὐτὸς ὥσπερ οἱ σοφοὶ τὰ μὲν  
δίκαί' ἐπαίνει, τοῦ δὲ κερδαίνειν ἔχου.

## 26.

τετράπτεροι γὰρ νῶτον ἐν δεσμώμασι  
σφηκοὶ κελαινόρινες.

## ΑΙΧΜΑΛΩΤΙΔΕΣ.

## 31.

στρατοῦ καθαρτῆς κάπομαγμάτων ἴδρις.

23. 'How, then, in coming forth from where you live across the frontier, did you elude the lyers-in-wait?' \*ὄμορος is Mr. R. Ellis' conjecture for ὅμοιος;—οἶος, Valcknaer; ὁδουρῶν σμήνος, Nauck.

24. The last line is restored from the conjecture of Dindorf. The MS. reading is κινήσης αὔραις ἀνακουφίζει πτερόν. The correction involves little more than the substitution of τ for σ, and of κ for ις. For the image, cp. Od. 7. 105, 6, αἰ δ' ἱστὸς ὑφώσιν καὶ ἡλάκατα στρωφῶσιν, | ἤμεναι, οἷά τε φύλλα μακεδνῆς αἰγείροιο.

ΑΙΘΙΟΠΕΣ] Supposed by Heyne and others to be the same with the 'Memnon' mentioned in the Greek Argument to the Ajax, where, however, one MS. reads Ἀγαμέμνων.

25. 'I say this to thee out of kindness, and not to thwart thy will. Do thou, however, like the wise, while praising what is just, thyself hold fast by gain.'

It is uncertain whether this is said seriously or in irony, and whether the word spoken 'out of kindness' was in the interest of justice or of gain. βία may also mean, 'Under constraint.'

The lines may be the conclusion of a speech in which the coryphaeus dissuaded the hero from going to meet his doom.

26. According to Photius, who has preserved them, these words are descriptive of ants, τοὺς ἐσφιγμένους μύρμηκας τῇ σαρκώσει. They may have formed part of an allusion to the gold of the far East, which, according to Herodotus, 3. 102, was guarded by ants.

1. ἐν δεσμώμασι is a difficult phrase. Qy. 'Having four wings upon the back where they are pinched in, wasp-like, with black coats?' Or, qy. σμηνεύμασι(?) (gl. ἐσμοῖς σμηνεύμασι).

ΑΙΧΜΑΛΩΤΙΔΕΣ] Fr. 37, taken in connection with the statement of the writer of the Argument to the Ajax, favours Bergk's conjecture, that the subject of the drama was the restoration of Chryseis, and that the captive women were her companions. See also Fr. 36, 41, 49.

31. 'The purger of the host, well-skilled in expiation.' The words may refer to Calchas. The other verse,

32.

ἀσπίς μὲν \*ἡμῇ λίγδος ὥς \*πυκνομματεῖ.

33.

ὕφηρέθη σοι κάλαμος ὥσπερ εἰ λύρας.

34.

ἐν παντὶ γάρ \*τοι σκορπίος φρουρεῖ λίθῳ.

35.

καὶ βωμιαῖον ἐσχάρας λαβών . .

36.

καὶ νησιώτας καὶ μακρὰς Εὐρωπίας.

37.

ταύτην ἐγὼ Κίλλαν τε καὶ Χρύσην . .

38.

εἰ μικρὸς ὦν τὰ φαῦλα νικήσας ἔχω.

quoted together with this by Harpocration, which, as Nauck points out, is probably from some comic writer, *δεινότατος ἀπομάκτης τε μεγάλων συμφορῶν*, 'Most skilful and able to clear men from great misfortunes,' shows that ceremonial purgation is in question. *ἀπόμαγμα* therefore signifies, 'An act or means of purification,' and not 'The dirt washed off,' as stated in L. and S.

32. \*ἡμῇ λίγδος] *ἡμίλιγδος*, MSS. Nauck corr.

\**πυκνομματεῖ*] This is Bentley's correction of *πυκνὸν πατεῖ*, for which the best MSS. have *πυκνώματι*. A warrior (Achilles) is describing his shield, riddled with spears, which he compares to the upper surface of the mould, drilled with holes, through which the melted wax or metal was poured. Cp. Il. 9. 326, *ἡματα δ' αἰματεύοντα διέπρησσαν πολέμειζον*.

33. 'A reed, as it were, has been abstracted from your lyre.' According to the Scholiast on Ar. Ran. 231, who quotes this line, a reed was sometimes used instead of horn to support the strings of the lyre. A warrior (Agamemnon?) whose *γέρας* is taken from

him, may be thus taunted: 'You fret because your lyre has lost a fret.' See Ar. l. c., *ἐνεκα δόνακος, ὃν ὑπολύριον | ἐνυδρον ἐν λίμναις τρέφω*.

34. \**τοι*] τε, MSS. Brunck corr. Did Agamemnon thus complain that all were against him? Cp. Aj. 1366, *ἢ πάνθ' ὁμοῖα. πᾶς ἀνὴρ αὐτῷ πονεῖ*.

35. Meineke adds *λίθον* to complete the verse. But qy. *βάθρον* (?). The words may have been applied to a suppliant taking refuge at the hearth.

36. Some such words as *οἰκούντας ἀκτάς* may have followed.

37. According to the probable conjecture of Meineke, who adds *νέμω* to complete the line, these words were spoken by Apollo. Cp. Il. 1. 37, 8, *δε Χρύσην ἀμφιβέβηκας, | Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις*.

38. The words are probably ironical (Photius says in quoting them, *φαῦλον . . τιθείη . . ἂν καὶ ἐπὶ τοῦ μεγάλου*) and may have been used (by Agamemnon?) in reply to a taunt (from Achilles?). Cp. Il. 1. 178, *εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν*: ib. 226-8.

39.

ἔσπεισα βαιᾶς κύλικος ὥστε δεύτερα.

41.

πατὴρ δὲ †χρυσὸς ἀμφίλινα †κρούπαλα.

49.

ἄχνην . . Λυδῆς κερκίδος.

## ΑΚΡΙΣΙΟΣ.

57.

ὦς \*ἐπιψάλλειν βίδην τε καὶ ξυναυλίαν . .

58.

βοᾷ τις, ὦ

ἀκούετ' ; ἡ μάτην ὑλακτῶ ;

ἅπαντα γάρ τοι τῷ φοβουμένῳ ψοφεῖ.

59.

ἀλλ' οὐδὲν ἔρπει ψεῦδος εἰς γῆρας χρόνου.

60.

δῆλον γάρ· ἐν δεσμοῖσι δραπέτης ἀνὴρ  
κῶλον ποδισθεὶς πᾶν πρὸς ἡδονὴν λέγει.

61.

ῥῆσις βραχεῖα τοῖς φρονούσι σῶφρονα

39. Bergk conjectures ὥστε δευτέραν, sc. σπονδὴν.

41. This line is acknowledged to be very corrupt. Qy. πατὴρ δὲ \*Χρύσης \*ἀμφίλινα \*κράσπεδα [σκήπτρου προδεικνύς], 'But her father, Chryses, [displaying] the wool-enwreathed edge [of the fillet on his sceptre].' Cp. II. I. 14, 15. Or κρώβυλα (?).

49. ἄχνην] Cp. ἄσπτος. Nauck conjectures ἄχημα ('Sound').

ΑΚΡΙΣΙΟΣ] Part of the story of Danaë.  
57. The verse was a trochaic tetrameter.

βίδην] (Adv.) According to Hesychius, this denoted a peculiar mode of striking the lyre.

ξυναυλίαν . .] Qy. ἔχειν (?).

58. — — — — —

— — — — —

— — — — —

2. ὑλακτῶ] Unnecessarily changed by Nauck to ἀλυκτῶ = ἀλυκτάζω. The image is that of a watch-dog giving a false alarm.

59. i.e. No falsehood lasts very long. χρόνου is added because γῆρας might otherwise suggest decay. In this latter sense it is Truth that knows not old age.

60. 1. δῆλον γάρ· ἐν] Grotius conjectures δοῦλον γάρ ἐν. But Nauck, by punctuating after γάρ, avoids the necessity of further change; and the tautology of δοῦλον . . δραπέτης . . ποδισθεὶς is improbable.

61. The two couplets are quoted separately by Stobaeus, in whose text the iotas subscript in l. 3 are omitted. But Meineke has with great probability arranged the Fragment as it now stands. The words may have been addressed to Danaë by the chorus in the presence of Acrisius. Cp. Aj. 292, 3, ὃ δ' εἶπε πρὸς



πρὸς τοὺς τεκόντας καὶ φυτεύσαντας πρέπει  
ἄλλως τε καὶ κόρη τε κάργεια γένος,  
αἷς κόσμος ἡ σιγὴ τε καὶ τὰ παῦρ' ἔπη.

62.

θάρσει, γύναι· τὰ πολλὰ τῶν δεινῶν, ὅναρ  
πνεύσαντα νυκτός, ἡμέρας μαλάσσεται.

63.

τοῦ ζῆν γὰρ οὐδεὶς ὥς ὁ γηράσκων ἐρᾷ.

64.

τὸ ζῆν γάρ, ὦ παῖ, παντὸς ἡδιστον γέρας·  
θανεῖν γὰρ οὐκ ἔξεστι τοῖς αὐτοῖσι δῖς.

### ΑΛΕΑΔΑΙ.

75.

ἐνταῦθα μέντοι πάντα τὰνθρώπων νοσεῖ,  
κακοῖς ὅταν θέλωσιν ἰᾶσθαι κακά.

76.

τοῖς γὰρ δίκαιοις ἀντέχειν οὐ ῥάδιον.

77.

κακὸν τὸ κεῦθειν κοῦ πρὸς ἀνδρὸς εὐγενοῦς.

78.

καὶ γὰρ δικαία γλῶσσ' ἔχει κράτος μέγα.

79.

ὦ παῖ, σιώπα· πόλλ' ἔχει σιγὴ καλά.

με βαί, αἰ δ' ὑμνούμενα· | γύναι, γυναιξὶ  
κόσμον ἡ σιγὴ φέρει.

1. τοῖς φρονοῦσι σώφρονα] 'In the judgment of prudent people.' Cp. O. T. 616, καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν.

62. 'Fear not, O lady; most fears are like the wind which the dreamer at night hears rising loud, but in the daytime it proves less violent.' The image is that of a wind which, heard in the night, seems to threaten a storm, but when the morning comes is found to be less violent. Cp. O. C. 1248, αἰ δ' ἐννυχίᾳ ἀπὸ βίῃων, and note: infr. 574, ἀκούσαι ψακάδος εὐδούση φρενί.

63. Cp. Eur. Alc. 669-72, μάτην ἄρ' οἱ γέροντες εὐχονται θανεῖν, | γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου. | ἦν δ'

ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται | θνήσκειν, τὸ γῆρας δ' οὐκέτ' ἔστ' αὐτοῖς βαρὺ.

64. 1. ἡδιστον] Meineke conjectures ἡδιον, a change which Nauck rightly thinks unnecessary. Cp. παντὸς μάλιστα, which occurs sometimes, although παντὸς μᾶλλον is the more usual form.

ΑΛΕΑΔΑΙ] Part of the story of Telephus.

75. The reference of this Fragment to the 'Αλεάδαι rests on a single MS. of Stobaeus.

77. κοῦ] Several MSS. have καί. Cp. Trach. 1046, and v. 11.

78. Cp. O. T. 356, πέφευγα· τάληθ' ἔστι γὰρ ἰσχυρὸν τρέφω: Phil. 1246, ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.

## 80.

τί ταῦτα πολλῶν ῥημάτων ἔτ' ἔστι σοι;  
τὰ γὰρ περισσὰ πανταχοῦ λυπήρ' ἔπη.

## 81.

μὴ πάντ' ἐρεῦνα· πολλὰ καὶ †λαλεῖν †κακόν.

## 82.

κούκ οἶδ' ὃ τι χρῆ πρὸς ταῦτα λέγειν,  
ὅταν οἷ τ' ἀγαθοὶ πρὸς τῶν \*ἀγενῶν  
κατανικῶνται·  
ποία πόλις ἂν τάδ' ἐνέγκοι;

## 83.

δοκῶ μέν, οὐδεὶς· ἀλλ' ὅρα μὴ κρεῖσσον ἦ  
καὶ δυσσεβοῦντα τῶν ἐναντίων κρατεῖν  
ἢ δοῦλον αὐτὸν ὄντα τῶν πέλας κλύειν.

## 84.

παῦσαι. καταρκεῖ τοῦδε κεκληῆσθαι πατρός,  
εἵπερ πέφυκά γ'· εἰ δὲ μή, μείων βλάβη.  
τό τοι νομισθὲν τῆς ἀληθείας κρατεῖ.

## 85.

ὃ δ', εἰ νόθος τις, γνησίοις ἴσον σθένει·  
ἅπαν τὸ χρηστὸν γνησίαν ἔχει φύσιν.

80. 1. τί . . σοι] 'Why should this business still require many words from thee?' For the genitive, cp. Plat. Theaet. p. 201 A, τοῦτο γε βραχείας σκέψεως.

81. Blomfield's correction, πολλὰ καὶ \*λαθεῖν \*καλόν, accepted by Nauck and Dindorf, is very ingenious, but in the absence of context cannot be pronounced certain.

82. 2. ὅταν οἷ τ'] i.e. ὅταν τε οἷ. Cp. Phil. 456.

\*ἀγενῶν] ἀγενῶν, MSS. Grot. corr.

83. 3. For δοῦλον αὐτὸν ὄντα Cobet would substitute τοὺς θεοὺς σέβοντα. But for the redundant emphasis on αὐτόν, see E. on L. § 41. p. 78, ε.

84. 2. μείων βλάβη] Sc. μὴ πεφύκεναι ἢ μὴ κεκληῆσθαι.

85. Cp. Eur. Fr. 142. Mr. R. Ellis conjectures οὐδ', εἰ νόθος τις . . σθένει,

κ.τ.λ. ('Nor does it follow, though one bastard cope with the legitimate, that all worthy persons have a freeborn nature'). The words as they stand may be construed, 'But he, though in one way (τις = πῶς, Essay on L. § 22. p. 36, 4) base, yet copes with the legitimate. All that is good is well-born.' For εἰ = κεἰ, cp. Ant. 551, and note. But it may be doubted if the lines are really consecutive. Nauck supposes them to have been part of a στιχομυθία: A. οὐ δὲ νόθος τις γνησίοις ἴσον σθένει. | B. ἅπαν τὸ χρηστὸν γνησίαν ἔχει φύσιν. Dindorf reads τοῖς for τις; but this, although not without MS. authority, makes an unrhythmical line. Mr. Ellis' emendation gives a natural force to τις, but the meaning which it assigns to the whole Fragment is hardly probable.

## 86.

τὰ χρήματ' ἀνθρώποισιν εὐρίσκει φίλους,  
 αὐθις δὲ τιμάς, εἴτα τῆς ὑπερτάτης  
 τυραννίδος \*θακοῦσιν †αἰσχίστην ἔδραν.  
 ἔπειτα δ' οὐδείς ἐχθρὸς οὔτε φύεται  
 πρὸς χρήμαθ' οἷ τε φύντες ἀρνοῦνται στυγεῖν. 5  
 δεινὸς γὰρ ἔρπειν πλοῦτος ἔς τε τᾶβαρα  
 καὶ \*τάπρόσικτα, χῶπόθεν πένης ἀνὴρ  
 μὴδ' ἐντυχὼν δύναιτ' ἂν ὦν ἐρᾷ τυχεῖν.  
 καὶ γὰρ δυσειδὲς σῶμα καὶ δυσώνυμον  
 γλώσση σοφὸν τίθησιν εὐμορφόν τ' ἰδεῖν. 10  
 μόνῳ δὲ χαίρειν καὶ †νοσεῖν ἐξουσία  
 πάρεστιν αὐτῷ κάπικρύψασθαι κακά.

## 87.

νομὰς δέ τις κερούσσ' ἀπ' ὀρβίων πάγων  
 καθεῖρπεν ἔλαφος . . . . .

86. 2. αὐθις δέ] 'And by and by.' Nauck conjectures εὐθὺς δέ, but cp. Aj. 1283, χῶτ' αὐθις, κ.τ.λ.

3. \*θακοῦσιν] The MSS. vary between τ' ἀγούσιν and τ' ἀκούσιν. Salmasius corr.

†αἰσχίστην] One MS. has ἡδίστην. αἰσχίστην is scarcely in harmony with the context; and Gaisford's conjecture, ἐχθίστην, appears probable. αἰσχ. and ἐχθ. are elsewhere confused. See Aj. 658 and v. rr. The meaning of the following lines would then be, that, although tyranny is hateful, yet, when it has command of riches, the hatred is dissembled, — with 'mouth - honour, breath, Which the poor heart would fain deny, and dare not.'

4, 5. For the structure, see E. on L. § 36. p. 66, 3. and p. 68, B, 8.

7. καὶ \*τάπρόσικτα] The reading πρὸς τὰ βατά, although found both in Plutarch and Stobaeus, is probably corrupt. For while the quantity of the α in βατός is necessarily short, the antithesis is flat and feeble. The latter objection holds also against Vater's emendation, καὶ πρὸς βέβηλα. τάπρόσικτα might be proposed, προστακτα, κτα might be read κατά, and then be changed to βατά, the iota being dropped as a false adscript.

7, 8. χῶπόθεν . . τυχεῖν] Either (1)

'And to points where a poor man, even if he found the object of his desires, could not obtain it.' Or (2) '(And that) even from a standing-ground, from whence a poor man could not obtain his desire, even though he met with it.' The thought in (1) is rather confused.

8. μὴδέ] Not οὐδέ, because the relative to clause implies an hypothesis.

10. γλώσση σοφόν] Meineke proposed to alter this to γῆρα νέον δ. γ. v. τίθησι, 'It makes despised old age young.' But no change is necessary. 'Riches make one who is ill-favoured and (hitherto) despised to be (accounted) eloquent and beautiful to see.' The change of gender may be defended from Aj. 758-61, τὰ γὰρ περισσά . . φρονῇ. Else δυσειδὲς σῶμα ('Unlovely in person'), would be a simple change.

11. καὶ †νοσεῖν] The words admit of a certain meaning, 'The rich man alone has leisure to be ill.' Cp. Plat. Rep. 3. p. 406, D. Proposed emendations are κοῦ νοσεῖν (Ellendt), κὰν νόσοις, or κὰν νόσαν συνουσία (Meineke). Qy. κάνοσεῖν (?). Cp. ἀνοσος, ἀνόσητος, ἀνοσία.

87. From the reference in Pollux, 5. 76, the 'wandering horned hind,' whose gentle movements are here described, appears to have become the nurse of Telephus.

ἄρασα μύξας . . . καὶ κερασφόρους  
 στόρθυγγας εἶρφ' ἔκηλος.

5

## ΑΛΕΞΑΝΔΡΟΣ.

90.

οὐ γάρ τι θεσμὰ τοῖσιν ἀστίταις πρέπει.

91.

βοτῆρα νικᾶν ἄνδρας ἀστίτας. τί γάρ;

92.

στείχων δ' ἀγρώστην ὄχλον.

## ΑΛΗΤΗΣ.

98.

ψυχὴ γὰρ εὖνους καὶ φρονοῦσα τοῦνδικον  
 κρείσσων σοφιστοῦ παντός ἐστὶν εὐρετής.

99.

βραχεὶ λόγῳ καὶ πολλὰ πρόσκειται σοφά.

100.

ἀνὴρ γὰρ ὅστις ἤδεται λέγων αἶεί,  
 λέληθεν αὐτὸν τοῖς ξυνοῦσιν ὦν βαρύς.

101.

ἀλλ' εἴπερ εἶ γενναῖος, ὥς αὐτὸς λέγεις,  
 σήμαιν' ὅτου τ' εἶ χῶπόθεν· τὸ γὰρ καλῶς  
 πεφυκὸς οὐδεὶς ἂν μιάνειεν λόγος.

ΑΛΕΞΑΝΔΡΟΣ] The subject seems to have been the exposure and rustic nurture of Paris, and his recognition as the son of Priam through his overcoming in the contest for the bull.

90. The line is quoted merely to illustrate the use of the word *ἀστίτης*, and the sentence is not finished, (e.g. *βοτῆρα θείναι* may have followed.)

92. Accusative of the sphere of motion. Cp. Aesch. Prom. 708, *στείχ' ἀνηρότους γύας*. E. on L. § 16. p. 23.

ΑΛΗΤΗΣ] Supposed by Welcker (Gr. Tr. p. 215) to be the son of Aegisthus

so named, who usurped the throne of Argos in the absence of Orestes, and was slain by him according to Hyg. Fab. 122. See below, *Ἡριγόνη*.

98. Cp. O. C. 498, 9, *ἀρκεῖν γὰρ οἶμαι πάντῃ μυρίων μίαν* [*ψυχὴν*· *τάδ' ἐκτίνουσαν, ἣν εὖνους παρῇ*: Phil. 1246, *ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε*].

99. 'Much wisdom lies in brevity of speech.'

101. i. e. 'Good lineage is not put to shame by telling it.' According to Welcker's theory this is said by Aletes to Orestes, who is disguised.



## 102.

ἀλλ' ἀξίως ἔλεξας οὐδὲ τὸ μὲν πικρῶς·  
γένος γὰρ εἰς ἔλεγχον ἐξίον καλὸν  
εὐκλειαν ἂν κτήσαιο μάλλον ἢ ψόγον.

## 103.

τίς δὴ ποτ' ὄλβον ἢ μέγαν θείῃ βροτῶν  
ἢ σμικρὸν ἢ τὸν μηδαμοῦ τιμώμενον;  
οὐ γάρ ποτ' αὐτῶν οὐδὲν ἐν ταύτῳ μένει.

## 104.

δαινόν γε τοὺς μὲν δυσσεβεῖς κακῶν \*τ' ἀπο  
βλαστόντας εἴτα τοῦσδε μὲν πράσσειν καλῶς,  
τοὺς δ' ὄντας ἐσθλοὺς ἔκ τε γενναίων ἅμα  
γεγῶτας εἴτα δυστυχεῖς πεφυκέναι.  
οὐ χρῆν τάδ' οὕτω δαίμονας θνητῶν πέρι  
πράσσειν· ἐχρῆν γὰρ τοὺς μὲν εὐσεβεῖς βροτῶν  
ἔχειν τι κέρδος ἐμφανὲς θεῶν πάρα,  
τοὺς δ' ὄντας ἀδίκους, τοὺς δὲ τὴν ἐναντίαν  
δίκην κακῶν τιμωρὸν ἐμφανῇ τίνειν·  
κοῦδεῖς ἂν οὕτως εὐτύχει κακὸς γεγώς.

5

10

## ΑΛΚΜΕΩΝ.

## 105.

εἴθ' εὖ τ' φρονήσαντ' εἰσίδοιμί πως φρενῶν  
ἐπήβολον καλῶν σε.

102. 1. οὐδὲ τὸ μὲν] Pors. conjectures οὐδ' ἐμοί: Brunck, οὐδὲ μὴν: Nauck, οὐδ' ἡμῖν. Join γένος καλόν.

2. εἰς ἔλεγχον ἐξίον] Cp. Eur. Alc. 640, ἔδειξας εἰς ἔλεγχον ἐξελθὼν ὅς ἐστι Phil. 98. These two Fragments (101, 2) appear to belong to consecutive speeches.

103. 2. ἢ τόν] Heath conjectures ἢ τοι. But the article, as in τὸ μηδὲν, marks the absolutely worst, or lowest, as an individual object of thought. It presupposes a slightly different construction, viz. θείῃ βροτῳ.

104. According to Welcker, this Frag-

ment refers to the position of Aletes.

1. \*τ'] This, which Bergk added from conjecture, although not a certain emendation, clearly improves the sense.

8. τοὺς δέ] δέ in apodosis. One MS. has τοῖς δέ, and Dindorf reads τοῖσδε τὴν ἐναντίαν.

9. τιμωρὸν] Adj. See L. and S., s. v.

105. The text is suspected because of the unmeaning tautology. Dindorf conjectures καὶ for πως: Nauck, more ingeniously, φρενῶσαντ' for φρονήσαντ'. Cp. Aesch. Prom. 335, 6, πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφους | ἢ σαυτὸν

## 108.

γέρανοι, χελῶναι, γλαῦκες, ἰκτῖνοι, λαγοί.

109.

σιαγόνας τε δὴ μαλθακὰς τίθησι.

## 110.

ὁ πιννοτήρης τοῦδε μάντεως χοροῦ.

111.

ἐνθ' οὕτε πελλῆς \*οἶος ἄγραιλος †βότος.

112.

ξ' αὖ . . . . ὥσπερ ἀλιεὺς πληγεὶς . . . . †ενων διδάσκαλος.

## 119.

ἐπεὶ δὲ βλάβστοι, τῶν τριῶν μίαν λαβεῖν  
εὐσοιαν ἀρκεῖ.

## 122.

\*ἡμῖν \*θυτὸν κούρειον ἤρέθη πόλει·  
νόμος γάρ ἐστι \*βαρβάροις θυηπολεῖν  
Κρόνω \*θεῷ βρότειον ἀρχῇθεν \*γένος.

108. In one quotation of this line *τορῶναι* is substituted for *χελῶναι*.

109. Porson made a trimeter of this line by transposing δῆ to the end. But the lyric verse, ◡ — ◡ — ◡ — | ◡ — ◡ — ◡ —, is not improbable in a satyric drama.

110. 'The last and least of this prophetic band.' In the line of Aristophanes (Vesp. 1510), which the Scholiast adduces this to illustrate, *πινυο-  
τήρης* seems to mean 'A diminutive hanger-on.' There is no reason to alter *χοροῦ* to *χορός* with Meineke; *μάντις* is used as an adjective.

111. The words, in the text from which they are taken, are ἐνθ' οὔτε πέλλεις οἱ ἄγραυλος βότος. Cramer conjectures ἄγραυλος βοτήρ. Dindorf reads, from the conjecture of Schndw., ἐνδύντα πελ-

λῆς ρινὸν ἀγραύλου βοός, an alteration which at least helps to show the uncertainty of the text.

\*οἶός] Nauck corr.

112. Ahrens conjectures φρενῶν for ἐνῶν. But the text cannot be restored with certainty. Qy. \*οὐ \*δ' ὥσπερ ἀλιεύς\* πλῆγῃ\* ἔχων διδάσκαλον (?). 'A fisherman learns the danger of playing with hooks.' Cp. Eur. Med. 1203, τύχην γὰρ εἶχομεν διδάσκαλον.

119. This Fragment confirms the reading, *εὐσολίας χάριν*, in O. C. 390.

ΑΝΔΡΟΜΕΔΑ] The tragedy opened with Poseidon's sending the monster in consequence of the boast of Cassiopeia.

122. This Fragment is conjecturally restored from the text of Hesychius, where it stands thus: ἡμουτὸν κόριον ἡρέθη πό-  
λει· νόμος γάρ ἐστι τοῖς βαρβάροις θυη-  
πολεῖν βρότειον ἀρχῆθεν γέρος τῷ Κρόνῳ.

I. \*ἡμῖν \*θυτόν] αἰμόρρυτον, Scaliger;  
λερόθυτον, M. Schmidt.

3. \*γένος, Scaliger; γέρας, Buttman.

123.

ἵπποισιν ἢ κύμβαισι ναυστολεῖς χθόνα ;

124.

μηδὲν φοβεῖσθαι προσφάτους ἐπιστολάς.

125.

ἰδὸν δὲ \*φοίνιον  
μάσθλητα δίγονον.

126.

αὐτοχείλεσι ληκύθοις.

### ΑΝΤΗΝΟΡΙΔΑΙ.

134.

ὄρνιθα καὶ κήρυκα καὶ διάκονον.

### ΑΤΡΕΥΣ Η ΜΥΚΗΝΑΙΑΙ.

137.

μὰ τὴν ἐκείνου δειλίαν, ἧ βόσκεται,  
θῆλυς μὲν αὐτός, ἄρσενας δ' ἐχθροὺς ἔχων.

### ΑΧΑΙΩΝ ΣΥΛΛΟΓΟΣ Η ΣΥΝΔΕΙΠΝΟΙ.

139.

φορεῖτε, μασσέτω τις, ἐγχείτω βαθὺν

123. Quoted by Eustathius because of the ζεύγμα.

125. \*φοίνιον] φοινόν, MSS. Brunck corr. In the explanation given by Hesych. i. p. 977, δίγονος μάσθλης· ὁ διπλοῦς, ἢ δυοὶ χρώμασι κεκρημένος, should not δυοὶν ἱμάσι be read for δυοὶ χρώμασι?

126. αὐτοχείλεσι] i.e. according to Pollux, made out of a single piece of alabaster, and not having a separate rim.

ΑΝΤΗΝΟΡΙΔΑΙ] After the taking of Troy, Antenor and his sons escaped with the remnant of the Heneti to Thrace, and from thence to the Henetian country on the Adriatic. See Strabo, 13. p. 608, who refers to Sophocles in confirmation of his statement.

ΑΤΡΕΥΣ Η ΜΥΚΗΝΑΙΑΙ] The words of the Scholiast on Eur. Or. 800, Ἀτρεὺς . . . τὴν γυναῖκα Ἀερόπην τιμωρεῖται . . . βίβας αὐτὴν εἰς τὴν θάλασσαν, may refer either to this drama, or to Aj. 1296, 7.

137. Cp. Aesch. Cho. 305.

ΑΧΑΙΩΝ ΣΥΛΛ.] The tone of the Fragments shows this to have been a satyric drama. The subject was the gathering of the Achaeans at Tenedos before the siege of Troy. The chiefs seem to have been represented as feasting together. The chief incidents of this time, as we know from Proclus, were the wounding of Philoctetes and his being taken to Lemnos by Odysseus, and a quarrel between Agamemnon and Achilles, whose invitation to the banquet was not sent in good time. Cp. Ar. Rhet. 2. 24. p. 1401 b, 17.

139. 'Bring forth the wherewithal, let some one knead a cake, and fill a deep drinking-bowl. This man, like a labouring ox, does no work till he have eaten well.' Is this said of Ajax? or is it an insulting speech of the general to Achilles coming in uninvited?

1. Meineke unnecessarily conjectures *φυράτε* ('Knead ye') for *φορεῖτε*.

κρατῆρ'· ὅδ' ἀνὴρ οὐ πρὶν ἂν φάγῃ καλῶς  
ὁμοία καὶ βοῦς ἐργάτης ἐργάζεται.

140.

οὔτοι γένειον ὦδε χρὴ διηλιφές  
φοροῦντα κἀντίπαιδα καὶ γένει μέγαν  
γαστρὸς καλεῖσθαι παῖδα, τοῦ πατρὸς παρόν.

141.

ἀλλ' ἀμφὶ θυμῷ τὴν κάκοσμον οὐράνην  
ἔρριψεν οὐδ' ἤμαρτε· περὶ δ' ἐμῷ κάρᾳ  
κατάγνυται τὸ τεῦχος οὐ μύρου πνέον·  
ἐδειματούμην δ' οὐ φίλης ὁσμῆς ὕπο.

142.

ΟΔ. ἤδη τὰ Τροίας εἰσορῶν ἐδώλια  
δέδοικας . . . . .

ΑΧ. . . . .

ΟΔ. ἐγῶδ' ὃ φεύγεις· οὐ τὸ μὴ κλύειν κακῶς,  
ἀλλ' ἐγγὺς Ἔκτωρ ἐστίν· οὐ μένειν καλόν.

5

143.

ὦ πάντα πράσσω, ὡς ὁ Σίσυφος πολὺς  
ἐνδηλος ἐν σοὶ πάντα \*χῶ μητρὸς πατήρ.

144.

ὥς ναοφύλακες νυκτέρου ναυκληρίας  
πλήκτροις ἀπευθύνουσιν οὐρίαν τρόπιν.

140. (1) 'One who has a sleek beard, and is grown up, and of a noble race, ought not,' etc. Or (2) 'One ought not, being great (only) by descent, to have his beard thus smeared (with viands), and behave like a child, and so be called his belly's heir, when he might be known as his father's son.' Or (3) 'One who is grown up and well-born ought not to have his beard thus smeared and be called,' etc. Nauck (as quoted by Dindorf) conjectures *μητρός* for *γαστρὸς*. But the expression in the text does not exceed the licence of satyric drama.

141. The burlesque of tragic *ὄγκος* in this Fragment is very apparent; especially in *ἀμφὶ θυμῷ, οὐδ' ἤμαρτε, περὶ δ' ἐμῷ κάρᾳ*.

142. 1. τὰ Τροίας . . ἐδώλια] 'The

dwellings of Troy,'—*Troicas sedes*.

3. In the intermediate line Achilles repeats his threat of sailing away—*τοῦ Ἀχιλλέως διαγανακτοῦντος καὶ ἀποπλεῖν λέγοντος* are the words of Plutarch, who makes the quotation.

4. τὸ μὴ] See Essay on L. § 29. p. 49, d.

5. οὐ μένειν] The v. r. *θυμαίνειν* may have arisen from *οὐμαίνειν*, of which there is a trace in the other v. r. *οὐ καίνειν*.

For *καλόν* = *συμφέρον*, cp. O. C. 1003, *καὶ σοὶ τὸ Θησέως ὄνομα θωπεῦσαι καλόν*: Phil. 1155, *νῦν καλὸν . . κορέσαι στόμα*.

143. 2. πάντα \*χῶ] *πανταχοῦ*, MSS. Vater corr.

ὃ μητρὸς πατήρ] Autolycus.

144. 1. ναυκληρία seems to be here





οὐτ' ἐν χεροῖν τὸ κτῆμα σύμφορον μένειν.

\*οὕτω γε τοὺς ἐρῶντας αὐτὸς ἕμερος

δρᾶν καὶ τὸ μὴ δρᾶν πολλάκις προίεται.

155.

τίς γάρ με μόχθος οὐκ ἐπεστάται;

λέων δράκων τε, πῦρ, ὕδωρ.

157.

ἢ δορὸς διχόστομον πλάκτρον

δίπτυχοι γὰρ ὀδύναι μιν ἥρικον

Ἀχιλλεῖου δόρατος.

158.

παπαῖ, τὰ παιδίχ', ὥς ὀρᾶς, ἀπώλεσας.

159.

σὺ δ', ὦ Σύαγρε, Πηλιωτικὸν τρέφος.

160.

†γλώσσης μελίσσης τῷ κατερρυγκότι.

this can mean, 'The sensation,' i.e. the smart; and Meineke conjectures ὁ κρυμός. But see Essay on L. § 52. p. 97, and cp. γένομαι.

6 and 7 are not quite clear. 'But at last the sensation will not allow them to let go (ὅπως ἀφῆ, sc. τις), nor yet is the acquisition one that is expedient to remain in the hands.' The combination of ὁ χυμός θέλει is somewhat harsh. Qy. ὀθυμός(?). Or, possibly, some words are lost after χυμός, in which case the subject of θέλει is τῶν παίδων τις. σύμφορον may either (1) agree with κτῆμα, or (2) τὸ κτῆμα μένειν may depend on σύμφορόν (ἔστι).

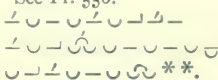
8. \*οὕτω γε] The correction of Scalliger. The MSS. have οὕτε; Meineke conjectures οὕτω δέ.

9. καὶ τὸ μὴ δρᾶν] Essay on L. § 33. p. 58; § 21. p. 33, 6.

προίεται] Meineke conjectures προσίεται, which is possibly right.

155. The words appear to come from a speech of Peleus reviling Thetis, in consequence of which she was here represented as deserting him, according

to the Scholiast on Apollonius Rhodius, 4. 816. Thetis took these various forms in avoiding the advances of her mortal wooer. See Fr. 556.

157. 

Dobree and Heath denied the Sophoclean authorship of this fragment. But we know too little of the style of the poet's satyric dramas to be able to pronounce with confidence on such a point.

158. The words are addressed by Phoenix to the Chorus of Satyrs.

159. Σύαγρος is the name of a hound.

τρέφος] There is a v. r. βρέφος.

160. 'To him whose tongue flows down with honey.' Although both genitives may be construed, ('With honey from his tongue'), γλώσσης may well be a corruption either of γλώσση or γλώσσαν. The words probably apply to Nestor, τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίαν βέεν αὐδή, Il. 1. 249.

161.

ὁ δ' ἐνθ' ὅπλοις \*ἀρρῶξιν Ἑφαιστου \*τέχνη.

162.

\*ὀμμάτων ἄπο

λόγχας ἔησιν\*.

ΔΑΙΔΑΛΟΣ.

163.

τεκτόναρχος Μούσα.

166.

ἀλλ' οὐδὲ μὲν δὴ κάνθαρος τῶν Αἰτναίων πάντως.

ΔΑΝΑΗ.

169.

οὐκ οἶδα τὴν σὴν πείραν· ἐν δ' ἐπίσταμαι,  
τοῦ παιδὸς ὄντος τοῦδ' ἐγὼ διόλλυμαι.

170.

γόνον τε μήλων κάφροδίσιν ἄγραν.

171.

ξῆ, πῖνε, φέρβου.

ΔΙΟΝΥΣΙΑΚΟΣ ΣΑΤΥΡΙΚΟΣ.

175.

πόθεν ποτ' ἄλυπον ᾧδε  
εὖρον ἄνθος ἀνίας;

161. ἐνθ'] Ellendt conjectures ἐν θ'.

\*ἀρρῶξιν] ἀρῶξιν, MSS. Lob. corr.

\*τέχνη] τεχνίτου, MSS. Dind. corr.

162. A happy restoration of the corrupt ὀμματοπάλογχα φησὶν in Hesychius. ὀμμάτων ἄπο λόγχας is due to Casaubon, ἔησιν to Nauck and Dindorf. Achilles is spoken of.

ΔΑΙΔΑΛΟΣ] One of the persons in this play, which Welcker and others conjecture to have been a satyric drama, was Talos of Crete, a man of bronze made by Daedalus for Minos. He was overtaken by his pursuers, when the pivot in his ankle broke.

163. τεκτόναρχος] Nauck conjectures τεκτονουργός.

166. This Fragment is doubted. See above Fr. 157, and note.

ΔΑΝΑΗ] Some would identify this with the Ἀκρίσιος supr.

169. Said by Acrisius of the child Perseus, to some one who has advised him to leave the event to fortune.

170. \*γόνον τε] γόνον, MSS. Musurus corr.

κάφροδίσιν ἄγραν] The ancients explained this of the partridge, which hunters decoyed by exhibiting the female.

171. From a sarcastic speech.

ΔΙΟΝΥΣΙΑΚΟΣ ΣΑΤΥΡΙΚΟΣ] The subject was the gift of the vine.

175. υ υ υ υ υ υ υ

— υ υ υ υ —.

Join ἄλυπον ἀνίας. The grammarian who quotes the words observes that the lyric from which they are taken

## ΔΟΛΟΠΕΣ.

177.

εὐναῖος εἶη δραπετὶν στέγην ἔχων.

## ΕΛΕΝΗΣ ΑΠΑΙΤΗΣΙΣ.

179.

καὶ γὰρ χαρακτήρ αὐτὸς ἐν γλώσσει τί με  
προσηγορεῖ Λάκωνος ὁσμάσθαι λόγου.

180.

γυναῖκα δ' ἐξελόντες ἢ θράσσει †γένυν  
†τε ὡς τοῦ μὲν ἐῶλον †γραφίοις ἐνημμένοις.

## ΕΛΕΝΗΣ ΓΑΜΟΣ ΣΑΤΥΡΙΚΟΣ.

183.

πέπων ἐρινὸς †ἀχρεῖος ὦν  
ἐς βρῶσιν ἄλλους ἐξερινάζεις λόγῳ.

## ΕΠΙΓΟΝΟΙ.

187.

φιλεῖ γὰρ ἡ δύσκλεια τοῖς φθονουμένοις  
νικᾶν ἐπ' αἰσχροῖς ἢ 'πὶ τοῖς καλοῖς πλέον.

has an inebriate looseness of expression : λευμένην ἔχει τὴν ἐρμηνείαν καὶ μεθύουσιν ἀρμόττουσαν. This must excuse the exceptional order.

177. Hesychius tells us that this is said of a hare, 'She might be crouching on her form in a fugitive dwelling-place.'

ΕΛΕΝΗΣ ΑΠΑΙΤΗΣΙΣ] Cp. II. 3. 205-8 (Antenor speaks), ἥδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεύς, | σεῦ ἔνεκ' ἀγγελίης, σὺν Ἀρηϊφίλῳ Μενελάῳ | τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάρῳσι φίλησα, | ἀμφοτέρων δὲ φνὴν ἐδάην καὶ μῆδεα πυκνά,—where the Scholiast says : πρὸ τοῦ στρατεῦσαι τοὺς Ἕλληνας εἰς Τροίαν ἦλθον πρέσβεις Ὀδυσσεὺς καὶ Μενέλαος ἀπαιτοῦντες Ἑλένην, ἐν οἷς τῶν ἄλλων αὐτοὺς μεθ' ὕβρεως διωξάντων μόνος Ἀντήνωρ ξενίζει φιλοφρόνων. This play included the strife between Calchas and Mopsus, and the death of Calchas,

179. 'For indeed I recognize a similarity of accent which somehow (τι=πως, cp. supr. 85, note) suggests to me the odour of Laconian speech;' lit. 'Addresses me in some way so that I per-

ceive,' etc. προσηγορεῖ has better MS. authority than the v. r. παρηγορεῖ. ὁρμᾶσθαι is an unmeaning v. r. for ὁσμάσθαι.

180. 1. †γένυν may be a corruption of πόλιν, through v. r. γένος and πολύν : i. e. (a) γένος πόλιν, (b) πολύν, πολύν, (c) γένος, (d) γένον.

2 is hopelessly corrupt. Schneider proposed γραβίοις for γραφίοις. Mr. R. Ellis proposes γραφιδίοις. But γγ. χρήσεσθ' ἐῶλον γραδίοις ἐνημμένοις (ἐῶλον, sc. ἱμάτιον, 'Cast off clothes') (?).

ΕΛΕΝΗΣ ΓΑΜΟΣ ΣΑΤΥΡ.] It is doubtful whether the Ἑλένης ἀρπαγή mentioned in the Greek argument to the Ajax is the same with this or with the Ἑλένης ἀπαίτησις.

183. 1. Some, with Porson, would restore this line as follows, πέπων ἐρινὸς ὡς ἀχρεῖος αὐτὸς ὦν : others, more simply, with Cobet, by cancelling ἀχρεῖος.

ΕΠΙΓΟΝΟΙ] Supposed by Welcker to be the same with Ἐριφύλη. See especially Fr. 193.

187. 'When men are envied, ill-report prevails against them more for disgrace-



188.

ὦ πᾶν σὺ τολμήσασα καὶ πέρα, γυνή·  
κάκιον ἄλλ' οὐκ ἔστιν οὐδ' ἔσται ποτὲ  
γυναικός, εἴ τι πῆμα γίγνεται βροτοῖς.

189.

ὀλόμενε παίδων, ποῖον εἴρηκας λόγον;

ΕΡΙΣ.

190.

ἐγὼ δὲ πεινῶσ' αὖ πρὸς ἴτρια βλέπω.

191.

εὖωρος \*γάμου.

192.

μίαν μίαν.

ΕΡΙΦΥΛΗ.

193.

\*ὦ γλῶσσ', ἐν οἷσιν ἀνδράσιν τιμὴν ἔχεις,  
ὅπου λόγοι σθένουσι τῶν ἔργων πλέον.

194.

ὅπου δὲ μὴ τᾶριςτ' ἐλευθέρως λέγειν  
ἔξεστι, νικᾷ δ' ἐν πόλει τὰ χείρονα,  
ἀμαρτίαις σφάλλουσι τὴν σωτηρίαν.

195.

γῆρα προσόντως σῶζε τὴν εὐφημίαν.

ful actions than for noble ones.' These words may have had some point in their original context: as it is, they are unmeaning. The general sense seems to be that when one is envied, 'that craves wary walking.' 'He who acts honestly is better able to live down calumny.'

188. 1. γυνή] The nominative, which is the reading of the best MSS., agrees better with the general statement in what follows than the vocative, which is read by Nauck and Dindorf.

191. \*γάμου] γάμος, MSS. Nauck corr. Hesychius doubts whether the meaning is 'Marriageable,' or 'Careless about marriage.' The latter interpreta-

tion, although less probable in itself, confirms Nauck's emendation. For 'a careless marriage' is without meaning.

192. μίαν μίαν. 'One by one.' ΕΠΙΦΥΛΗ] See above on the title 'Επίγονοι.

193. 1. \*ὦ is Dindorf's addition. He also suggests οἷσις for οἷσιν. Jacobs conj. γλῶσσ' ἐν κενοῖσιν . . ἔχει.

194. 3. ἀμαρτίαις] ἀμαρτίαι is a v. r.

195. προσόντως] Some MSS. have προσηκόντως, whence Nauck conjectures πρεπόντως. But for προσόντως, which does not seem an impossible reading. cp. Eur. Phoen. 528, 9, ὦ τέκνον, οὐχ ἅπαντα τῷ γῆρα κακά, Ἐτεόπλεες, πρόσ-εστιν, κ. τ. λ.

196.

ἀρετῆς βέβαιαι δ' εἰσὶν αἱ κτήσεις μόναι.

197.

ἀνδρῶν γὰρ ἐσθλῶν στέρνον οὐ μαλάσσεται.

198.

πῶς οὖν μάχωμαι θνητὸς ὦν θεία τύχη;  
ὅπου τὸ δεινόν, ἐλπίς οὐδὲν ὠφελεῖ.

199.

ἄπελθε· \*κινεῖς ὕπνον ἰατρὸν νόσου.

200.

καὶ γὰρ Ἀργείους ὀρώ.

ΕΡΜΙΟΝΗ.

201.

ἀλλ' ὦ πατρός γῆς ἀγνυαίου πέδον.

ΕΥΜΗΛΟΣ.

ΕΥΡΥΑΛΟΣ.

204.\*

τρωθεὶς ἀκάνθη τρυγόνος θαλασσίας.

ΕΥΡΥΣΑΚΗΣ.

198. The words probably belong to Amphiaraus. Cp. Trach. 725, 6, οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν | οὐδ' ἐλπίς, ἥτις καὶ θράσος τι προξενεῖ.

199. ἄπελθε· \*κινεῖς] This is Nauck's ingenious emendation for ἄπελθ' ἐκείνης. Dindorf prefers Valknär's conjecture, ἄπελθ'· ἐκείνης ὕπνος ἰατρὸς νόσου. But the use of abstract for concrete in κινεῖς ὕπνον is Sophoclean and poetical. Cp. 'Macbeth doth murder sleep.'

200. The words are said by Eriphyle to her son Alcmeon.

ΕΡΜΙΟΝΗ] Hermione had been promised to her cousin Orestes by Tyn-dareus, the grandfather of both. Then she was given to Neoptolemus, having been promised to him in reward for his part in taking Troy. Lastly, by the award of Apollo, she was given to

Orestes after he had avenged his father, and by him she became the mother of Tisamenus.

201. ἀγνυαίου] Meineke conjectures ἀγνυαίου.

ΕΥΡΥΤΑΛΟΣ] Euryalus, the son of Odysseus, by Euippe, the daughter of Tyrimmas the Epirote, was killed on coming to Ithaca, either by Odysseus or Telemachus, before they had recognized him, through the jealous craft of Penelope. Shortly after this Odysseus died by the hand of his son Telegonus, an unconscious parricide.

204.\* The line is thus restored by Meineke from the words of Parthenius. πρὸς τῆς αὐτὸς αὐτοῦ γενεᾶς τρωθεὶς ἀκάνθη θαλασσίας τρύγονος ἐτελεύτησεν.

ΕΥΡΥΣΑΚΗΣ] See Fr. 205, ἀδύλαστον, in the subjoined list of words.

## ΗΡΑΚΛΗΣ ΕΠΙ ΤΑΙΝΑΡΩΙ ΣΑΤΥΡΙΚΟΣ.

206.

.. συνέλεγον τὰ ξύλ', ὥς ἐκκαυμάτων  
μή μοι μεταξὺ προσδεήσειεν.

207.

τρέφουσι κρήνης \*φύλακα χωρίτην ὄφιν.

208.

Κυκλώπιον τροχόν.

209.

κρεῖσσον θεοῖς γὰρ ἢ βροτοῖς χάριν φέρειν.

210.

τὸν δρῶντα γάρ τι καὶ παθεῖν ὀφείλεται.

211.

τοιγὰρ \*σὺ δὴ φυλάξαι \*χοῖρον ὥστε \*δεσμίαν.

## ΗΡΙΓΟΝΗ.

215.

ἃ δὲ

δόξῃ τοπάξω, ταῦτ' ἰδεῖν σαφῶς θέλω.

216.

νῦν δ' †εἰρή \*ὑπαφρος ἐξ αὐτῶν ἕως  
ἀπώλεσέν τε καὺτὸς ἐξαπώλετο.

ΗΡΑΚΛΗΣ ΕΠΙ ΤΑΙΝΑΡΩΙ ΣΑΤΥΡ.] The subject seems to have been the descent for Cerberus. According to Herodian, Helots took the place of Satyrs.

207. φύλλα καί, MSS. Jacobs corr.

208. 'The Cyclopean Circuit' (of the wall).

211. — — — — —

The MSS. have τοιγὰρ ἰώδη φυλάξαι χοῖρος ὥστε δεσμίαν. χοῖρον ὥστε δεσμίαν is the conj. of Casaubon. Bergk

conjectures τὸν γὰρ ἰώδη (supposing this to be an epithet of Cerberus).

ΗΡΙΓΟΝΗ] Supposed by Welcker to be the same with the ΑΛΗΤΗΣ supr. Erigone was the daughter of Aegisthus and Clytemnestra.

216. 1. †εἰρή is corrupt. Qy. ἡρέθισθ'(?). The subject may be a serpent that is roused to fury, and then slain.

\*ὑπαφρος] MSS. ὑποφρος, which, according to Erotian, means 'secret.' Dind. corr.

## ΘΑΜΥΡΑΣ.

217.

Θρῆσσαν σκοπιὰν Ζηνὸς Ἀθῶνον.

218.

πηκταὶ δὲ λύραι καὶ μαγάδιδες  
τά τ' ἐν Ἑλλησι ξόαν' ἠδυνμελῇ.

220.

πρόποδα μέλεα τάδ' ὅσα κλύομεν  
τρήχιμα βάσιμα χέρεσι πόδεσι.

221.

οἷχσκε γὰρ κροτητὰ πηκτίδων μέλη  
λύρα μοναύλοις τε †χειμώντεως  
†ναὸς στέρημα κωμασάσης.

222

τὸ κοῖλον Ἄργος οὐ κατοικήσαντ' ἔτι.

224.

ῥηγνὺς χρυσόδετον κέρας,  
ῥηγνὺς ἁρμονίαν χορδοτόνου λύρας.

225.

μουσομανεῖ δ' ἐλάμφθην \*δακετῶ, ποτὶ †δειρὰν

ΘΑΜΥΡΑΣ] *Thamyras* (*Attice* *Thamyras*) is made blind by the Muses whom he had challenged to a contest in music. See II. 2. 599 foll. *Sophocles* is said to have himself represented *Thamyras*, lyre in hand.

217. Cp. *Aesch. Agam.* 285, Ἀθῶνον Ζηνός.

218. 1. *μαγάδιδες*] The quantity (*μαγάδιδες*) is excused, because the word is of foreign origin. *Meineke* would write, *μαγάδιδες*.

2. τὰ . . ἐν Ἑλλησι] The scene of the drama was in *Thrace*.

220. 1. *πρόποδα*] This word is doubted; but why may it not mean, 'Giving forwardness to the feet?' i.e. inciting to movement. Cp. the uses of *πρόχειρος*, and the verb *προποδίζειν*.

2. *χέρεσι πόδεσι*] These unusual forms, which appear in the MSS., may have been used by *Sophocles* for the sake of the open trochaic metre:—

But of this we cannot be sure. *Nauck* reads *χερσὶ πόδεσσιν*.

221. 2 and 3 are probably past cure, although the ingenuity of *Nauck's* emendation of 2, *λύρα μοναυλοί θ' οἷς ἐχαιρομεν τέως*, provokes an attempt at 1. 3, *στέρημ' ἀνίας [ἡδὺ] κοίμησιν τ' ἄσης*.

222. Cp. *O. C.* 1387.

224. — — — — —

— — — — —

225. — — — — —

1 — — — — —

— — — — —

'I am seized by the oestrus of the Muse, and make my way to the ridge (!) impelled by the lyre, and by the strains which *Thamyras* inimitably composes.'

1 *Qy.* — — — — — (?)



ἔρχομαι †δ' ἔκ τε λύρας, ἔκ τε νόμων  
οὓς Θαμύρας περίαλλα μουσοποιεῖ.

ΘΥΕΣΤΗΣ ΕΝ ΣΙΚΥΩΝΙ καὶ ΘΥΕΣΤΗΣ ΔΕΥΤΕΡΟΣ.

227.

σοφὸς γὰρ οὐδεὶς πλὴν ὃν ἂν τιμᾷ θεός.  
ἀλλ' εἰς θεοὺς ὀρώντα, κὰν ἔξω δίκης  
χωρεῖν κελεύῃ, κείσ' ὁδοιπορεῖν χρεών  
αἰσχροὺς γὰρ οὐδὲν ὦν ὑφηγοῦνται θεοί.

235.

ἔστι γάρ τις ἐναλία

\*Εὐβοῖς αἶα· τῇδε βάκχειος βότρυς  
ἐπ' ἡμαρ ἔρπει. πρῶτα μὲν \*λαμπρᾶς ἔω  
κεκλημάτῳται \*χλωρὸν εὐάνθες δέμας·  
εἴτ' ἡμαρ ἄξει \*μέσσον ὄμφακος τύπον,  
καὶ κλίνεται γε κάποπερκοῦται βότρυς·  
δείλῃ δὲ πᾶσα τέμνεται βλαστουμένη  
καλῶς ὁπώρα κἀνακίρναται ποτόν.

1. \*δακετῶ] δ' ἂν καὶ τῶ (or τὸ) MSS.  
δακέτῳ Brunck conjectures, but see L.  
and S.

1, 2. ποτὶ †δειρᾶν | ἔρχομαι †δ'] The  
text here can hardly be sound. δειρή is  
not used in the sense of δειράς, except  
in the plural. This objection might be  
easily obviated by reading δειράς (acc.  
plur.) But the position of δ' in l. 2 is  
unrhythmical, and the metre is doubtful.  
Qy. ποτὶ δ' εἶραν ἔρχομαι, 'And I go to  
the public place' (?). For the use of ἐκ,  
see E. on L. § 19. p. 28, 2.

ΘΥΕΣΤΗΣ, A καὶ B] The former  
drama represented the exile of Thyestes;  
the latter, the crime of Atreus against  
him.

227. This Fragment is from the former  
of the two plays.

235. This description of the mira-  
culous vine, or vineyard, of the Euboean  
Nysa, is quoted by the Scholiast of  
Euripides, in illustration of the lines  
of the Phoenissae, 229-31, which describe  
a similar fabulous phenomenon on Mount  
Parnassus, οἶνα θ' ἂ καθαμέριον | στάσεις  
τὸν πολὺκαρπον | οἰνάνθας λείσα βότρυν.

The Fragment is corrupt in several  
places, but has been plausibly restored.  
Cp. Od. 7. 123-6.

2. \*Εὐβοῖς αἶα] εὐβοήσασα, MSS.  
Cobet corr.

3. ἐπ' ἡμαρ ἔρπει] (1) 'Comes forth  
daily;' lit. 'to meet the day;' or, 'for  
the day's supply.' Cp. Hdt. 1. 32. § 8.  
Or (2) 'Advances with the advancing  
day.'

\*λαμπρᾶς ἔω] λαβραδέω and λαβρά-  
σας, MSS. Valcknär corr.

4. \*χλωρόν] χῶρον, MSS. Bergk corr.  
εὐάνθες] Barnes conj. οἰνάνθης.

5. ἄξει] 'Will bring.' Some MSS.  
have αὔξει, 'Makes to grow.'

6. καὶ κλίνεται γε] Sc. τὸ ἡμαρ. 'Ay,  
and as the day begins to decline.' This  
phrase has been unnecessarily altered by  
Meineke to γλυκαίνεται τε, for which  
Nauck suggests πεπαινείται τε. Perhaps,  
at least, τε should be read for γε. 'Just  
as —.'

7, 8. βλαστουμένη | καλῶς] 'Attain-  
ing perfect growth.' The words καλῶς  
ὁπώρα are inverted in the MSS., and  
Mr. R. Ellis would read ὁπωριαῖος.

236.

πρὸς τὴν Ἀνάγκην οὐδ' Ἄρης ἀνθίσταται.

237.

ὥς \*νυν τάχος στείχωμεν· οὐ γὰρ ἔσθ' ὅπως  
σπουδῆς δικαίας μῶμος ἄψεται ποτε.

238.

ἔχει μὲν ἀλγείν', οἶδα· πειρᾶσθαι δὲ χρὴ  
ὥς ῥᾶστα τάναγκαῖα τοῦ βίου φέρειν  
ἐκ τῶν τοιούτων χρὴ τιν' ἴασιν λαβεῖν.

239.

ἔνεστι γάρ τις καὶ λόγοισιν ἡδονή,  
λήθην ὅταν ποιῶσι τῶν ὄντων κακῶν.

240.

καίπερ γέρων ὦν· ἀλλὰ τῷ γήρᾳ φιλεῖ  
χὼ νοῦς ὁμαρτεῖν καὶ τὸ βουλευεῖν ἂν δεῖ.

## INACHOS ΣΑΤΥΡΙΚΟΣ.

249.

\*Ἰναχε \*νᾶτορ, παῖ τοῦ κρηνῶν  
πατρὸς Ὠκεανοῦ, μέγα πρεσβεύων  
Ἄργους τε γύαις Ἡρας τε πάγοις  
καὶ Τυρσηνοῖσι Πελασγοῖς.

250.

. . . . ρεῖ γὰρ ἀπ' ἄκρας  
Πίνδου Λάκμου τ' ἀπὸ Περραιβῶν

237. I venture to write ὥς νυν for ὡς νῦν, the enclitic νυν being joined with στείχωμεν. 'Let us go now with all speed' (ὡς τάχος).

238. Badham suggests that l. 2 is brought in from elsewhere, and that χρὴ, in l. 3, is a corruption of δῆ. It may with equal plausibility be conjectured that l. 3 forms a separate Fragment, 1 and 2 being continuous.

239. 2. ὄντων] i.e. παρόντων. Cp. El. 305, and note.

INACHOS] A satyric drama on the legend of Io.

249. 1. \*νᾶτορ] γεννᾶτορ, MSS. Meinelke has restored νᾶτορ from Hesychius, with great probability,—although it is

also possible to delete Ἰναχε, and read γεννᾶτορ ἐμὸς, κ.τ.λ. Hesych. ναέτωρ: βέων, πολύτροπος.

4. Sophocles followed Aeschylus in making the inhabitants of Argos Pelasgians, in the earliest time. Aesch. Suppl. 252, 3. For the generic name, Τυρσηνοί, applied to them, cp. Hdt. i. 57, τοῖσι νῦν ἔτι ἐοῦσι Πελασγῶν, τῶν ὑπὲρ Τυρσηνῶν Κρηστῶνα πόλιν οἰκεόντων.

250. According to the fable which Sophocles follows here, the Inachus of the Peloponnesus was an off-shoot (ἀποδασμός, ἀπορρώξ), from the river of the same name in the Amphilocheian Argos, which again was mystically associated with the Achelous.

εἰς Ἀμφιλόχους καὶ Ἀκαρνᾶνας,  
μίσγει δ' ὕδασιν τοῖς Ἀχελῷου

· · · · ·  
ἐνθεν ἐς Ἄργος διὰ κῦμα τεμὼν  
ἤκει δῆμον τὸν Λυρκείου.

5

251.

γυνή τίς †ἦδε †συληνᾶς Ἀρκάδος κυνῆ;

252.

Πλούτωνος \*ἦδ' ἐπέισοδος.

253.

πανδόκος ξενόστασις.

257.

ξανθή δ' Ἀφροdisία λάταξ  
\*πᾶσιν \*ἐπεκτύπει δόμοις.

258.

εὐδαίμονες οἱ τότε \*γέννας  
ἀφθίτου λαχόντες †θείου.

259.

τραχὺς †ῥ' †χελώνης κέρχνος ἐξανίσταται.

262.

ἐπήνεσ' ἴσθι δ', ὥσπερ ἡ παροιμία,  
ἐκ κάρτα βαιῶν γνωτὸς ἂν γένοιτ' ἀνῆρ.

5 διὰ κῦμα τεμὼν] διατεμὼν κῦμα,  
'Dividing his waters.' E. on L. § 18.  
p. 27.

251. Toup's conjectural restoration  
of this line, γυνή τίς ἦδε; κυκλὰς Ἀρ-  
κάδος κυνῆς, is unsatisfactory. Mr. R.  
Ellis, with more probability, suggests  
γυνή τίς; ἡ Κυλληνίς Ἀρκάδος κυνῆ;  
Qy. 'Is it a woman, or the Cyllenian  
hat of an Arcadian (man)?'

252. \*ἦδ' δ', MSS. Pors. corr.

257. — † † † † † —  
— † † † † — —.

1. Ἀφροdisία] 'Regarded by lovers  
as a sort of omen.' See L. and S. s. v.  
λάταξ, and cp. 'Venerus (jactus).'

2. \*πᾶσιν] παίσιν, MSS. Heath corr.  
\*ἐπεκτύπει is Nauck's conjecture for  
ἐπεισκύπτει. Dindorf adopts a different  
arrangement of the lines, ξένη δὲ κά-  
φροdisία | λάταξ ἅπασιν νῦν ἐπεισκύπτει  
δόμοις. He apparently takes λάταξ to  
mean the quadruped of the name.

258. — † † † — † † — —  
— † † † — — — — (?).

1. \*γέννας] γενεᾶς, MSS. Bergk corr.

2. †θείου] Something is wrong. Bergk  
conjectures ἀφθίτου θείας λαχόντες.  
Nauck, ἀφθίτου λαχόντες ἰσοθείου.

259. †ῥ' †χελώνης is corrupt. Qy. τρα-  
χὺς γ' ἐν ὤμοις(?). The words refer to  
the transformation of Io.

263.

τοιόνδ' ἐμὸν Πλούτων' ἀμεμφίας χάριν.

264.

πατήρ δὲ ποταμὸς \*Ιναχὸς  
τὸν ἀντίπλαστον \*νομὸν ἔχει κεκμηκότων.

266.

πάντα δ' ἐρίθων ἀραχνᾶν βρίθει.

267.

ἐπίκρουμα χθονὸς Ἀργείας.

268.

κυαμοβόλως δικαστήν.

269.

χειμῶνι σὺν παλινσκίῳ.

272.

ἀναιδείας φάρος.

ΙΞΙΩΝ.

ΙΟΒΑΤΗΣ.

275.

τὸν Ἀΐδαν γὰρ οὐδὲ γῆρας οἶδε φιλεῖν.

ΙΟΚΛΗΣ.

277.

ἀλλὰ καὶ λινορραφῇ

τυλεῖα.

278.

ἀλλ' ἴθι χαίρων καὶ πράξειας  
κατὰ νοῦν τὸν ἐμόν.

263. In the absence of the context it is rash to assume that ἐμόν is corrupt.

264. 2. \*νομὸν ἔχει] ἔχει νόμον, MSS. Ellendt corr. But qy. νοῦν ἔχει(?) 'Has the shadowy mind of the dead'(?).

267. From an anapaestic line.

268. The Fragment is too slender to allow us either to assume corruption or to attempt emendation. Nauck con-

jectures κυαμοβολῶ σε δικαστήν.

ΙΟΒΑΤΗΣ] Some part of the story of Bellerophon.

275. ὤυ—υ—υ—υ—υ | —υ—υ—.

ΙΟΚΛΗΣ] An unknown name, for which Ἰφικλῆς and Οἰκλῆς have been conjectured.

278. Used by Aristophanes, Eq. 498.



## ΙΠΠΟΔΑΜΕΙΑ, see ΟΙΝΟΜΑΟΣ.

## ΙΠΠΟΝΟΥΣ.

279.

ἐξ Ὀλένου γῆς φορβάδος κομίζομαι.

280.

πρὸς ταῦτα κρύπτε μηδέν, ὥς ὁ πάνθ' ὀρώων  
καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει χρόνος.

281.

σωτηρίας γὰρ φάρμακ' οὐχὶ πανταχοῦ  
βλέψαι πάρεστιν, ἐν δὲ τῇ προμηθίᾳ.

## ΙΦΙΓΕΝΕΙΑ.

284.

σὺ δ' ὦ μεγίστων τυγχάνουσα πενθερῶν.

285.

ὀξηρὸν ἄγγος οὐ μελισσοῦσθαι πρέπει.

286.

νόει πρὸς ἀνδρί, σῶμα πουλύπους ὅπως  
πέτρα, †τραπέσθαι γνησίου φρονήματος†.

287.

τίκτει γὰρ οὐδὲν ἐσθλὸν εἰκαῖα σχολή.

## ΙΧΝΕΥΤΑΙ ΣΑΤΥΡΟΙ.

293.

ἐνήλατα ξύλα

τρίγομφα διατορεῦσαί σε †δεῖται.

294.

κάθορμενίζει κούκ ἐπισχολάζεται  
βλάστη.

279. According to Steph. Byz., Olenus was a town of Achaia or Aetolia.

280. Cp. O. T. 1213, ἐφεῦρέ σ' ἄκονθ' ὁ πάνθ' ὀρώων χρόνος.

ΙΦΙΓΕΝΕΙΑ] See below, Κλυταιμνήστρα.

284. According to Photius and Sui-

das, Odysseus says this to Clytemnestra about Achilles, and πενθερός is here = γαμβρός.

286. 1. νόει] Pors. conjectures νοῦν δει. The Fragment is corrupt, and has not been successfully emended. Qy. νόει .. \*πλέεσθαι \*γνησίῳ \*φρονηματί (?).

ΙΩΝ.

296.

πρὸς ἀνδρὸς ἐσθλοῦ πάντα γενναίως φέρειν.

297.

ἐν Διὸς κήποις \*ἀροῦται μόνον εὐδαίμων λοβός\*.

ΚΑΜΙΚΙΟΙ.

301.

ὄρνιθος ἦλθ' ἐπώνυμος  
πέρδικος ἐν κλεινοῖς Ἀθηναίων πάγοις.

302.

ἀλίας στραβήλου τῆσδε, τέκνον, εἴ τινα  
δυναίμεθ' εὐρεῖν.

303.

πιστοί με κωχεύουσιν ἐν φορᾷ δέμας.

ΚΗΔΑΛΙΩΝ ΣΑΤΥΡΙΚΟΣ.

304.

καὶ δὴ τι καὶ παρῆκα \*τῶν \*ἀρτυμάτων  
ὑπὸ τοῦ δέατος.

305.

μαστιγίαι, κέντρωνες, ἀλλοτριοφάγοι.

306.

τοῖς μὲν λόγοις τοῖς σοῖσιν οὐ τεκμαίρομαι,  
οὐ μᾶλλον ἢ λευκῷ λίθῳ λευκὴ στάθμη.

307.

\*τί δ' ὅταν \*γένηται \*δὴ τὰ πάντ' ὄνου σκιά;

ΙΩΝ] Supposed by Welcker and others to be the same as the Creüsa.

297. So Mr. R. Ellis for the MS. ἐν Διὸς κήποις ἀροῦσθαι μόνον εὐδαίμονας ὄλβον. — — — — —

ΚΑΜΙΚΙΟΙ] The death of Minos by the hands of the daughters of Cocalus.

301. Perdix was slain by Daedalus.

2. is without caesura.

302. The construction is lost. The

clue to the labyrinth was passed through twisted shells, of the kind known as στράβηλος. Minos says this when in pursuit of Daedalus.

ΚΗΔΑΛΙΩΝ] A satyric drama on the birth and education of Hephaestus.

304. 1. \*τῶν ἀρτυμάτων] τῷ ἀρτυμάτῳ, MSS. Dind. corr.

2. δέατος] ἀντὶ τοῦ δέου, Hesych.

306. 2. λευκῷ λίθῳ] Sc. προσβαλλομένη.

307. MSS. ὅτι ἂν τι γίγνηται τὰ

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

310.

\*τὸν \*ἀντίον \*πνέοντα δ' οὐχ \*ὄρα̃ς \*θεὸν  
καὶ δεῖμα \*προσφέροντ' \*ἀπ' ἀνταίᾳς θεοῦ;

## ΚΟΛΧΙΔΕΣ.

311.

χαλκοσκελεῖς γὰρ . . . . .  
. . . ἐκπνέουσι πνευμόνων ἅπο·  
φλέγει δὲ μυκτῆρ ὥς . . . . .

312.

ἀπῆξε πέμφιξ \*ὥς \*ἱπνοῦ \*σελασφόρου.

313.

κὰν ἐθαύμασας  
\*τηλέσκοπον πέμφιγα χρυσέαν ἰδών.

314.

ἦ φῆς ὑπομνὺς ἀνθυπουργῆσαι χάριν;

315.

ὕμεῖς μὲν οὐκ ἄρ' ἦστε τὸν Προμηθέα.

316.

ΑΙ. ἦ βλαστὸς οὐκ ἔβλασται οὐπιχώριος;  
ΑΓΓ. καὶ \*κράτα φρίξας εὐλόφῳ σφηκώματι  
χαλκηλάτοις ὅπλοισι μητρὸς ἐξέδν.

πάντ' ὄνον σκιά. The words might describe the last stage of intoxication. Cp. Plat. Phaedrus, 260 C, and Thompson's learned note.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ] Welcker, Nauck, and Dindorf reasonably suppose this play to be the same with the Iphigeneia.

310. τὸν δὲ ἀνταῖον περιδινέοντα οὐχ ὄρατε | καὶ δεῖμα προσπνέοντα ἀνταίᾳς θεοῦ is the MS. reading. τὸν . . . θεόν, i.e. The storm-wind sent by Artemis. The senseless remark of Erotian, that ἀνταῖος sometimes meant σώφρων, was occasioned by the word being here accidentally used as an epithet of the chaste goddess.

ΚΟΛΧΙΔΕΣ] The adventures of Jason in Colchis, including the death of Ar-

sytus. The Colchian maidens were companions of Medea.

311. Part of a description of the fire-breathing bulls.

312. From the same. πέμφιξ \*ὥς \*ἱπνοῦ σελασφόρου is Hermann's correction of πέμφιξιν οὐ πέλας φόρου. Mr. R. Ellis suggests ἐξ for ὥς.

313. 2. \*τηλέσκοπον] τῇδε σκοπῶν. MSS. Bentley corr.

314. ὑπομνὺς] Medea to Jason(?). 'Accompanying your speech with an oath.' Cp. ὑπὸ ἢ ἐπὶ ἀπαρτεῖν, ὑποτοβεῖν, etc.

315. Cp. Ap. Rh. 3. 843, foll.

316. Cp. Ap. Rh. 3. 1372.

2. \*κράτα] κράτα, MSS. Bergk corr.  
3. μητρὸς ἐξέδν] μὴ προσεξέδν, MS. Rutgers corr.

317.

[\*ἔχοντας εὐζώνους  
ἔστασαν ἱματίων ἐπιζώστρας].

319.

μηροῖς ὑπαίθων τὴν Διὸς τυραννίδα.

320.

καλὸν φρονεῖν τὸν θνητὸν ἀνθρώποις ἴσα.

ΚΡΕΟΥΣΑ.

323.

ταῦτ' ἐστὶν ἄλγιστ', ἣν παρὸν θέσθαι καλῶς  
αὐτός τις αὐτῷ τὴν βλάβην προσθῇ φέρων.

324.

ὅστις δὲ τόλμῃ πρὸς τὸ δεινὸν ἔρχεται,  
ὀρθὴ μὲν ἡ γλῶσσ' ἐστίν, ἀσφαλὴς δ' ὁ νοῦς.

325.

καλὸν μὲν οὖν οὐκ ἔστι τὰ ψευδῇ λέγειν  
ὅτφ δ' ὄλεθρον δεινὸν ἀλήθει' ἄγει,  
συγγνωστὸν εἰπεῖν ἐστι καὶ τὸ μὴ καλόν.

326.

οὔτε γὰρ γάμον, ὦ φίλαι,  
οὔτ' ἂν ὄλβον ἔκμετρον  
ἔνδον εὐξαίμαν ἔχειν  
φθονεραὶ γὰρ ὁδοί.

327.

καὶ μή τι θαυμάσης με τοῦ κέρδους, ἄναξ,  
ὧδ' ἀντέχεσθαι. καὶ γὰρ οἱ μακρὸν βίον

317. — — — — —

— — — — —

1. \*ἔχοντες] MSS. ἔχοντας. Nauck  
corr.

319. Said of Ganymedes. Cp. Aesch.  
Fr. 131, 132.

320. φρονεῖν . . ἴσα] 'Not to have  
thoughts beyond.' ἴσα = μὴ μείζω. ἴσον  
φρονῶν is differently used in Ant. 374.

VOL. II.

ΚΡΕΟΥΣΑ] Conjectured to be the  
same with the Ion.

324. i. e. 'Where danger is inevitable,  
courage is the secret of safety.'

326. — — — — —

— — — — —

— — — — —

— — — — —

L 1



θνητῶν ἔχουσι, τοῦ γε κερδαίνειν ὁμῶς  
ἀπριξ ἔχονται, κᾶστι πρὸς τὰ χρήματα  
θνητοῖσι τᾶλλα δεύτερ'. εἰσὶ δ' οὔτινες  
αἰνοῦσιν ἄνοσον ἄνδρ'. ἐμοὶ δ' οὐδεὶς δοκεῖ  
εἶναι πένης ὢν ἄνοσος, ἀλλ' αἰεὶ νοσεῖν.

328.

κάλλιστόν ἐστι τοῦνδικον πεφυκέναι,  
λῶστον δὲ τὸ ζῆν ἄνοσον, ἥδιστον δ' ὅτῳ  
πάρεστι λῆψις ὢν ἐρᾷ καθ' ἡμέραν.

329.

ἄπελθ' ἄπελθε, παῖ· τὰδ' οὐκ ἀκούσιμα.

## ΚΡΙΣΙΣ ΣΑΤΥΡΙΚΗ.

332.

καὶ δὴ φάρει τῷδ' ὥς ἐμῷ καλύπτομαι.

## ΚΩΦΟΙ ΣΑΤΥΡΟΙ.

335.

. . . κυλισθεὶς ὥς τις ὄνος ἰσόσπριος.

## ΛΑΚΑΙΝΑΙ.

337.

στενὴν δ' ἔδυμεν ψαλίδα κοῦκ \*ἀβόρβορον.

338.

θεοὶ γὰρ οὐποτ', εἴ τι χρὴ βροτὸν λέγειν,  
ἄρξασι Φρυγὴ τὴν κατ' \*Ἀργείων ὕβριν  
\*ξυναινέσονται ταῦτα μὴ μάχου βία.

328. Cp. Theogn. 255, 6; Plat. Gorg. 505 A.

ΚΡΙΣΙΣ] A satyric drama on the judgment of Paris.

332. Cp. Aj. 915, 6, ἀλλὰ νιν περιπνυχεῖ | φάρεϊ καλύψω τῷδε παμπήδην.

ΚΩΦΟΙ ΣΑΤ.] The fable of the Idæi Dactyli. See Smith's Dictionary of Biography and Mythology, s. v. Dactyli.

335. ὄνος] See L. and S. s. v. III.

ΛΑΚΑΙΝΑΙ] It is conjectured that the chorus of Laconian maidens were the companions of Helen, and that the subject of the drama was the theft of the

Palladium by Diomedes and Odysseus. See note on Fr. 337.

337. \*ἀβόρβορον] ἀβάρβαρον, MSS. Blomfield corr. The editors compare Servius in Virg. Aen. 2. 166, 'Diomedes et Ulixes, ut alii dicunt cuniculis, ut alii cloacis ascenderunt arcem.'

338. 1. εἴ τι . . λέγειν] 'If, perchance, a mortal may speak it.'

2. \*Ἀργείων] Ἀργείους, MSS. Nauck corr.

3. \*ξυναινέσονται] ξυναινέσω τά, MSS. Madvig corr.

ταῦτα] 'Therefore.'

## 339.

ἐν ᾗ παύσεται ἀμερίων μόχθων τε καὶ †δανοτήτος.

ΛΑΟΚΟΩΝ.

340.

λάμπει δ' ἀγνιεύς βωμὸς ἀτμίζων πυρὶ  
σμύρνης σταλαγμοῖς βαρβάρους εὐοσμίας.

341.

Πόσειδον, ὃς Αἰγαίου †μέδεις  
 πρῶνας ἢ γλαυκᾶς μέδεις  
 εὐανέμου λίμνας ἐφ' ὑψηλαῖς σπιλάδεσσι †στομάτων.

343.

νῦν δ' ἐν πύλαισιν Αἰνέας ὁ τῆς θεοῦ  
 πάρεστ', ἐπ' ὧμων πατέρ' ἔχων κεραυνίου  
 νότου καταστάζοντα βύσσινον φάρος.  
 κυκλεῖ δὲ πᾶσαν οἰκετῶν παμπληθίαν·  
 συνοπάζεται δὲ πλῆθος οὐχ ὅσον δοκεῖς,  
 \*οἱ τῆσδ' ἐρώσι τῆς ἀποικίας Φρυγῶν.

5

339. †**δανοτήτος**] This word, though quoted by Herodian, is probably corrupt. Bergk corr. ἀδρανότητος. This gives the rhythm, — | — — — — — — — — — — — — — — — — . But although we have ἀδρανής, ἀδρανώ, ἀδράνεια, the forms ἀδρᾶνος, ἀδρανότης are not found. Qy. μόχθων καὶ δαϊοτήτος (?). Cp. Od. 12. 257.

ΛΑΟΚΟΩΝ] Sophocles is said by Servius to have mentioned the names of the serpents that killed Laocoon and his sons.

340. 'And through droppings of myrrh, the altar in the street gleams with barbarian fragrance, as it smokes, being kindled.'

I. ἀγυιὸς βωμός] Said by Harpocration to be an altar in front of the house, such as was common at Athens.

2. *σταλαγμοῖς*] Dative of the cause or instrument.

εὐσυνίας] Accusative in apposition to the action of λάμπει, expressing the result. The epithet βαρβάρους is added

because myrrh was brought from Arabia and used by the Persians.

341.  $\cup - \cup \cup - - \cup -$

— ∪ — — ∪ —

$$- \frac{1}{2} - \frac{1}{2} - \frac{1}{2} - \dots (?)$$

1. † μέδεις] Fritzsche conjectures νέ-  
μεις, Bergk Αἰγαίους ἔχεις.

3. †στομάτων is corrupt. Herwerden conjectures πολεύων. Qy. ναίων (?).

343. Sophocles represented Anchises as moved by the portent of the serpents to emigrate with his household to Mount Ida.

2, 3. κεραυνῶν... φάρος] 'From (the wound in) his thunder-smitten back dropping (matter) on his linen garment.' Cp. Plut. Mor. p. 100, D, τοῦ δὲ Ἀγχι-  
σον τοῦ σώμα ἰχῶρα πονηρὸν ἐξείδιδ' ἑμο-  
του (sic) κατασταδόντα βύσσινον φάρος;  
where it is interesting to observe the  
early corruption of the text.

For φᾶρος, cp. *supr.* p. 332.

5, 6. \*δοκεῖς | \*οἶ] δοκεῖ σοι, MSS.  
Reisk. corr.

344.

πόνου μεταλλαχθέντος οἱ πόνοι γλυκεῖς.

345.

μόχθου γὰρ οὐδεὶς τοῦ παρελθόντος λόγος.

ΛΑΡΙΣΑΙΟΙ.

347.

πολὺν δ' ἀγῶνα \*πάγξενον κηρύσσεται,  
χαλκηλάτους λέβητας ἐκτιθεὶς φέρειν  
καὶ κοῖλα χρυσόκολλα καὶ πανάργυρα  
ἐκπώματ', εἰς ἀριθμὸν ἐξήκοντα δῖς.

348.

καὶ μοι τρίτον ῥίπτοντι Δωτιεὺς ἀνὴρ  
ἀγχοῦ προσήψεν Ἐλατος ἐν δισκῆματι.

350.

μηδὲ τῷ τεθνηκότι  
τὸν ζῶντ' ἐπαρκεῖν αὐτὸν ὡς θανούμενον.

351.

ὥς καὶ \*τύραννον πᾶς †ἐγγίξεται φυγεῖν.

ΛΗΜΝΙΑΙ.

352.

ὦ Λῆμνε Χρύσης τ' ἀγχιτέρμονες πάγοι.

345. Cp. Aj. 264, φρούδου γὰρ ἤδη  
τοῦ κακοῦ μείων λόγος.

ΛΑΡΙΣΑΙΟΙ] The subject is supposed  
by Nauck to have been the recognition  
of Acrisius by Perseus, and his acci-  
dental death by a quoit from his grand-  
son's hand. According to the Scholiast  
on Apol. Rh. 4. 1091, these things took  
place at Larissa. The play may have  
ended with the burial of Acrisius, in  
which the Larissaeans took part.

347. 1. \*πάγξενον] πάγξενα, MSS.  
Nauck corr.

κηρύσσεται] 'He proclaims as offered  
by himself.' Essay on L. § 31. p. 53, d.

3. 4. Some of the drinking-vessels  
were entirely of silver, others of silver  
embossed or encrusted with gold.

348. 2. ἀγχοῦ προσήψεν] Sc. ἐμοῦ  
το δίσκημα, 'Came near me.' i.e. threw

nearly as far as I did.

350. 1. Gesner conjectures χρῆ δὲ  
for μηδέ, but as the context is lost,  
μηδέ cannot be assumed to be wrong.  
The speaker may be scornfully imagin-  
ing a state of the world in which grati-  
tude is no longer a duty.

351. This is Nauck's emendation of  
the corrupt words in Hesychius: ὡς  
καὶ τύραννι πᾶς ἐγγίξεται φυγεῖν.

ὡς] 'How true it is that—!' ἀντὶ  
τοῦ λίαν, Hesych. καὶ is questionable.

For ἐγγίξεται, Mr. R. Ellis conjec-  
tures ἐπιζητεῖ, Grotius ἐφίεται, Nauck  
ἐπεύξεται.

Another line of conjecture may suggest  
ὡς δὴ τυράνῳ πᾶς τις ἐγγίξει φυγῇ: an  
ironical oxymoron, for which, cp. Phil.  
1149, 50, φυγῇ . . πελάτ'.

ΛΗΜΝΙΑΙ] The Argonauts, attempt-

353.

Φερητίδης τ' Ἄδμητος ἡδ' ὁ Δωτιεύς  
Λαπίθης Κόρωνος.

354.

\* ἀπέλαστον ἄξύμβλητον ἐξεθρεψάμην.

355.

ταχὺ δ' αὐτὸ δείξει τοῦργον, ὡς ἐγὼ σαφῶς.

356.

ἀσάλπιγκτον ὄραν.

# MANTEIS H ΠΟΛΥΙΔΟΣ.

357.

ὀρῶ πρόχειρον Πολυίδου τοῦ μάντεως.

358.

οὐκ ἔστιν εἰ μὴ Πολυίδῳ τῷ Κοιράνου.

359.

ψυχῆς ἀνοῖξαι τὴν κεκλημένην πύλην.

360.

† ξουθὸς Φαμενὸς Τειρεσίου παῖς.

361.

τὰς μαλλοδέτας κύστεις.

ing to land at Lemnos, were at first repulsed by an armed onslaught from the Lemnian women who had killed their husbands, but were afterwards hospitably received by them. Sophocles wrote two dramas on this subject.

352. ἀγχιτέρμονες] 'Neighbouring;' viz. to Lemnos.

353. From the lists of the Argonauts in the earlier of the two plays.

354. \*ἀπέλαστον] ἀπλαστον, MSS. Meineke corr. Bergk conjectures ἀπλαστον, for which, cp. Tr. 1093.

355. ταχὺ δ'] If the text here is sound, the rhythm indicates, what is otherwise probable, that the 'Lemnian women' was a satyric drama. But Meineke

conjectures τάχ' αὐτὸ . . ὡς δοκῶ, σαφῶς.

356. Hesych. τὸ μεσονύκτιον. Cp. Aj. 290, 1, οὔτε του κλύων } σάλπιγγος. ἀλλὰ νῦν γε πᾶς εὐδὲ στρατός.

MANTEIS] Glaucus, the son of Minos and Pasiphaë, was restored to life by the seer Polyidus.

357. This and the following Fragment were quoted by grammarians because of the short quantity of the ι in Πολυίδος.

360. For ξουθός Bergk conjectures ξανθός, Lehrs ξυνετός.

361. The words refer to a mode of divination in which the mouth of a bladder was tied with wool and exposed to fire, and the manner of its bursting closely observed.



362.

πρῶτον μὲν ὄψει λευκὸν ἀνθοῦντα στάχυν,  
 ἔπειτα φοινίξαντα γογγύλον μόρον,  
 ἔπειτα γῆρας † λαμβάνεις Αἰγύπτιον.

363.

τοὺς γλαμυροὺς κατὰ φορβάν.

364.

οὔτοι ποθ' \* ἄψει τῶν ἄκρων ἄνευ πόνου.

365.

ἦν μὲν γὰρ οἶδος μαλλός, ἦν δὲ κάμπελον  
 σπονδὴ τε καὶ ῥάξ εὖ τεθησαυρισμένη·  
 ἐνῆν δὲ παγκάρπεια συμμιγῆς ὅλαῖς  
 λίπος τ' ἐλαίας καὶ τὸ ποικιλώτατον  
 ξουθῆς μελίσσης κηρόπλαστον ὄργανον.

5

366.

ὁ πρόσθεν ἐλθὼν ἦν ἀραῖός μοι νέκυσ.

## ΜΕΛΕΑΓΡΟΣ.

## ΜΙΝΩΣ.

371.

οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη.

## ΜΥΣΟΙ.

372.

ὥς τοῖς κακῶς πράσσουσιν ἡδὺ καὶ βραχὺν

362. Polyidus explained the alleged portent of the calf which changed colours by pointing to the mulberry tree, whose white blossom was succeeded by a red berry, which afterwards became black.

3. † λαμβάνεις] 'You find there?' But this is not satisfactory. Qy. γῆρας \* λαμβάνειν Αἰγύπτιον (sc. δόξει σοι from ὄψει, supr.) (?).

γῆρας Αἰγύπτιον] 'An old age of the complexion of Egypt.'

363. The words are said to describe a class of birds, one doubtless amongst those observed by the Seer in his auguries.

364. \* ἄψει] The ingenious conjec-

ture of Otto Schneider for ἤξει. Cp. supr. 348. Reisig conjectures ἔξει.

365. 2. σπονδὴ] i.e. 'Wine ready to be offered in libation.'

4, 5. καὶ . . ὄργανον] 'And the intricate wax-moulded workmanship of the tawny bee;' i.e. honey-combs.

366. Is this from a description by Polyidus of his feelings when in the vault with the dead boy Glaucus?

ΜΕΛΕΑΓΡΟΣ] This drama is said to have had a chorus of priests.

ΜΙΝΩΣ] Mentioned only by Clemens Alexandrinus, and supposed to be the same as the Καμίκοι, supr.

ΜΥΣΟΙ] Part of the story of Telephus.

χρόνον λαθέσθαι τῶν παρεστώτων κακῶν.

373.

ἄμοχθος γὰρ οὐδεὶς· ὁ δ' ἤκιστ'  
ἔχων μακάρτατος.

374.

Ἀσία μὲν ἡ σύμπασα κλήζεται, ξένε,  
πόλις δὲ Μυσῶν Μυσία προσήγορος.

375.

πολὺς δὲ Φρυγὴ τρίγωνος ἀντίσπαστά τε  
Λυδῆς ἐφυμνεῖ πεκτίδος συγχορδία.

376.

† ψαλίδας, τιάρας καὶ σισυρνῶδη στολήν.

ΝΑΥΠΛΙΟΣ ΚΑΤΑΠΛΕΩΝ καὶ ΝΑΥΠΛΙΟΣ ΠΥΡΚΑΕΥΣ.

389.

Ζεῦ παυσίλυπε καὶ Διὸς σωτηρίου  
σπονδὴ τρίτου κρατῆρος.

390.

ἀλλ' ἀσπιδίτην ὄντα καὶ πεφραγμένον.

391.

ὥς ἀσπιδούχος ἢ Σκύθης τοξεύμασι.

393.

καὶ πεσσὰ πεντάγραμμα καὶ κύβων βολάς.

373. ◡ ◡ — ◡ ◡ — ◡ ◡ —  
◡ ◡ — ◡ ◡.

375. 1. ἀντίσπαστα] Accusative plural neuter, used adverbially. The exact meaning of the term here is doubtful. Cp. Phryn. Trag. Fr. 12, ψαλμοῖσιν ἀντίσπαστ' αἰείδοντες μέλη.

376. † ψαλίδας] Bergk conjectures ψέλλια.

ΝΑΥΠΛΙΟΣ] (i.) After the stoning of Palamedes by the Greeks at Troy, Nauplius came thither to avenge his son;

(ii.) when the Greeks on their return were baffled by a storm, he decoyed them to their destruction with false lights (whence πυρκαεύς.) (Cp. Virg. Aen. 11. 260.)

393. These were amongst the inventions of Palamedes.

πεσσὰ πεντάγραμμα] 'Five-barred draught-playing,' because, according to Pollux, each player had five pieces, each of which was placed upon a separate line at the beginning of the game.

394.

ναύκληρον πλάτην.

395.

κάτω κρέμανται σπίζ' \*ὅπως ἐν ἔρκεσι.

396.

οὔτος δ' ἐφέυρε τείχος Ἀργείων στρατῶ,

\*σταθμῶν ἀριθμῶν καὶ μέτρων εὐρήματα

τάξεις τε ταύτας οὐράνιά τε σήματα.

κάκεϊν' ἔτευξε πρῶτος ἐξ ἐνὸς δέκα

κάκ τῶν δέκ' αὖθις εὔρε πεντηκοντάδας

†δς χίλι' εὐθὺς δς στρατοῦ φρυκτωρίαν

ἔδειξε κἀνέφηνεν οὐ δεδειγμένα.

ἐφέυρε δ' ἄστρον μέτρα καὶ περιστροφάς,

ὑπνου φυλάξεις, \*στικτὰ σημαντήρια,

νεῶν τε ποιμαντήρσιν ἐνθαλασσίους

Ἀρκτου στροφάς τε καὶ κυνὸς ψυχρὰν δύσιν.

397.

ἐπεύχομαι δὲ νυκτὶ τῇ κατουλάδι.

398.

τῶ γὰρ κακῶς πράσσουντι μυρία μία

νύξ ἐστιν· εὔ παθόντα \*δ' \*ἡμέρα \*φθάνει.

394. 'The oar of a merchantman,' i.e. as distinguished from a ship of war. Cp. Phil. 547, πλέων γὰρ ὡς ναύκληρος οὐ πολλῶ στόλῳ.

395. From a description of the misfortunes of the Greeks when driven upon the rocks.

κάτω] ἀκατοὶ is the ingenious conjecture of Bergk.

σπίζ' \*ὅπως] σπίζα τέως, MSS. Dind. corr.

396. Nauplius loq.

2. \*σταθμῶν] σταθμ, or στάθμη, MSS. Salmas. corr. 'Of balances,' or 'weights.'

3. ταύτας] The Achæan army is in sight.

4. πρῶτος] πρῶτον is a good conjecture of L. Dindorf.

6. There is something wrong here. Nauck conjectures καὶ χιλιοστῦς.

στρατοῦ] There is a v. r. στρατῶ.

7, 8. Nauck suggests that ἐφέυρε and ἔδειξε should change places.

9. \*στικτά] στιθόα is the unintelligible MS. reading. Mr. R. Ellis conjectures στιλπνά. Nauck conjectures φύλαξι πιά. For στικτὰ σημαντήρια, 'brands,' on horses, etc., see L. and S. s. v. στίξω. 'How to keep watch while men sleep, how to set a mark upon their property.'

397. The ancient Grammarians differed as to the meaning of κατουλάδι. It probably means, 'Enshrouding all things as with a thick woolly covering.' Cp. Shak. Macb. 1. 5, 'Nor Heaven peep through the blanket of the dark.'

398. 1. μυρία] 'Endless.' Cp. O. C. 397, βαιοῦ κοῦχι μυρίου χρόνον.

2. εὔ παθόντα \*δ' \*ἡμέρα \*φθάνει. 'But when one has enjoyed, Day is beforehand with him;' i.e. comes upon him

399.

πάγας ὑποπύρους.

ΝΑΥΣΙΚΑΑ Η ΠΛΥΝΤΡΙΑΙ.

403.

πέπλους τε νῆσαι λινογενεῖς τ' ἐπενδύτας.

ΝΙΟΒΗ.

406.

ἦ γὰρ φίλη γὼ τῶνδε τοῦ προφερέτερον.

407.

ὦ ἀμφ' ἐμοῦ στείλαι.

ΟΔΥΣΣΕΥΣ ΑΚΑΝΘΟΠΛΗΞ Η ΝΙΠΤΡΑ.

412.

νῦν δ' οὔτε μ' \*ἐκ Δωδῶνος οὔτε Πυθικῶν  
γυ . . . τις ἂν πείσειεν.

413.

Δωδῶνι ναίων Ζεὺς \*ὁμόγνιος βροτῶν.

414.

τὰς θεσπιφδοὺς \*ιερίας Δωδωνίδας.

415.

καὶ τὸν ἐν Δωδῶνι παῦσον δαίμον' \*εὐλογούμενον.

before he looks for it. The MSS. of Stobaeus vary between εἴθ' ἐτέρα θανεῖν and ἡτέρα θανεῖν. Mr. R. Ellis conjectures εὖ παθόντι δ' ἡ τέρα θανεῖν: 'If he has been fortunate, death is not removed by more than two nights.'

399. παγὰς ὑποπύρους] 'A deceptive fiery snare,' such as that set by Nauplius for the Greeks.

ΝΑΥΣΙΚΑΑ] The meeting of Nausicaa and Odysseus.

403. λινογενής] 'Made of linen,' is not in L. and S. ed. 6, 1869.

ΝΙΟΒΗ] Sophocles represented Niobe as going to Lydia after her children had been slain at Thebes.

406. 'For I was dear to him who is mightier than they.' προφερέτερος is

omitted in L. and S. (1869).

ΟΔΥΣΣΕΥΣ ΑΚ.] The death of Odysseus.

412. 1. \*ἐκ] eis, MSS. Meineke corr.

2. γυ . . .] Nauck conjectures γνάλων; Meineke γῆρως τις ἂν πείσειεν ἐξ ἑδωλίων.

413. \*ὁμόγνιος βροτῶν] 'God of the whole mortal race.' Cp. Trach. 275, ὁ τῶν ἀπάντων Ζεὺς πατὴρ Ὀλύμπιος. The MSS. have ὁμῖος, 'ὁμῆστιος Tunnelius parum probabiliter.' Nauck.

414. \*ιερίας] ιερέας, MSS. Dindorf. corr. i.e. The two pigeons of Trach. 172, or the priestesses of Hdt. 2. 55.

415. \*εὐλογούμενον] συλλογούμενον, MS. Bloch corr.



416.

εἰ μὲν τις οὖν ἔξεισιν· εἰ δὲ μή, λέγε.

417.

ποδαπὸν τὸ †δῶρον ἀμφὶ παιδίμοις ἔχων  
ῥμοις;

418.

ῥμοις ἀθηρόβρωτον ὄργανον φέρων.

420.

τὴν παρουσίαν  
τῶν ἐγγὺς ὄντων.

### ΟΔΥΣΣΕΥΣ ΜΑΙΝΟΜΕΝΟΣ.

421.

πάντ' οἶσθα, πάντ' ἔλεξα τάντεταλμένα·  
†μῦθος γὰρ Ἀργολιστὶ †συντέμνων βραχύς.

### ΟΙΝΟΜΑΟΣ Η ΙΠΠΟΔΑΜΕΙΑ.

427.

\*ἡ μὲν \*γὰρ ὡς ἰ θάσσον', ἡ δ' ὡς ἰ τέκοι  
παῖδ'.

428.

ὄρκου δὲ προστεθέντος ἐπιμελεστέρα  
ψυχὴ κατέστη· δισσὰ γὰρ φυλάσσεται,  
φίλων τε μέμψιν κείς θεοὺς ἀμαρτάνειν.

429.

Σκυθιστὶ χειρόμακτρον ἐκκεκαρμένος.

417. The words of the stranger who meets Odysseus in the inland country with the oar upon his shoulder: Od. 11. 127, 8. τὸ δῶρον is curious; qy. τὸδ' ἔργον (?).

ΟΔΥΣΣΕΥΣ Μ.] Odysseus feigned madness to avoid going to Troy, but was found out by Palamedes.

421. 2. is questionable. Qy. \*μῦθον γὰρ Ἀργολιστὶ \*συντέμνω βραχύς (?).

ΟΙΝΟΜΑΟΣ] The orator Aeschines at one time acted the part of the protagonist in this play, and on this ground is attacked by Dem. de Cor. §§ 180, 242.

427. The words are thus restored by Dindorf from the reading of the MSS. of Apollonius, εἰ μὲν ὡσεὶ θασσοῖα εἰδὼς εἰτεκοὶ παῖδα. Two mothers are boasting each of the swiftness of her child.

428. 2. φυλάσσεται] Sc. ὁ ὁμόςας.

## 430.

τοιάνδ' ἐν ὄψει λίγγα θηρατηρίαν  
 ἔρωτος, ἀστραπὴν τιν' ὁμμάτων ἔχει·  
 \*ἐνθάλπεται μὲν αὐτός, ἐξοπτᾷ δ' ἐμέ,  
 ἴσον \*μετρῶν ὀφθαλμόν, ὥστε τέκτονος  
 παρὰ στάθμην ἰόντος ὀρθοῦται κανών.

5

## 431.

διὰ ψήκτρας σ' ὀρῶ  
 ξανθὴν καθαίρονθ' ἵππον αὐχμηρᾶς τριχός.

## 432.

γενοίμαν ἀετὸς ὑψιπέτας,  
 ὥς ἂν ποταθεῖην ὑπὲρ ἀτρυγέτου  
 γλαυκᾶς ἐπ' οἶδμα λίμνας.

## 433.

λήθουσι γάρ τοι κἀνέμων διέξοδοι  
 θήλειαν ὄρνιν, πλὴν ὅταν τόκος παρῇ.

## ΠΑΛΑΜΗΔΗΣ.

## 434.

εὐφημος ἴσθι μοῦνον ἐξορμωμένῃ.

## 435.

οὐ λιμὸν οὗτος τῶνδ' ἀπῶσε, σὺν θεῷ  
 εἰπεῖν, χρόνου τε διατριβὰς σοφωτάτας  
 ἐφεῦρε φλοίσβου μετὰ κοπὴν καθημένοις,  
 πεσσοὺς κύβους τε, τερπνὸν ἀργίας ἄκος;

430. Hippodameia is speaking of the beauty of Pelops.

3. \*ἐνθάλπεται] εἶθ' ἄλλεται or ἡ θ' ἄλλεται, MSS. Ruhnken corr. Cp. Trach. 368, ἐντεθέρανται πόθῳ, and note.

4. 5. 'With measured glances meeting mine, as the carpenter's rule is upright when he keeps the line.' The looks of Pelops which waken Hippodameia's affection are chaste glances, not exceeding the limit prescribed by her eye.

431. 1. σ'] Qy. σφ' (?).

432. — — — — — — — — — —

— — — — — — — — — —

— — — — — — — — — —

Used in Ar. Av. 1337 foll.

2. ἀτρυγέτου] Sc. πόντου.

433. 1. λήθουσι] Plut. Mor. p. 718 A, reads πλήθουσι, which Nauck and Dindorf prefer. But πλήθω is nowhere active in classical Greek.—'A brooding hen knows which way the wind blows.'

## ΠΑΝΔΩΡΑ Η ΣΦΥΡΟΚΟΠΟΙ.

438.

καὶ πρῶτον ἄρχου πηλὸν ὀργάζειν χεροῖν.

439.

καὶ πλήρες ἐκπίνοντι χρύσειον κέρας  
τρίψει γέμοντα μαλθακῆς ὑπ' ὠλένης.

## ΠΕΛΙΑΣ.

443.

†λευκὸν αὐτὸν ᾧδ' ἐπαίδευσεν γάλα.

## ΠΗΛΕΥΣ.

444.

Πηλέα τὸν Αἰάκειον οἰκουρὸς μόνη  
γερονταγωγῶ κάναπαιδεύω πάλιν·  
πάλιν γὰρ αὖθις παῖς ὁ γηράσκων ἀνὴρ.

445.

τὸ μὴ γὰρ εἶναι κρεῖσσον ἢ τὸ ζῆν κακῶς.

449.

βασιλεὺς χώρας τῆς Δωτιάδος.

450.

μὴ ψεῦσον, ᾧ Ζεῦ, μή μ' ἔλῃς ἄνευ δορός.

451.

καὶ ξηραλοιφῶν εἵματος διὰ πτυχῶν.

## ΠΟΙΜΕΝΕΣ.

456.

ἡδὺ ξανῆσαι καὶ προγυμνάσαι χέρα.

ΠΑΝΔΩΡΑ] A satyric drama.

439. Silenus is dilating after his fashion on the charms of Pandora (?).

1. ἐκπίνοντι] Qy. ἐκπίνοντα (?).

ΠΕΛΙΑΣ] The subject of this drama, and even the title, are doubtful.

443. †λευκόν] Nauck conj. λυκείον.

ΠΗΛΕΥΣ] Peleus in his old age was driven out of house and home by the sons of Acastus. Aristotle, in the Poetics, c. 18, p. 1456, a, 2, speaks of it as a character-drama.

449. Cp. supr. Fr. 348, 353.

450. Cp. Trach. 1063, μόνη με δὴ καθεῖλε φασγάνου δίχα. The line is noticed by the anti-atticistae as an exception to the rule about 'forbidding μή.' They also quote μὴ νόμισον (Fr. 454) from this same play.

ΠΟΙΜΕΝΕΣ] A satyric drama representing the opening scenes of the Trojan War, in which Protesilaus is slain by Hector and Cynus by Achilles.

456. ξανῶν is a derivative (inceptive?) of ξαίνω. Cp. προσανατρίβομαι.

458.

καὶ μὴ τὺβρίζων αὐτίκ' ἐκ βάθρων ἔλω  
 ῥυτῇρι κρούων γλουτὸν ὑπτίου ποδός.

459.

ἔωθινὸς γάρ, πρὶν τιν' αὐλιτῶν ὄραν,  
 θαλλὸν χιμαίραις προσφέρων νεοσπάδα  
 εἶδον στρατὸν στείχοντα παραλίαν πέτραν.

460.

ἐνθ' ἡ πάροιχος πηλαμὺς χειμάζεται,  
 πάραυλος Ἑλλησποντίς, ὡραία θέρους  
 τῷ Βοσπορίτῃ· τῷδε γὰρ θαμίζεται.

461.

κημοῖσι πλεκτοῖς πορφύρας φθείρει γένος.

462.

τούτοις γὰρ ὄντες δεσπότες δουλεύομεν,  
 καὶ τῶνδ' ἀνάγκη καὶ σιωπῶντων κλύειν.

463.

\*τοίχων καὶ δὴ τοὺς Ποσιδείους  
 . . θριγκοὺς ἀποσεισασμένη.

464.

κρυμὸν φέρων γνάθοισιν ἐξ ἀμφημέρου.

465.

λόγῳ γὰρ ἔλκος οὐδὲν οἶδά †που τυχεῖν.

458. Spoken by Cycnus, probably to Achilles.

1. The restoration of this line is uncertain. Brunck conjectures καὶ μὴν . . σ' ἔλω. Mr. R. Ellis conjectures καὶ μὴ σ' ὑβρίζων ἂ. ἑ. β. ξ. Qy. καὶ μὴν σ' ὑβρίζοντ' αὐτίκ' ἐκ βάθρων ἔλω (?).

2. Join ῥυτῇρι ποδός. The hardened sole of the foot is compared to a piece of hide.

459. 1. αὐλιτῶν] See L. and S. s. v. αὐλείτης.

460. 3. τῷδε] τῷ Βοσπορίτῃ. 'He (the dweller on the Bosphorus) gets them in abundance.' Nauck conjectures τῇδε.

461. This κημός seems to have been a funnel-shaped basket, into which the murex was enticed by a bait.

462. Said by the shepherds of their flocks.

For l. 2, cp. Aj. 947, 8, ἀναυδοι | ἔργον Ἀτρεΐδαν.

463. 1. \*τοίχων is Nauck's conjecture for τυχῶν. Dindorf conjectures τείχεαν. Ποσειδείους] Ποσειδίους, MS.

2. Either a word (—) has been dropped, or ἀποσεισασμένη θριγκοῖς should be read according to Lehrs' conjecture.

464. γνάθοισιν] Because a symptom of ague was the chattering of the teeth.

465. This line is quoted by the Scho-



466.

. . . κυνὸς πέλλης τε μηκάδος βοὸς  
ρίνον.

467.

\*Ιδης δήποτε μηλοτρόφω  
†αγεῖναι τῇ εἰ τὴν τῆς \*Ιδης  
τριολύμπιον ἄρμα.

468.

Βερέκυντα βρόμον.

469.

Φοινικίοις γράμμασι.

472.

ἰὼ βαλλήν.

## ΠΟΛΥΞΕΝΗ.

477.

σὺ δ' αὔθι μίμνων \*που κατ' Ἰδαίαν χθόνα  
ποίμνας Ὀλύμπου συναγαγὼν θυηπόλει.

478.

\*ἀκτὰς ἀπαίωνάς τε καὶ μελαμβαθεῖς

liast on Aj. 581, 2, οὐ πρὸς ἱατροῦ σοφοῦ | θρηνεῖν ἐπ' ὧδ' ἀς πρὸς τομῶντι πήματι, where, according to the present reading, it does not seem in point Nauck has ingeniously conjectured οἷδ' ἄκους τυχόν. Dindorf, accepting the text generally, reads πω for που.

466. The text of this Fragment is uncertain. Duentzer conjectures αἰγὸς τε πελλῆς μηκάδος.

467. This very corrupt Fragment defies conjecture. The Scholiast of Eur. Andr. 276, who quotes the lines, says, that they refer to the Judgment of Paris. Some light is thrown on the last words by Hesychius, τριολύμπιον ἄρμα· τὸ ἐκ τριῶν Ὀλυμπιάδων ἐξευγμένον. The letters αγεῖναι τῇ suggest ἐγεννήθη.

468. Explained by Hesychius of (the sound of) the Phrygian flute. Cp. Aesch. Fr. 153, βερέκυντα χῶρον, and Ar. Nub. 313, καὶ Μοῦσα βαρύβρομος αὐλῶν.

469. ἐπεὶ δοκεῖ Κάδμος αὐτὰ ἐκ Φοινίκης

κεκομμένα (Hesych.).

472. According to Hesychius, this is Phrygian for 'Ο king!' Cp. Aesch. Pers. 658.

ΠΟΛΥΞΕΝΗ] The words of Longinus de Subl. c. 15, 7, ἄκρας . . . ὁ Σοφοκλῆς πεφάντασται . . . κατὰ τὸν ἀπόπλουν τῶν Ἑλλήνων ἐπὶ τοῦ Ἀχιλλέως προφαινομένου τοῖς ἀναγομένοις ὑπὲρ τοῦ τάφου, scarcely justify Brunck's conjecture, that the ghost of Achilles was seen by the spectators, though they give sufficient plausibility to that of Welcker, that this play is the same mentioned by Aristotle (amongst the eight based on the Ἰαῖς μικρά), under the name of ἀπόπλουι. But Fr. 478 shows clearly that, whether visible or not (cp. Aj. l. 15), the ghost was heard to speak.

477. Menelaus, who is eager to depart at once, thus addresses Agamemnon, who is resolved to stay until he has sacrificed to Athena: Od. 3. 141 foll.

1. \*που] Xylander's conjecture for τοῦ. Some MSS. have τήν.

λιπούσα λίμνης ἦλθον, ἄρσενας χοὰς  
 Ἀχέροντος ὀξυπλήγας \*ἡχούσας γόους.

479.

οὐ γάρ τις ἂν δύναίτο πρῶρατῆς στρατοῦ  
 τοῖς πᾶσι δεῖξαι καὶ προσαρκέσαι χάριν·  
 ἐπεὶ οὐδ' ὁ κρείσσων Ζεὺς ἐμοῦ τυραννίδι  
 οὔτ' \*ἐξεπομβρῶν οὔτ' ἐπαυχμήσας φίλος·  
 βροτοῖς \*δ' \*ἂν ἐλθὼν ἐς \*λόγον δίκην ὄφλοι. 5  
 πῶς δῆτ' \*ἔγωγ' ἂν θνητὸς ἂν θνητῆς τε φῦς  
 Διὸς γενοίμην εὖ φρονεῖν σοφώτερος;

480.

ἀπ' αἰθέρος δὲ κάπῃ λυγαίου νέφους.

481.

χιτών σ' ἄπειρος ἐνδυτήριος κακῶν.

482.

παράρυμα ποδός.

## ΠΡΙΑΜΟΣ.

## ΡΙΖΟΤΟΜΟΙ.

489.

ἢ δ' ἐξοπίσω χερὸς ὄμμα τρέπουσ'

478. 2. λιπούσα] The ghost of Achilles thus speaks of itself as feminine.

ἄρσενας χοὰς] Explained by Porphyry to mean τὰς οὐδὲν ἐκτρεφούσας. Cp. Trach. 1196, and note. This Fragment owes its present form to Heyne. The MSS. of Porphyry have ᾧ τὰς in l. 1, and in ll. 2, 3, λιπούσα λίμνης Ἀχέροντος ὀξυπλήγας ἡχούσα (ἐχούσας, A) γόους ἦλθον ἄρσενας χοὰς.

479. Corrected by Dindorf, Bergk, Dobree, and Meineke. For the MS. readings, see the edition of Nauck.

Agamemnon's excuse.

480. Meineke conjectures κνέφους for νέφους. Another way of conjecture would be to read ἀπ' αἴρος for ἀπ' αἰθέρος.

481. Quoted in the Etym. Magn., in

illustration of the dictum of a grammarian that the word ἄπειρος sometimes meant an entangling garment. Cp. the ἄπειρον ἀμφίβληστρον of Aesch. Ag. 1382. But it is evident that the expression in Sophocles was metaphorical, 'Enveloped head to foot in a close-fitting, entangling robe of ills.' σε is governed by some verb in the context which followed.

482. Explained by Hesychius to mean an ornamental garment (a sort of hammer-cloth), which hung from the chariot (unless with Toll we read εἵματος for ἄρματος). But may it not have meant the ἀρβύλη mentioned in Eur. Hipp. 1189, αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδα? 'That which guarded the foot from slipping aside.'

ΡΙΖΟΤΟΜΟΙ] Part of the story of

ὅπὸν ἀργινεφῇ στάζουσα τομῆς  
χαλκίοισι κάδοις δέχεται . .

. . . . .

. . . . . αἱ δὲ \*καλυπταὶ

5

κίσται ρίζων κρύπτουσι τομάς,  
ἃς ἦδε βοῶσ' ἀλαλαζομένη  
γυμνὴ χαλκίοις ἤμα δρεπάνοις.

490.

"Ἥλιε δέσποτα καὶ πῦρ ἱερόν,  
τῆς εἰνοδίας Ἑκάτης ἔγχος,  
τὸ δι' Οὐλύμπου πωλοῦσα φέρει  
καὶ γῆς ναίουσ' ἱερὰς τριόδους,  
στεφανωσαμένη δρυὶ καὶ πλεκταῖς  
ὤμων σπείραισι δρακόντων.

5

491.

κόρον \*αἰστώσας πυρί.

### ΣΑΛΜΩΝΕΥΣ ΣΑΤΥΡΙΚΟΣ.

492.

τάδ' ἐστὶ κνισμὸς καὶ φιλημάτων ψόφος,  
τῷ καλλικοσσαβοῦντι νικητήρια  
τίθημι καὶ βαλόντι χάλκειον κάρα.

Medea; according to Nauck, that in which she persuades the daughters of Pelias to kill their father.

489. 1. 'Averting her eye from what her hand performed.'

2. *στάζουσα*] Dindorf reads *στάζοντα*, and neither he nor Nauck indicate any variety of reading. The *causative* use of *στάζειν* is not found elsewhere (though the *active* use is common enough); but the meaning, 'Squeezing out the milky sap,' exactly suits this place.

3. *χαλκίοισι...χαλκίοις*] The use of brass, the primitive metal, may have had a ceremonial significance.

5. \**καλυπταί*] The MSS. have *καλυπ-τραί* (*sic*).

490. 1, 2. *πῦρ...ἔγχος*] i. e. The

torch which she carries in her right hand. Cp. O. T. 207.

491. *κόρον*] i. e. A waxen image used in spells. Cp. *κοροπλάθος*.

\**αἰστώσας*] *ἰστώσας*, MS. Küster conjectures *κηρὸν αἰστώσας*.

*ΣΑΛΜΩΝΕΥΣ*] Salmoneus tried to assume the attributes of Zeus, and was destroyed by a thunderbolt. (Cp. Virg. Aen. 6. 585.)

492. 3. The *χάλκειον κάρα* is the figure, also called *μάνης*, at which the *κόπταβος* was aimed. It is uncertain whether something is omitted after line 1, or whether it is the loss of the preceding context, which makes the connection obscure. For *τάδ' ἐστί*, qv. *πάρεστι* (?).

493.

καὶ τάχ' ἂν κεραυνία  
πέμφιξ σε βροντῆς καὶ δυσοσμίας λάβοι.

494.

πέμφιγι πᾶσαν ὄψιν ἀγγέλω πυρός.

ΣΙΝΩΝ.

ΣΙΣΥΦΟΣ.

500.

Χαρίτων \*τριζύγων.

ΣΚΥΘΑΙ.

501.

οὐ γὰρ ἐκ μιᾶς κοίτης ἔβλαστον, ἀλλ' ὁ μὲν Νηρηίδος  
†τέκνον ἄρτι βλάστεσκει, \*τὴν δ' ἦν Ἰδυία πρὶν ποτε  
'Ωκεανοῦ κόρη τίκτεν.

503.

κρημνοὺς τε καὶ σήραγγας ἡδ' ἐπακτίας  
αὐλῶνας.

ΣΚΥΡΙΟΙ.

507.

φιλεῖ γὰρ ἄνδρας πόλεμος ἀγρεύειν νέους.

493. 2. For *δυσοσμίας* Madvig conjectures *δυσοσμία*, Nauck *δυσομβρίας*.

For *λάβοι* Brunck conjectures *βάλοι*.

494. *πέμφιξ*, in this and the preceding Fragment, seems to mean 'A flash,' although Galen quotes this line as an instance of its meaning 'A cloud.'

500. It is reasonably doubted by Nauck whether *τριζύγων* or *συγίων* is the better correction of *συγών*, the MS. reading.

ΣΚΥΘΑΙ] Part of the story of the Argonauts.

501. This corrupt Fragment refers to the birth of Medea and her half-brother, Apsyrtus. On Valckenaer's supposition, that the passage is trochaic, the words may be conjecturally arranged thus: οὐ γὰρ... ἐκ μιᾶς κοίτης ἔβλαστον,

ἀλλ' ὁ μὲν Νηρηίδος | ἄρτι βλάστεσκει  
\*φύτευμα, τὴν δ' Ἰδυία πρὶν ποτε | Ὀκεα-  
νοῦ κόρη \*τεκοῦσα... Mr. R. Ellis, how-  
ever, says, 'Merkel, who seems right in  
supposing these lines to be iambic, not,  
as Valckenaer, trochaic, reads in 3.  
βλάστεσκειν ἄρτι τέκνον.' And Mr. Ellis  
himself proposes οὐ γὰρ ἐκ μιᾶς | κοί-  
της ἔβλαστον, ἀλλ' ὁ μὲν Νηρηίδος |  
ἦν ἄρτι βλαστή, τὴν δ' Ἰδυία πρὶν ποτε |  
'Ωκεανὸς οὖς' ἔτικτεν.

503. Quoted by Athenaeus to prove that *αὐλῶν* is feminine in poetry. For the 'hollows by the cliff,' cp. the πα-  
ράκτιοι λειμῶνες of Aj. 654, 5.

ΣΚΥΡΙΟΙ] The Fragments indicate some representation of the sorrow caused at Scyros by the news of the death of Achilles.



508.

ἡ ποντοναῦται τῶν ταλαιπώρων βροτῶν,  
οἷς οὔτε δαίμων οὔτε τις θεῶν νέμων  
πλούτου ποτ' ἂν νείμειεν ἀξίαν χάριν.  
λεπταῖς ἐπὶ ῥοπαῖσιν ἐμπολὰς μακρὰς  
ἀεὶ παραρρίπτοντες οἱ πολύφθοροι  
ἡ ᾧ ᾠσαν ἡ ᾧ κέρδαναν ἡ διώλεσαν.

5

509.

οὐδὲν γὰρ ἄλγος οἶον ἡ πολλὴ ζόη.

510.

ἀλλ' εἰ μὲν ἦν κλαίουσιν ἰᾶσθαι κακὰ  
καὶ τὸν θανόντα δακρύοις ἀνιστάναι,  
ὁ χρυσὸς ἦσσον κτῆμα τοῦ κλαίειν ἂν ἦν·  
νῦν δ', ὧ γεραιέ, ταῦτ' ἀνηνύτως ἔχει  
τὸν ἐν τάφῳ κρυφθέντα πρὸς τὸ φῶς ἄγειν·  
\*κάμοι γὰρ ἂν πατήρ γε δακρύων χάριν  
ἀνῆκτ' ἂν εἰς φῶς.

5

ΤΑΝΤΑΛΟΣ.

515.

βιοτῆς μὲν γὰρ χρόνος ἐστὶ βραχύς,  
κρυφθεὶς δ' ὑπὸ γῆς κεῖται θνητὸς  
τὸν ἅπαντα χρόνον.

ΤΕΥΚΡΟΣ.

516.

ὥς ἄρ', ὦ τέκνον, κενήν

508. 2. οὔτε τις θεῶν νέμων] For this natural climax, to avoid the tautology in νείμειεν, Meineke would substitute οὔτε τις βροτῶν γέμων (πλούτου).

3. πλούτου] A partitive genitive, ambiguous between νέμων and νείμειεν . . . χάριν.

4. λεπταῖς ἐπὶ ῥοπαῖσιν] 'At the mercy of slight accidents.' See L. and S. s. v. A little more stress on this

side or on that is enough, ὅλβον ἐκχεῖν μέγαν. Meineke conjectures ἐπὶ ριπίσιν, which is adopted both by Dindorf and Nauck; but both the meaning of the word in this connection, and the quantity of the second ι, are uncertain.

6. ἡ ᾧ ᾠσαν] Sc. τὰ ἐμπολήματα.

510. Cp. El. 137 foll., and note.

6. \*κάμοι] καί μοι, MSS.

515. Cp. Ant. 74, 5.

ΤΕΥΚΡΟΣ]. Teucer, being renounced

ἐτερπόμεν σου τέρψιν εὐλογουμένου  
ὡς ζῶντος· ἡ δ' ἄρ' ἐν σκότῳ λαθοῦσά με  
ἔσαι· Ἐρινὺς ἡδοναῖς ἐψευσμένον.

517.

οὐρανοῦ δ' ἄπο  
ἥστραψε, βροντὴ δ' ἐρράγη δι' ἀστραπῆς.

ΤΗΛΕΦΟΣ.

ΤΗΡΕΥΣ.

520.

Ἥλιε, φιλίπποις Θρηξὶ πρέσβιστον σέλας.

521.

νῦν δ' οὐδέν εἰμι χωρίς. ἀλλὰ πολλάκις  
ἔβλεψα ταύτῃ τὴν γυναικείαν φύσιν,  
ὡς οὐδέν ἐσμεν. αἱ νέαι μὲν \*ἐν πατρὸς  
ἡδιστον, οἶμαι, ζῶμεν ἀνθρώπων βίον·  
τερπνῶς γὰρ αἰεὶ πάντας ἀνοία τρέφει. 5  
ὅταν δ' ἐς ἡβην ἐξικώμεθ' \*ἔμφρονες,  
ὠθούμεθ' ἔξω καὶ διεμπολώμεθα  
θεῶν πατρώων τῶν τε φυσάντων ἄπο·  
αἱ μὲν ξένους πρὸς ἀνδρας, αἱ δὲ βαρβάρους,  
αἱ δ' εἰς ἀθήναι δώμαθ', αἱ δ' ἐπίρροθα. 10

by his father, Telamon, because he had failed to prevent his brother Ajax' death, leaves Salamis, and sails to Cyprus, where he founds the new Salamis. Cp. Aj. 1008 foll.; Hor. Carm. 1. 7, ll. 21-32.

516. Telamon says this after hearing of the death of Ajax.

517. 2. βροντῇ . . ἀστραπῆς] Echoed by Aristophanes in the 'Clouds,' l. 583. Cp. ῥῆξαι φανήν.

ΤΗΡΕΥΣ] The Scholiast on Ar. Av. 100-2, in saying Σοφοκλῆς ἐποίησεν αὐτὸν ἀπαρνηθωμένον καὶ τὴν Πρόκην, can hardly mean that the changed forms of Procne and Tereus were represented on the stage.

521. Procne may be supposed thus

to moralize on her position, after having been given by her father, Pandion, to the Thracian Tereus in marriage.

1. χωρίς] 'Now that I am separated from my home.'

3. \*ἐν πατρὸς] Most MSS. have γὰρ πατρός, which yields no meaning. Valcknär made the correction from a MS. which has γὰρ ἐν πατρὸς.

5. Cp. Aj. 554, ἐν τῷ φρονεῖν γὰρ μὴδὲν ἡδιστος βίος.

6. \*ἔμφρονες] MSS. εὐφρονες, rightly changed to ἔμφρονες by Dobree. Cp. O. T. 436, and v. 11.

10. ἀθήναι, the reading of one MS., is better than the vulgate ἀληθῆ, and is probably right. Cp. Eur. Med. 238-40. ἐς καὶνὰ δ' ἤθη καὶ νόμους ἀφικμένην | δεῖ

καὶ ταυτ', ἐπειδὰν εὐφρόνη ζεύξῃ μία,  
χρεῶν ἐπαινεῖν καὶ δοκεῖν καλῶς ἔχειν.

522.

πολλά σε ζηλῶ βίον,  
μάλιστα δ' εἰ γῆς μὴ πεπείρασαι ξένης.

523.

ἀλγινά, Πρόκνη, δῆλον· ἀλλ' ὅμως χρεῶν  
τὰ θεῖα θνητοὺς ὄντας εὐπετῶς φέρειν.

524.

σπεύδουσαν αὐτήν, ἐν δὲ ποικίλῳ φάρει.

525.

φιλάργυρον μὲν πᾶν τὸ βάρβαρον γένος.

526.

θάρσει· λέγων τάληθες οὐ σφαλεῖ ποτε.

527.

ἄνους ἐκεῖνος· αἱ δ' \*ἀνουστέως ἔτι  
ἐκεῖνον ἡμύναντο †καρτερόν.  
ὅστις γὰρ ἐν κακοῖσι θυμωθεὶς βροτῶν  
μεῖζον προσάπτει τῆς νόσου τὸ φάρμακον,  
ἱατρός ἐστιν οὐκ ἐπιστήμων κακῶν.

5

528.

θνητὰ φρονεῖν χρὴ θνητὴν †φύσιν,  
τοῦτο κατειδότας ὥς οὐκ ἔστιν  
πλὴν Διὸς οὐδεὶς τῶν μελλόντων  
ταμίας ὃ τι χρὴ τετελέσθαι.

μάντιν εἶναι, μὴ μαθοῦσαν οἴκοθεν, | ὅτε  
μάλιστα χρήσεται ξυνενέτη.

ἐπίβροθα] 'Quarrelsome,' (cp. Ant.  
413), and so worse than 'uncongenial'  
(ἀήθη).

522. Probably said by Procne.

523. Cp. O. C. 694, 5.

524. Cp. sup. Fr. 332, and note.

526. Cp. O. T. 356, πέφενγα· τάληθες  
γὰρ ἰσχύον τρέφω.

527. 1. \*ἀνουστέως] ἀνούστερ',

MSS. Cobet corr.

2. †καρτερόν] Conjectural emenda-  
tions are καρτερώτερον (Grotius), κατὰ  
τὸ καρτερόν (Porson), ἡμύνοντο κοῦκ ἐκαρ-  
τέρουν (Nauck), καρτερᾶ φρενί (L. C. cp.  
Aesch. Prom. 207, καρτεροῖς φρονήμασιν).

528. 1. θνητὴν †φύσιν] Mr. R. Ellis  
conjectures θνητὴν φύσιν, Meineke θνη-  
τοὺς φύντας. Qy. θνητὴν ψυχὴν (?), or  
θνητὴν \*γε φύσιν (?). For the con-  
struction, cp. Trach. 439, 40, and note.

## 529.

ἐν \*φῦλον ἀνθρώπων· μί' ἔδειξε πατρὺς      στρ.  
καὶ ματρὸς ἡμέας ἄμέρα τοὺς πάντας· οὐδεὶς  
ἔξοχος ἄλλος ἔβλασται ἄλλον.  
βόσκει δὲ τοὺς μὲν μοῖρα δυσαμερίας,      ἀντ.  
τοὺς δ' ὄλβος ἡμῶν, τοὺς δὲ δουλείας — —      5  
— — — ζυγὸν ἔσχ' ἀνάγκης.

## 530.

τὰν γὰρ ἀνθρώπου ζῶαν      στρ.  
ποικιλομήτιδες αἶται  
πημάτων πάσαις μεταλλάσσουν ὥραις.  
ἀλλὰ τῶν πολλῶν καλῶν      ἀντ.  
τίς χάρις, εἰ κακόβουλος  
φροντὶς ἐκτρέφει τὸν εὐαίωνα πλοῦτον ;

## 532, 533.

οὐ χρή πότε ἀνθρώπων μέγαν ὄλβον ἀπὸ—      στρ.  
βλέψαι· τανυφλοίου γὰρ ἰσαμερίος τις  
— αἰγείρου βιοτὰν ἀποβάλλει.  
ζῶοι τις ἀνθρώπων τὸ κατ' ἡμᾶρ ὅπως      ἀντ.  
ἡδιστα πορσύνων· τὸ δ' ἐς αὔριον αἶει      5  
τυφλὸν ἔρπει — — — — —

## ΤΡΙΠΤΟΛΕΜΟΣ.

## 536.

δράκοντε θαιρὸν ἀμφιπλῖξ εἰληφότε.

529. — — — — —  
— — — — —  
— — — — —

1. ἐν \*φῦλον is Bergk's correction of ἐν φύλων, or ἐν φύλῳ.

1, 2. 'A day brought forth our human race, who are all derived from one mother and one sire.' μίᾱ belongs in sense to the genitives, 'The day,' that is, the lifetime, 'of a single pair.' Cp. Aj. 622, παλαιᾷ . . ἐντροφὸς ἡμέρᾳ.

2, 3. Cp. the saying of Aristotle, οὐ πολὺ διαφέρει ἀνθρώπος ἀνθρώπου.

530. — — — — —  
— — — — —

5. κακόβουλος | φροντὶς] Viz. 'The envy of the gods.' Cp. O. T. 1396, κάλος κακῶν ὕπουλον ἐξεθρέψατε.

532. — — — — —  
— — — — —  
— — — — —

1. ποτ'] ποτί=πρός. Cp. Pind. Ol. 7. 90.

2, 3. 'Man sheds his life' (or 'his substance') 'as the poplar sheds its bark and its leaves.'

533. 5. τὸ δ' ἐς αὔριον . . ἔρπει] 'But to-morrow's fortune ever advances unperceived.'

ΤΡΙΠΤΟΛΕΜΟΣ] This play is said by



537.

θὲς δ' ἐν φρενὸς δέλτοισι τοὺς ἐμοὺς λόγους.

538.

τὰ δ' ἐξόπισθε χειρὸς εἰς τὰ δεξιὰ  
Οἰνωτρία τε πᾶσα καὶ Τυρσηνικὸς  
κόλπος Λιγυστική τε γῇ σε δέξεται.

539.

χρῆ' σται δέ σ' ἐνθ' ἐνδ' αὖθις.

540.

'Et fortunatam Italiam frumento canere  
candido.'

541.

Ἰλλυρὶς γονή.

542.

Καρχηδόνος δὲ κράσπεδ . . . †άσπάζομαι.

543.

καὶ Χαρναβῶντος ὅς \*Γετῶν ἄρχει τὰ νῦν.

544.

ἦλθεν δὲ δαῖς \*θάλεια, πρεσβίστη θεῶν.

the elder Pliny (H. N. 18. 12) to have been produced 145 years before the death of Alexander the Great; whence Lessing inferred that this was the play to which Cimon and the other generals are said to have adjudged the prize in B.C. 468. The subject is in some way connected with the Eleusinian worship, and the institution of agriculture; but the Fragments afford but slight grounds for further conjecture.

536. The winged dragons are coiled about the axle of Triptolemus' car.

ἀμφιπλῖξ] 'Between their coils,'—as a rider holds his horse between his knees.

537. θὲς δ'] One MS. has οὐδ', whence Nauck conjectures θοῦ δ'.

538. According to Dionys. Hal., who quotes the lines, they form part of a

speech of Demeter, who is describing to Triptolemus the regions to which he is to carry the seeds entrusted to him. Together with Fr. 540 they form a strong confirmation of the MS. reading of Ant. 1119, *Ἰταλίαν*.

539. Cp. O. C. 504, and note.

540. Pliny (H. N. 18. 12) says that this is a literal translation of the Greek words.

541. Another reading is *Ἰλλυρὶς γύη*. But see L. and S. s. v. *γύης*.

542. One MS. has *κράσπεδες*. The restoration of the line is uncertain. Qy. *Καρχηδόνος δὲ κράσπεδ' ἐσβιάζομαι* (?)

543. δς \*Γετῶν] τῶν ὅς γε, MSS. Lobeck corr. See Hygin. Poet. Astr. 2. 14.

544. \*θάλεια] θήλει . . , MSS. Küster corr.

545.

οὐδ' ἡ τάλαινα †δοῦσα ταριχηροῦ γάρου.

547.

†κνήμη μελίνης.

548.

ὀρίνδην ἄρτον.

549.

βρῦτον δὲ τὸν †χερσαῖον οὐ †δυνεῖν.

550.

ἀπυνδάκωτος οὐ τραπεζοῦται κύλιξ.

551.

εἰς ὀρθὸν φρονεῖν.

## ΤΡΩΙΛΟΣ.

556.

ἔγηνεν ὡς ἔγηνεν ἀφθόγγους γάμους  
τῇ παντομόρφῳ Θέτιδι συμπλακεῖς ποτε.

557.

τὸν ἀνδρόπαιδα δεσπότης ἀπώλεσα.

558.

σκάλμη γὰρ ὄρχεις βασιλὶς ἐκτέμνουσ' ἐμούς.

545. The anapaest in the fourth place shows that something is wrong. But without the context it is impossible to restore the line.

547. In Theophrastus, H. P. 9. 13. 5, κνήμη is the space between two knots in the stalk of a plant. Can it have that meaning here? Or is the long rounded ear of the millet-plant intended?

548. According to Athenaeus (p. 110 E), it is uncertain whether this means rice-bread, or bread of another sort of grain resembling sesame.

549. This Fragment is unintelligible as it stands. βρῦτος is 'beer.' Cp. Aesch. Fr. 120.

550. 'A glass without a bottom can-

not stand upon the board.' A proverbial phrase.

ΤΡΩΙΛΟΣ] Troilus, whilst exercising his steeds, is slain by Achilles.

556. 1. ἔγηνεν] Sc. Peleus.

ὡς ἔγηνεν] Cp. O. T. 1376. and note. For ἀφθόγγους, Ellendt mentions a conjecture ἀφθόνους (i.e. ἀμεγάρτους), but, though the meaning is obscure, this may arise from our not knowing all the details of the legend referred to. Cp. supr. Fr. 155, and the Schol. on Pind. Nem. 3. 35 (60), (ὁ δὲ καρτερήσας περιγέγονε), διακομένη γὰρ . . μετέβαλλε τὰς μορφάς).

557. τὸν ἀνδρόπαιδα] This is said to refer to Troilus. The speaker is uncertain.

559.

πρὸς ναρὰ καὶ κρηναῖα χωροῦμεν ποτά.

560.

καταρβύλοις χλαίναις.

561.

. . . πλήρη μασχαλισμάτων.

### ΤΥΜΠΑΝΙΣΤΑΙ.

574.

φεῦ φεῦ, τί τούτου χάρμα μείζον ἂν λάβοις  
τοῦ γῆς ἐπιψάυσαντα †κὰν ὑπὸ στέγῃ  
πυκνῆς ἀκοῦσαι ψακάδος εὐδούσῃ φρενί;

575.

ἡμεῖς δ' ἐν ἄντροις, ἔνθα Σαρπηδὼν πέτρα.

576.

Κόλχος τε Χαλδαῖός τε καὶ Σύρων ἔθνος.

### ΤΥΝΔΑΡΕΩΣ.

583.

οὐ χρή ποτ' εὖ πράσσοντος ὀλβίσαι τύχας  
ἀνδρός, πρὶν αὐτῷ παντελῶς ἤδη βίος  
διεκπερανθῇ καὶ τελευτήσῃ βίον.  
ἐν γὰρ βραχεὶ καθεῖλε κῶλίγῳ χρόνῳ  
πάμπλουτον ὄλβον δαίμονος κακοῦ δόσις,  
ὅταν μεταστῇ καὶ θεοῖς δοκῇ τάδε.

5

### ΤΥΡΩ Α καὶ Β.

587.

μὴ σπεῖρε πολλοῖς τὸν παρόντα δαίμονα·  
σιγώμενος γάρ ἐστι θρηνεῖσθαι πρέπων.

559. The word *ναρός*, 'Flowing,' which is interesting because of its connection with the modern Greek *νερό*, 'Water,' occurs also in Aesch. Fr. 338 as an epithet of Dirce.

561. Cp. El. 445, *μασχαλίσθη*.

574. 1. *φεῦ φεῦ*] Cp. O.T. 964; Phil. 234, and notes.

2. *†κὰν*] The text is doubtful here.

The MSS. of Stob. have *καί*, and Meineke conjectures *κᾶθ'*, which, though involving an anacoluthon, is not for that reason impossible. *κὰν* may be joined to *ὑπερβατῶς* with *πυκνῆς ἀκοῦσαι ψακάδος*, 'When under cover, even, if so be, to hear thick-falling rain.'

583. 6. *μεταστῇ*] Sc. *ὁ δαίμων*.

*ΤΥΡΩ Α καὶ Β*] Tyro was the mother

588.

ἀρχή· τίς [ὄρνις] οὗτος ἔξεδρον χώραν ἔχων;

592.

αὕτη δὲ μάχιμός ἐστιν ὡς κεχρημένη  
σαφῶς σιδήρῳ καὶ φοροῦσα τοῦνομα.

593.

κόμης δὲ πένθος λαγχάνω πώλου δίκην,  
ἥτις συναρπασθεῖσα βουκόλων ἵπο  
μάνδραις ἐν ἱππεΐαισιν ἀγρία χερὶ  
θέρος θερισθῇ ξανθὸν αὐχένων ἄπο,  
σπασθεῖσα δ' ἐν λειμῶνι ποταμίων ποτῶν 5  
ἴδῃ σκιᾶς εἰδῶλον αὐγασθεῖς ἵπο,  
κουραῖς ἀτίμως διατετιλμένης φόβης.  
φεῦ, καὶ ἀνοικτίρμων τις οἰκτείρειέ νιν  
πτῆσσουνσαν αἰσχύναισιν οἷα μαίνεται  
πενθοῦσα καὶ κλαίουσα τὴν πάρος φόβην. 10

594.

προστῆναι μέσην  
τράπεζαν ἀμφὶ σῖτα καὶ καρχήσια.

of Pelias and Neleus by Poseidon. She was oppressed by their step-mother, Sidero, whom Pelias slew. There were two dramas of the name.

587. 1. σπείρειν seems to be here used in the sense of *ἐνδατεῖσθαι*, 'To revile at large.' πολλοῖς, sc. *ἐπεσιν*, 'With many words,' instrumental dative. (Not 'To many persons,' as in L. and S.)

2. 'For it is one deserving to be lamented silently.'

588. This line has not been restored with any approach to certainty. Nauck conj. ἄθρει· τίς οὗτος, κ.τ.λ.

592. Said of Sidero.

593. These lines may be spoken by Tyro, who has been oppressed by Sidero. They are best explained by the passage of Aelian in which they occur.

5. σπασθεῖσα] Hermann conjectures

σπάσουςα, 'About to quaff.' But Mr. R. Ellis defends the MS. text, which he would explain, 'Led by the halter,' understanding the following words to mean, 'On the smooth surface of the stream.' In this case it is necessary to adopt Meineke's conjecture, αὐγασθεῖσά που, in l. 6. But may not ποτῶν be governed by ἵπο (sic)? 'And being dragged she in the meadow sees the shadowed image of herself, as she is reflected by the flowing waters.'

7. 'Through her mane having been cut and shamefully pulled about.'

8-10. 'Ah! even a heart of stone would pity her, how madly she cowers with her shame, mourning and lamenting for her mane that is no more.' Nauck unreasonably supposes some grave corruption here.

594. 'That they (the dragons) took



595.

πόλλ' ἐν κακοῖσι θυμὸς εὐνηθεὶς ὄρα.

596.

μήπω μέγ' εἶπης, πρὶν τελευτήσαντ' ἴδης.

597.

τίκτουσι γάρ τοι καὶ νόσους δυσθυμῖαι.

598.

γῆρας διδάσκει πάντα καὶ χρόνου τριβή.

599.

ἄκων δ' ἁμαρτῶν οὔτις ἀνθρώπων κακός.

600.

\*σίτοισι παγχόρτοισιν ἐξενίζομεν.

601.

πολλῶν δ' ἐν πολυπληθείᾳ πέλεται  
οὔτ' ἀπ' εὐγενέων ἐσθλὸς οὔτ' ἀχρείων  
τὸ λίαν κακός· βροτῶ δὲ πιστὸν οὐδέν.

602.

Διονύσου τοῦ ταυροφάγου.

## ΥΒΡΙΣ ΣΑΤΥΡΙΚΗ.

604.

λήθην τε τὴν \*ἄπαντ' ἀπεστερημένην  
κωφὴν ἄναυδον.

their place in front amid the board, about the viands and the drinking vessels.' For προστῆναι Bergk conjectures προσπῆναι.

595. 'A soul in misery sees much asleep.'

596. Cp. Plat. Sophist. 238 A, Θ. τέλος γοῦν ἂν ἀπορίας ὁ λόγος ἔχοι. Ξ. μήπω μέγ' εἶπης· ἔτι γάρ, ὦ μακάριε, ἔστι, καὶ ταῦτά γε τῶν ἀποριῶν ἡ μεγίστη καὶ πρώτη.

598. Cp. Aesch. Prom. 981, ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.

599. Cp. Trach. 727, 1123, 1136.

600. \*σίτοισι is Porson's conjecture for οἱ τοῖσι.

601. — — — — —

— — — — —

— — — — —

'Amongst a great number of men neither is the descendant of noble ancestors (always) good, nor the offspring of worthless parents utterly depraved: no dependence is to be placed on mortals.' For τὸ λίαν, cp. τὸ κάρτα.

604. Cp. Shakspeare's 'Second childishness and mere oblivion' (As You Like It, 2. 7). τὴν \*ἄπαντ' is the conjecture of Wagner for καὶ τὴν πάντ', or τὴν πάντ'.

605.

*ἐσθίειν ἐθέλων τὸν δέλφακα.*

## ΥΔΡΟΦΟΡΟΙ.

606.

*ῥχοις Ἀκεσταίοισιν ἐμβεβῶς πόδα.*

607.

*πολύκοινον Ἀμφιτρίταν.*

## ΦΑΙΑΚΕΣ.

609.

*καὶ βορᾶς ἀρτύματα.*

## ΦΑΙΔΡΑ.

611.

*περιώσι ἄφυκτά τε  
μήδεα παντοδαπᾶν βουλᾶν ἀδαμαντίναις  
ὑφαίνεται κερκίσιν αἶσα.*

612.

*οὐ γὰρ δίκαιον ἄνδρα γενναῖον φρένας  
τέρπειν, ὅπου μὴ καὶ δίκαια τέρψεται.*

613.

*ἀπέπτυσεν λόγους.*

614.

*σύγγνωτε κἀνάσχεσθε σιγῶσαι τὸ γὰρ  
γυναιξὶν αἰσχρὸν σὺν γυναικὶ δεῖ στέγειν.*

ΥΔΡΟΦΟΡΟΙ] Σεμέλη ἢ ὑδροφόροι is the name of a lost drama of Aeschylus. See Nauck, Trag. Gr. Frag. pp. 56, 7.

606. Aceste was a city in Sicily. It is mentioned by Steph. Byz. p. 59. 10.

607. According to the Scholiast, who quotes the phrase to illustrate Ant. 1, πολύκοινον here means, 'One of a large family.'

ΦΑΙΑΚΕΣ] This (satyric) drama should probably be counted amongst those which are based on the story of the Odyssey.

609. Cp. Fr. 304. ἥδυσμα was the

word for this in later Greek.

ΦΑΙΔΡΑ] Compare the Hippolytus of Euripides.

611. ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

612. Probably said by Hippolytus.

2. ὅπου μὴ καί] Some MSS. give ὅπου γε. Schnw. conj. ὅπου γε μὴ.

614. Said by Phaedra to her women. Mr. R. Ellis prefers the reading of some MSS. ἐν γυναικί, i.e. 'Where a woman is concerned.' Nauck conj. εὖ γυναῖκα.

615.

αἶσχη μέν, ὦ γυναῖκες, οὐδ' ἂν εἰς φύγοι  
βροτῶν ποθ', ᾧ καὶ Ζεὺς ἐφορμήσῃ κακά·  
νόσους δ' ἀνάγκη τὰς θεηλάτους φέρειν.

616.

\*τὸν δ' εὐτυχοῦντα, πάντ' \*ἀριθμήσας βροτῶν  
οὐκ ἔστιν ὄντως ὄντιν' εὐρήσεις ἔνα.

617.

οὔτω γυναικὸς οὐδὲν ἂν μείζον κακὸν  
κακῆς ἀνὴρ κτήσαιτ' ἂν οὐδὲ σῶφρονος  
κρείσσον· παθῶν δ' ἕκαστος ὦν τύχῃ λέγει.

618.

οὐ γάρ ποτ' ἂν γένοιτ' ἂν ἀσφαλῆς πόλις,  
ἐν ᾗ τὰ μὲν δίκαια καὶ τὰ σῶφρονα  
λάγδην πατεῖται, κωτίλος δ' ἀνὴρ λαβὼν  
πανοῦργα χερσὶ κέντρα κηδεύει πόλιν.

619.

ἀλλ' εἰσὶ μητρὶ παῖδες ἄγκυραι βίου.

620.

\*ἔσαιν' ἐπ' οὐρὰν ὧτα κυλλαίνων κάτω.

615. Part of the same speech with the preceding.

616. 'Though you count over all the tribes of mortals, you will not find one who really deserves the name of fortunate.'

1. \*τὸν δ' εὐτυχοῦντα] The MSS. vary between τὸ δ' εὐτυχοῦν and τὸ δ' εὐτυχοῦντα. Nauck reads τὸ δ' εὐτυχοῦν \*ἅπαν. But ἅπαν is questionable.

\*ἀριθμήσας] ἀριθμήσαι, MSS. Grot. corr.

617. For this γνώμη, cp. Hesiod, Op. 700, 1, οὐ μὲν γάρ τι γυναικὸς ἀνὴρ ληΐζετ' ἄμεινον | τῆς ἀγαθῆς, τῆς δ' αὖτε κακῆς οὐ βίγιον ἄλλο: Sim. Amorg. Fr. 6. γυναικὸς οὐδὲν χρῆμ' ἀνὴρ ληΐζεται ἐσθλὴς ἄμεινον, οὐδὲ βίγιον κακῆς. Nauck accordingly conjectures λήσσαιτ' ἂν here,

but κτήσαιτ' ἂν suits the moderation of tragic dialogue.

In l. 3 perhaps ἂν τύχῃ (sc. παθῶν) should be read.

618. Cp. Phil. 456-8, Fr. 193, 4.

3, 4. λαβὼν . . κέντρα] 'Having taken in hand a rascally goad,' i.e. Governing through vicious rhetoric.

619. ἀγκυραι] Explained by the grammarians as = αἱ ἀσφάλεια.

620. \*ἔσαιν'] A tolerably certain emendation adopted by Nauck and Dindorf for ἔσται in the quotation of Hesychius. Cp. Od. 17. 302, οὐρῇ μὲν β' ὄγ' ἔσηνε, καὶ οὐατα κάββαλεν ἄμφο. The line describes the action of one of the hounds of Hippolytus: 'He made a wagging movement towards the tail, drooping his ears low down.'

621.

ἀελλάδες φωναί.

ΦΘΙΩΤΙΔΕΣ.

627.

νέος πέφυκας· πολλὰ καὶ μαθεῖν σε δεῖ  
καὶ πόλλ' ἀκούσαι καὶ διδάσκεισθαι μακρά.

628.

γέρων γέροντα παιδαγωγήσω σ' ἐγώ.

629.

ἡ πατροκτόνος δίκη  
κέκλητ' ἂν αὐτῷ.

ΦΙΛΟΚΤΗΤΗΣ Ο ΕΝ ΤΡΟΙΑΙ.

630.

ὁσμῆς ὅπως \*τοι μὴ βαρυνθήσεσθέ μου.

631.

ἀλλ' ἔσθ' ὁ θάνατος λοῖσθος ἱατρὸς νόσων.

632.

μέλη βοῶν \*ἀναυλα καὶ ρακτήρια.

633.

δράκοντα.

621. Either (1) 'Storm-swift sounds,' or (2) 'Voices of the storm.'

ΦΘΙΩΤΙΔΕΣ] Said by Aristot. Poet. c. 18, to be a character-drama. (Qy. On the education of Achilles?).

628. The same line occurs in the Bacchae of Euripides, l. 193

629. 2. καλεῖν seems = ἐγκαλεῖν here. Cp. O. T. 780.

ΦΙΛΟΚΤΗΤΗΣ Ο ΕΝ ΤΡΟΙΑΙ] After the capture and prophecy of Helenus (Phil. 1337 foll.), Diomedes brings Philoctetes from Lemnos to Troy. He is healed by Machaon and kills Paris. This account of the fable, given by Proclus (Chrestom. p. 481), is interesting as an illustration of the degree of freedom with which the same legend is handled by Sophocles at different

times. See Introd. to Phil.

630. The MSS. have ὁσμῆς μου ὅπως μὴ β., in which μου is probably the corruption of some monosyllable (τοι?) which has been transposed from its right place before or after μή. Cp. Phil. 890, 1, μὴ βαρυνθῶσιν κακῇ | ὁσμῇ πρὸ τοῦ δέοντος.

631. Cp. Aesch. Fr. 250, ὦ θάνατε παῖάν.

λοῖσθος] Nauck conjectures λῆστος, unnecessarily.

632. 'The tuneless and harsh notes of oxen.' Cp. φωνὴν ῥῆξαι. \*ἀναυλα is Bergk's emendation for ἀναυδα, which can hardly stand for 'inarticulate.'

633. Hesychius says that the word was here used for 'caduceus.'



634.

δρυοπαγῇ στόλον.

ΦΙΝΕΥΣ Α καὶ Β.

636.

οὐδ' ἂν τὸ Βοσπόρειον ἐν Σκύθαις ὕδωρ.

638.

ἀχάλλκευτα τρύπανα.

639.

Ἀσκληπιοῦ παιῶνος εὐμενοῦς τυχῶν.

640.

βλέφαρα κέκληταί γ' ὡς [καπηλείου θύραι].

641.

νεκρὸς τάριχος εἰσορᾶν Αἰγύπτιος.

ΦΟΙΝΙΞ.

646.

κύναρος ἄκανθα πάντα πληθύει γύην.

ΦΡΙΞΟΣ.

648.

ὄρια κελεύθου τῆσδε γῆς προαστίας.

650.

κυνηδὸν ἐξέπραξαν †κνυζούμενον.

634. Said by Hesychius to be a periphrasis for *πάσσαλον*.

ΦΙΝΕΥΣ Α καὶ Β] Phineus was struck blind by Helios for having put out the eyes of his sons, under the influence of Idæa or Idothea. Cp. Ant. 970, Fr. 582. There were two dramas of the name.

638. τὰ Φρύγια πυρεῖα. Hesych. i.e. The traditional wooden implement for kindling a fire.

639. This, l. 636 of Aristophanes' *Plutus*, is said by a marginal annotator to be from the Phineus of Sophocles. And it is uncertain whether the preceding line, *ἐξαμμάτῳ καὶ λελάμπρυνται κόρας*, is not also part of the quotation.

640. The words in brackets belong to the unknown comic poet, who is said by Pollux (7. 193) to have parodied the Phineus in this line. It is vain to inquire what the exact simile in Sophocles may have been.

641. 'In appearance like an Egyptian mummy.'

646. It is doubted by the grammarians whether *κύναρος ἄκανθα* is an artichoke or a briar-rose.

650. The emendation of Blomfield, *κυνηδὸν ἐξέκραξαν ὡς κνυζόμενοι*, deserves mention, but cannot be considered as certain. Dobree conjectures *κυνηδὸν ἐσπάραξαν* for the first part of the line.

## ΦΡΥΓΕΣ.

652.

τοὺς εὐγενεῖς γὰρ κάγαθούς, ὦ παῖ, φιλεῖ  
 \**Αρης* ἐναίρειν· οἱ δὲ τῇ γλώσση θρασεῖς  
 φεύγοντες ἄτας ἐκτός εἰσι τῶν κακῶν·  
 \**Αρης* γὰρ οὐδὲν τῶν κακῶν \**λωτίζεται*.

## ΧΡΥΣΗΣ.

653.

ὦ προῦρα λοιβῆς \**Εστία*, κλύεις τάδε;

654.

. . μακέλλη Ζηνὸς ἐξαναστραφῆ.

655.

τοιούτος ὦν ἄρξειε τοῦδε τοῦ κρέως.

656.

ἐγὼ μίαν μὲν ἐξιονθίζω τρίχα.

## ΩΡΕΙΘΥΙΑ.

658.

ὑπέρ τε πόντον πάντ' ἐπ' ἔσχατα χθονὸς  
 νυκτός τε πηγὰς οὐρανοῦ τ' ἀναπτυχὰς  
 \**Φοίβου* παλαιὸν κῆπον.

ΦΡΥΓΕΣ] According to the Scholiast on Aesch. Prom. 436, Achilles was a person of this drama, and was silent during some part of the action.

652. Cp. Phil. 436, 7, πόλεμος οὐδέν' ἄνδρ' ἐκὼν | αἰρεῖ πονηρόν, ἀλλὰ τοὺς χρηστοὺς αἰεί: Fr. 507.

4. \**λωτίζεται*] This is Conington's ingenious conjecture for *λογίζεται*, which, however, is not certainly corrupt. It may mean, 'War takes no account of bad men,' i.e. leaves them unmolested.

653. From the scholion on Ar. Vesp. 846, it appears that the *Hearth* is called 'the head and front of libation,' because *Hestia* received the first li-

bation at a feast, as *Zeus Soter* had the third.

654. Quoted by the Scholiast on Ar. Av. 1240, (ὅπως μὴ σου γένος πανώλεθρον | Διὸς μακέλλη πᾶν ἀναστρέψῃ Δίκη), which is, however, rather a reminiscence of Aesch. Agam. 525, 6, 535, than of this line of Sophocles.

655. According to Aristarchus, quoted by the Scholiast on Ar. Ran. 191, τοῦδε τοῦ κρέως here = 'This person,' i.e. 'me.'

658. These words form part of a description of the regions through which *Orithyia* was carried by *Boreas*.

3. \**Φοίβου*] *Φοίβου* τε, MSS. Hermann corr. But *qy. τε παλαιόν* (?).

It is uncertain from what Plays the following Fragments are taken.

659.

ἀρύθμων.

660.

ἐμοὶ δὲ λῶστον αἶμα ταύρειον πιεῖν  
καὶ μὴ \*τὰ πλείω τῶνδ' ἔχειν δυσφημίας.

662.

τοὺς δ' αὖ μεγίστους καὶ σοφωτάτους φρενὶ  
τοιούσδ' ἴδοις ἂν οἶδ' ἐστὶ νῦν ὄδε,  
καλῶς κακῶς πράσσοντι συμπαραινέσαι·  
ὅταν δὲ δαίμων ἀνδρὸς εὐτυχοῦς τὸ πρὶν  
μάστιγ' ἐρείσῃ τοῦ βίου παλίντροπον,  
τὰ πολλὰ φροῦδα καὶ καλῶς εἰρημένα.

5

663.

ἀνδρὸς κακῶς πράσσοντος, ἐκποδὼν φίλοι.

664.

τὰς Ἑκαταίας μαγίδας δόρπων.

665.

τὸ πρὸς βίαν

πίνειν ἴσον \*πέφυκε τῷ διψῇν βίᾳ.

659. Hesych. i. p. 561, ἀρύθμων ἀσυμφώνον. Σοφοκλῆς αἰγί<sup>θω</sup>. The corrupt word αἰγί<sup>θω</sup> in this reference has been variously emended to Αἰγίσθω, Αἰγεῖ, Αἰθίοφι, and Αἰθωνι.

660. The Scholiast on Ar. Eq. 83, βέλτιστον ἡμῖν αἶμα ταύρειον πιεῖν, refers these lines to 'the Helena of Sophocles,' and Nauck accordingly suggests that they belong to the Ἑλένης ἀπαίτησις. Some doubt is thrown on this by the words of Suidas in citing l. 1, περὶ Θεμιστοκλέους οὖν Σοφοκλῆς φησιν, κ.τ.λ. But in a satyric drama such an historical allusion might not be out of place.

2. \*τά] The MSS. have γε or τε. Qy. τὸ πλεῖον (?). δυσφημίας is acc. plur.

662, 663. According to the text of Stobaeus, these lines were taken from an Oedipus. But Cicero (Tusc. 3. 29. 71) says that they are spoken of Oileus, when, after consoling Telamon, he heard of the death of his own son. Hence some, with Grotius, would read Ὀϊλεῖ

for Οἰδίποδι, in Stobaeus; others, with Welcker, refer the lines to the Teucer.

3. οἶος is to be resumed with the infinitive.

5. παλίντροπον, 'The opposite way.' μάστιξ παλίντροπος is 'The lash of reverse.'

6. τὰ πολλὰ καὶ καλῶς εἰρημένα] 'Those many wise sentences.'

663. Cp. Milton, Samson Agonistes, 189-93, 'How counterfeit a coin they are who friends | Bear in their Super-scription (of the most | I would be understood) in prosperous days | They swarm, but in adverse withdraw their head | Not to be found, though sought.'

664. παρὰ Σοφοκλεῖ ἐν τῇ χρήσει, Pol-lux, 6. 83. Dindorf's conjecture, Χρύσει, is more probable than Brunck's Κρίσει.

665. From a satyric drama.

2. ἴσον \*πέφυκε] ἴσον κακὸν πέφυκε, MSS. Bothe corr.

βίᾳ] This word is suspected by the editors, but hardly with reason. Meineke would substitute κακόν.

666.

ἄρραγὲς ὄμμα.

667.

μισῶ μὲν ὅστις τάφανῇ περισκοπεῖ.

668.

πᾶς προσκυνεῖ δὲ τὸν στρέφοντα κύκλον ἡλίου.

669.

πῶς ἂν οὐκ ἂν ἐν δίκη

θάνοιμ' ἂν;

670.

ἀείζως γενεά.

671.

ἀείζων ἔλκος.

672.

ἀθέμιστα καὶ ἀνόσια †δρᾶν.

673.

τίσις δ' ἄνωθεν \*εἴσιν αἵματορρόφος.

674.

ἀκόλαστον σῶμα.

675.

σπουδὴ γὰρ ἢ κατ' οἶκον ἐγκεκρυμμένη  
οὐ πρὸς θυραίων οὐδαμῶς ἀκουσίμη.

676.

ἐξαίρετον τίθημι τὴν ἀκουσίαν.

666. 'An eye not bursting' (into tears). From a satyric drama. Cp. Tr. 852, ἔρραγεν παρὰ δακρύων.

667. Cp. O. T. 130, 1, ἡ ποικιλωδὸς Σφίγξ τὸ πρὸς ποσὶ σκοπεῖν | μεθέντας ἡμᾶς τάφανῇ προσήγετο.

668. 'He who turns the sphere of the sun' is Atreus, whose prayer was followed by the reversal of the sun's motion. It is uncertain to what kind of verse the words belonged, or how they should be arranged. For κύκλον ἡλίου, cp. νυκτὸς . . κύκλος in Aj. 672. The line may have belonged to an Atreus, or to a Thyestes.

669. This Fragment is quoted as an instance of the threefold use of ἂν.

672. Evidently a loose quotation. Nauck suggests ἀνόσια κἀθέμιστα δρᾶν. Qy. τἀθέμιστα κἀνόσια ποιῖν (?).

673. \*εἴσιν] This is Bekker's correction of the MS. reading ἐστὶν ἢ.

675. 'The energy that shows not out of doors | Is never heard of by the world abroad.' σπουδὴ has been needlessly suspected.

676. 'I claim exemption for unwitting sin.' Cp. Fr. 599.

τὴν ἀκουσίαν] Sc. ἀμαρτίαν.



677.

†άντάρης νυκτερὶς ὄψεσιν.

679.

οὐχ ὅπου λαμπάδες εὐνούχοις ὄμμασιν.

680.

ρήξασα κίρκους.

681.

οἶμοι λέλημμαι.

682.

ἐτήρας ἀμνούς θεοῖς \*ἔρεξ' ἐπακτίους.

684.

οὐ γάρ τι νόθος τῷδ' ἀπεδείχθην,  
 ἀμφοῖν δὲ πατήρ αὐτὸς ἐκλήθη·  
 Ζεὺς δ' ἐμὸς ἄρχων, θνητῶν δ' οὐδείς.

685.

ἀνακειμένῳ μέσον εἰς τὸν αὐχέν' εἰσαλοίμην.

686.

ὦ γλῶσσα, σιγήσασα τὸν πολὺν χρόνον,  
 πῶς δῆτα τλήσει πρᾶγμ' \*ἐπεξελθεῖν τόδε;  
 ἦ τῆς ἀνάγκης οὐδὲν ἐμβριθέστερον,  
 ὕφ' ἧς τὸ κρυφθὲν ἐκφανεῖς \*ἀνακτόρων.

687.

. . τὸ μεθύειν πημονῆς λυτήριον.

677. άντάρης ('martial' and so 'mighty'?) is ἀπαξ λεγόμενον, and may be a corruption for some other word. Qy. ἀτειρής (?). Cp. Emped. 227 (Karsten), ἐξ ὧν ὄμματ' ἐπῆξεν ἀτειρέα δι' Ἀφροδίτη.

679. εὐνούχοις ὄμμασιν is said by the grammarian who quotes the words to mean, 'Sleepless, or watchful eyes;' i.e. the word is used 'etymologically' for εὐνὴν ἔχουσιν. See E. on L. § 54. p. 99.

680. 'Bursting the rings.'

681. Quoted as an instance of the use of this form for εἴλημμαι.

682. \*ἔρεξ'] ἔρεξας, MS. L. Dind. corr.

684. This might be said by Heracles with reference to Iphiclus.

685. From a satyric drama, perhaps the Ἡρακλῆς ἐπὶ Ταυνάρῳ. The words are spoken by a Satyr, with reference to Heracles.

686. 2. \*ἐπεξελθεῖν, and l. 4, \*ἀνακτόρων, are conjectured severally by Brunck and Welcker, for ὑπεξελθεῖν and ἀνάκτορον, the MS. readings, which can hardly stand.

687. Evidently from a satyric drama.

688.

καρύαι μελίσαι τε.

689.

θάρσει· μέγας σοι τοῦδ' ἐγὼ φόβου μοχλός.

690.

ναῦται δὲ μηρύσαντο νηὸς ἰσχάδα.

691.

χορὸς δὲ μυνδῶν ἰχθύων ἐπερρόθει,  
σαίνουσι \*δ' οὐραίοισι τὴν κεκτημένην.

692.

διψῶντι γάρ τοι πάντα προσφέρων σοφὰ  
οὐκ ἂν πλέον τέρψειας \*ἢ ἐμπιεῖν διδούς.

693.

. . . κακῶς σὺ πρὸς θεῶν ὀλουμένη,  
ἢ τὰς ἀρύστεις ᾧδ' ἔχουσ' ἐκώμασας.

694.

φίλη γὰρ ἢ Θεωρίς.

695.

†θυμῷ δ' οὔτις παιδρὰ χορεύει  
τάρβους θυγάτηρ.

689. *μοχλός*] 'A bolt,' or 'bar,' i.e. a means of security. For the genitive *φόβου*, cp. O. T. 1200, 1, *θανάτων* . . . *πύργος*.

690. On the omission of the augment, see Trach. 904, and note.

691. 'And a band of dumb fishes came splashing near, and greeted their mistress, wagging finny tails.' Cp. Plato, Polit. p. 264 C, *εἰ τινα πολλὰ κῆρας ἄρα διακῆκας, οὐ γὰρ δὴ προστυχῆς γε αὐτὸς οἶδ' ὅτι γέγονας ταῖς ἐν τῷ Νείλῳ τιθασαῖαι τῶν ἰχθύων καὶ τῶν ἐν ταῖς βασιλικαῖς λίμναις*. From which we may conclude that the scene of the present description lay either at Susa or in Egypt.

2. *σαίνουσι* \*δ', Nauck's conjecture for *σαίνουσιν*, the MS. reading makes good sense, and involves a simpler change than *σαίνοντες*.

692. Probably from a satyric drama.

In l. 2. \*ἢ ἐμπιεῖν (*ἢ* 'μπιεῖν) is Porson's correction of the MS. reading, *μὴ πιεῖν*, which is against metre.

693. From a satyric drama. *ἀρύστις* (see L. and S.) is explained to mean 'A ladle,' = *ἀρυτήρ*. But, according to analogy, should it not rather mean 'A draught' or 'potation'?

694. Quoted by Athenaeus in connection with the gossiping story about Sophocles' love for Theoris in his old age. But, as Nauck observes, if these are really words of Sophocles, it is more probable that *Θεωρίς* means a Bacchanal, as the word is so explained by Hesychius.

695. Quoted by Athenaeus as the utterance of women who have been released from fear.

1. *†θυμῷ* appears corrupt. Qy. *φυγάδων* (?).

696.

ἵκτινος ὥς ἔκλαγξε παρασύρας κρέας.

697.

φυσᾶ γὰρ οὐ σμικροῖσιν αὐλίσκοις ἔτι,  
ἀλλ' ἀγρίαις φύσαισι φορβειᾶς ἄτερ.

698.

γυναικομίμοις ἐμπρέπεις ἐσθήμασιν.

699.

πρὸς δ' οἶον ἤξεις δαίμον', ὥς ἐρῶ \*τάχα,  
ὅς οὔτε τοῦπιεικὲς οὔτε τὴν χάριν  
οἶδεν, μόνην δ' ἔστεργε τὴν ἀπλῶς δίκην.

700.

καὶ τὸν θεὸν τοιοῦτον ἐξεπίσταμαι,  
σοφοῖς μὲν αἰνικτῆρα θεσφάτων αἰεί,  
σκαίοις δὲ φαῦλον κὰν βραχεῖ διδάσκαλον.

701.

Θήβας λέγεις μοι τὰς πύλας ἐπταστόμους,  
οὐ δὴ μόνον τίκτουσιν αἱ θνηταὶ θεούς.

702.

μύω τε καὶ δέδορκα κάξανίσταμαι  
πλεῖον φυλάσσων αὐτὸς ἢ φυλάσσομαι.

703.

"Αθως σκιάζει νῶτα Λημνίας ἀλός.

696. 'He screamed like a kite as it tears at the carrion.'

698. Bergk conjectures that this is merely a misquotation of the Euripidean line *γυναικομίμφ διαπρέπεις μορφώματι*. Eur. Fr. 185, l. 3.

699. The passage refers to Hades, and the words *ὥς ἐρῶτα* in the MSS. are corrupt. Nauck conj. *ἐξερῶ τάχα*.

700. 3. *φαῦλον*] 'Simple.' See L. and S. s. v. *φαῦλος*, II. 4.

701. 1. *τὰς πύλας ἐπταστόμους*] Lit. 'the seven-mouthed in respect of gates.' *πύλας*, accusative of respect.

For the phrase, cp. Ant. 119, *ἐπτάπυλον στόμα*.

2. *αἱ θνηταί*] Semele, Alcmena.

702. 1. *μύω τε καὶ δέδορκα*] 'I shut my eyes, and open them' (alternately).

703. For *ἀλός*, *βοός* is often read. Perhaps both are corrupt, but *ἀλός* at least gives a possible meaning. The line may be descriptive of eventide in early summer, when 'the sun has stretched out all the hills,' and the shadow of Athos from the W. N. W. falls across the sea towards Lemnos.

704

τρύχει καλυφθεῖς Θεσσαλῆς ἀπληγίδος.

705.

ἡ σφηκιὰν βλίσσουσιν εὐρόντες τινά.

706.

ἐγὼ δὲ χερσὶν †ἄγραν βρίακχον.

707.

οἶος γὰρ ἡμῶν δημόκοινος οἴχεται.

708.

. . τὸ δ' ἔγχος ἐν ποσὶν κυλίνδεται.

709.

ἔγχος ἰέμενος.

710.

πολὺς δὲ πηλὸς ἐκ πίθων τυρβάζεται.

711.

γράμμα κηρύκειον.

712.

μύρω †λενγαλέα.

713.

ὕβρις δέ τοι

οὐπώποθ' ἤβης εἰς τὸ σῶφρον ἵκετο,

ἀλλ' ἐν νέοις ἀνθεῖ τε καὶ πάλιν φθίνει.

715.

προσηλθε μητρὶ καὶ φυταλμῖω πατρί.

704. 'Robed in the remnant of a Thracian plaid.'

706. From a satyric drama. For ἐγὼ Hemsterhuys suggests ἔχω. And for †ἄγραν Bruck conjectures ἀγρίαν. ἔχω δὲ χερσὶν ἀγρίαν βρίακχον, 'And I have a wild Bacchanal in my embrace.' βρίακχος' θηλυκῶς, ἡ βάκχη—Σοφοκλῆς ἐγὼ δέ, κ.τ.λ. Etym. M. p. 213. 26.

707. 'For such an executioner of ours as is gone.'

708. ἔγχος is said to be used here of a ball, as something wielded and impelled by the hand. Cp. Fr. 490:

Aesch. Suppl. 22, 3, σὺν τοῖσδ' ἱκετῶν ἐγχειριδίοις ἐριοστέπτοισι κλάδοισιν.

709. ἔγχος is said here to be applied to fire. 'Hurling the brand.'

710. From a satyric drama.

711. 'A written proclamation' (?).

712. 'Steeped in myrrh,' according to Photius and the E. M. But can λευγαλέος have this meaning? Qy. μυδαλέα (?).

713. 2. ἤβης . . τὸ σῶφρον] 'Years of discretion.'

715. Conjectured by Nauck and others to belong to the Pandora.



716.

ποδαπὸς ἦν τὴν φύσιν.

717.

ζῶντι ποδὶ χρώμενος.

718.

\*κοκκυβάας ὄρνις.

719.

γηγενῇ βούβαλιν.

720.

ψακαλοῦχοι

μητέρες αἰγές τ' ἐπιμαστίδιον  
γόνον ὀρταλίχων ἀναφαίνοιεν.

721.

. . . σὺ γὰρ γέροντα βουλεύεις.

722.

Μολοσσικαῖσι χερσὶν ἐκτείνων χέρας.

723.

ὥς μήτε κρούσης μήθ' ὑπὲρ χεῖλος βάλης.

724.

. . . \*οὐ σκέπαρνος οὐδὲ πρίονος  
πληγαί.

717. Cp. El. 456, ζῶντ' ἐπεμβῆναι ποδί, and note.

718. \*κοκκυβάας] κοκκοβάας, MSS. Bothe corr. The meaning here seems to be 'crowing.'

719. Eustathius quotes Aristophanes, the grammarian, as interpreting this of a heifer (δάμαλις); but some wild creature is really meant. Cp. Hdt. 4. 192.

720. 3. ὀρτάλιχος is properly 'a young bird;' but here, any young animal. Cp. νεοσσός.

721. γέροντα = ἀρχαῖα, 'Old-fashioned,' 'obsolete.' Nauck conjectures σὺ γὰρ γέρων γέροντα βουλεύεις, so as to soften the unusual expression.

722. Μολοσσικαῖσι is said by the

grammarian who quotes this line to mean, 'Large.' Nauck suspects corruption; but it is hard to judge of this without the context.

723. 'Neither to shake the measure, nor make it run over.'

κρούσης] ἀπὸ τοῦ τοὺς . . . μετροῦντας κρούειν τὰ μέτρα καὶ διασείειν ἕνεκα τοῦ πλεονεκτεῖν, Hesychius. Not, therefore, 'To strike off that which lies at the top' (L. and S.), but to 'shake together,' so as to get more grains into the measure. Cp. the μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερκεχυννόμενον of Luc. 6. 38.

724. 1. \*οὐ] ὁ MSS. Bloch corr.

725.

οὔτι τοι μέτρον μάτας.

726.

ἐγὼ δ' ἐρῶ σοι δεινὸν οὐδέν, οὔθ' ὅπως  
φυγὰς πατρώας ἐξελήλασαι χθονός,  
οὐδ' ὥς ὁ Τυδεὺς ἀνδρὸς αἷμα συγγενὲς  
κτείνας ἐν Ἀργεὶ ξεῖνος ὧν οἰκίζεται,  
οὐδ' ὥς πρὸ Θηβῶν ὠμοβρῶτ' ἐδαίσατο  
τὸν Ἀστάκειον παῖδα διὰ κára τεμών.

5

727.

τὴν μακρὰν αὐλῶπιν.

728.

Λυδία λίθος σίδηρον τηλόθεν προσηγάγου.

729.

ὀμμάτειος πόθος.

730.

ράκτηρίοις κέντροισιν.

731.

τὰ μὲν διδακτὰ μανθάνω, τὰ δ' εὐρετὰ  
ζητῶ, τὰ δ' εὐκτὰ παρὰ θεῶν ῥητῶσάμην.

732.

Σειρίου κυνὸς δίκην.

733.

. . σεμνὰ τῆς σῆς παρθένου μυστήρια.

725. Said by Herodian to be the solitary instance of the use of *μάτη* in the singular number.

726. The person addressed seems to be a son of Oeneus.

3. For οὔδέ, following οὔτε here, and infr. l. 5, see E. on L. § 36. p. 65, f.

ἀνδρὸς αἷμα συγγενές] For this hy-pallage; cp. Ant. 793, 4, νείκος ἀνδρῶν ξύναιμον, and see E. on L. § 42. p. 80, γ. αἷμα is a cognate accusative with κτείνας.

5, 6. For the fate of Melanippus, and the fierce repast of Tydeus, ('fiero pasto,' Dante, Inferno, cant. 33. 1) cp. Schol. on Pindar, Nem. 10. 12.

727. According to Hesychius, this is a periphrasis for a spear.

728. Λυδία λίθος] A name for the loadstone. There seems to be an ellipse of ὥς. See E. L. § 39. p. 73, 5, a.

729. Cp. the βλεφάρων ἥμερος of Ant. 795, and the βλεφάρων πόθον of Trach. 106.

731. The sentiment appears to be nearly the same with that of Socrates in Xenophon, Mem. 1.

2. τὰ δ' εὐκτὰ] τὰ δ' ἔτερα is a v. r.

733. μυστήρια] τὰ ἄρρητα καὶ ἀνεξήγητα, Hesych.

734.

σιλφίου λειμών.

735.

ἀμνήμονος γὰρ ἀνδρὸς ὀλλυται χάρις.

736.

ἐπεὶ πέπρακται πᾶν τὸ τοῦ θεοῦ καλῶς,  
χωρῶμεν ἤδη, παῖδες, εἰς τὰ τῶν σοφῶν  
διδασκαλεῖα, μουσικῆς παιδεύματα.

προσλαμβάνειν δὲ δεῖ καθ' ἡμέραν ἀεὶ,  
ἕως ἂν ἐξῇ μαθάνειν βελτίονα.

5

παῖς δ' ὦν κακὸν μὲν δρᾶν τι προῖκ' \*ἐπίσταται,  
αὐτὸς παρ' \*αὐτοῦ μαθάνων ἄνευ πόνου·

\*τὰ χρηστὰ δ' οὐδ' \*ἦν τὸν \*διδάσκαλον λάβη,  
ἐμνημόνευσεν, ἀλλὰ κέκτεται μόλις.

ταῦτ' οὖν \*φυλαξώμεσθα, καὶ μοχθητέον,  
ὦ παῖδες, ὥς ἂν μήτ' ἀπαιδευτῶν βροτῶν

10

δοκῶμεν εἶναι †κάποδημούντος πατρός . . .

737.

τάληθές ἀεὶ πλείστον ἰσχύει λόγον.

738.

ὅ τι γὰρ φύσις ἀνέρι δῶ,  
τόδ' οὔποτ' ἂν ἐξέλοις.

739.

σὺς μέγιστον χρῆμ' ἐπ' Οἰνέως γύαις  
ἀνῆκε Λητοῦς παῖς ἐκηβόλος θεά.

734. Said of a place in Libya.

735. i. e. Where kindness is forgotten it will not continue.

736. Nauck (Obs. Crit. p. 33 foll.) questions if this Fragment be rightly attributed to Sophocles.

4. προσλαμβάνειν] 'To acquire.' See L. and S. s. v. λαμβάνω I. 8, b.

6. \*ἐπίσταται] ἐπίστασθαι, MSS. Nauck corr.

7. \*αὐτοῦ] αὐτῶν, MSS. Bergk corr.

8. \*τά] τῇν, MSS. Brunck corr.

\*ἦν] ἂν, MSS. Nauck corr.

\*διδάσκαλον] διδακτόν, MSS. Brunck corr.

12. †κάποδημούντος, 'Who stays

abroad,' is suspected by Nauck, perhaps justly. Οὐκάποληροῦντος, 'delirantis'(?).

737. Meineke conjectures πλείον ἰσχύει λόγον, Nauck conjectures ἰσχύειν λόγος. But the sentence may be incomplete, and may have run (for example), καὶ γὰρ παντός, ὡς εἰπεῖν ἔπος. | τάληθές ἀεὶ πλείστον ἰσχύει λόγον, 'Truth has the best of every argument.'

738. — — — — — — — — — —

— — — — — — — — — —

739. 1. Cp. Hdt. I. 36, ἐν τῷ Μυσίῳ Οὐλύμπῳ σὺς χρῆμα γίνεται μέγα. Perhaps from the story of Meleager.

741.

ὄρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω.

742.

ἄμεινόν ἐστι ζημίαν λαβεῖν

. . ἢ κέρδος κακόν.

743.

ράχοισιν ὀρχάδος στέγης.

744.

τὸ θερμὸν τοῦ ὀβελοῦ.

745.

. . ἄμισθος ὁ ξένος πορεύεται.

747.

ἔργου δὲ παντὸς ἦν τις ἄρχηται καλῶς,  
καὶ τὰς τελευτὰς εἰκὸς ἐσθ' οὕτως ἔχειν.

748.

στενωπὸς "Αἰδου καὶ παλιρροία βυθοῦ.

749.

τὸ κέρδος ἡδύ, κὰν ἀπὸ ψευδῶν \*ἔη.

750.

οὐκ ἐξάγουσι καρπὸν οἱ ψευδεῖς λόγοι.

751.

γένοιτο κὰν ἄπλουτος ἐν τιμαῖς ἀνὴρ.

752.

οὐδὲν κακίων πτωχός, εἰ καλῶς φρονοῖ.

744. Proverbially said of those who make an unlucky choice, 'Taking the sow by the wrong ear,' as we say.

747. Cp. Plat. Rep. 2. p. 377 A, οἷσθ' ὅτι ἀρχὴ παντὸς ἔργου μέγιστον.

748. 'The gorge of Hades, where the refluxent gloom regurgitates from the abyss.' Quoted side by side with Pind.

Fr. 107 (Bergk), ἐνθεν τὸν ἄπειρον ἱρεῖ-  
γονται σκύτον βληχροὶ δυοφερᾶς νυκτὸς  
ποταμοί.

749. Cp. Phil. 109. 111.

\*[η] εἶη, MSS. Brunck corr. Cp  
Phil. 25. and v. r.

751. Cp. Thuc. 2. 37.

752. See last note.



## 753.

ὥς τρὶς ὀλβιοὶ

κεῖνοι βροτῶν, οἳ ταῦτα δερχθέντες τέλη  
μόλωσ' ἐς "Αἶδον· τοῖσδε γὰρ μόνοις ἐκεῖ  
ζῆν ἔστι, τοῖς δ' ἄλλοισι πάντ' ἐκεῖ κακά.

## 754.

τυφλὸς γάρ, ὦ γυναῖκες, οὐδ' ὀρῶν "Αρης  
σὺς προσώψῃ πάντα τυρβάζει κακά.

## 755.

οὐκ ἔστ' ἀπ' ἔργων μὴ καλῶν ἔπη καλά.

## 756.

μολιβδὶς ὥστε δίκτυον κατέσπασεν.

## 757.

ὅτῳ δ' ἔρωτος δῆγμα παιδικοῦ προσῆ.

## 758.

πρὸς ἅσπερ οἱ μαργῶντες ἐντονώτατοι.

## 759.

βατ' εἰς ὁδὸν δὴ πᾶς ὁ χειρῶναξ λεῶς,  
οἳ τὴν Διὸς γοργῶπιν Ἑργάνην στατοῖς  
λίκνοισι προστρέπεσθε [καὶ] παρ' ἄκμονι  
τυπάδι βαρεῖα . . . .

753. Welcker imagined that this Fragment must belong to the Triptolemus. Cp. Ar. Ran. 341, foll; Plato, Rep. 2. p. 363 D.

754. This Fragment, like supr. 739, may have been connected with the story of Meleager. 'A blind, undiscerning god of war, is moving all mischief and confusion in the likeness of a boar.' 'Undiscerning,' because destroying the good. Cp. Phil. 436. 7, πόλεμος οὐδέν' ἀνδρ' ἔκων | αἰρεῖ πονηρόν, ἀλλὰ τοῖς χρηστοῖς ἀεί.

756. Cp. Trach. 32, 3, and note, and, for the image, Plat. Rep. 7. p. 519 A, εἰ . . . περιεκόπη τὰς τῆς γενέσεως ξυγγενεῖς ὥσπερ μολυβδίδας, κ.τ.λ.

758. The context in Plutarch shows that the passions are referred to, and that πάθαι, or some similar word, is the

antecedent to ἅσπερ.

759. Hermann, who supposes this to be a Fragment of the Pandora, has conjecturally restored the latter part of it from the prose adaptation of Plutarch, thus:—τὴν παρ' ἄκμονι | τυπάδι βαρεῖα καὶ κόποις ὑπήκοον | ἄψυχον ὕλην δημιουργοῦντες χεροῖν. Ἑργάνη is a name for Athena, cp. Νίκη Ἀθήνα. γοργῶπιν Ἑργάνην, 'Fierce-eyed industry' (cp. Aj. 450), is a curious anticipation of the sort of Frankenstein of labour which man has created in these later times.

2. στατοῖς | λίκνοις] According to Hesychius, these are baskets of winnowed grain. But this makes the connection difficult. Perhaps λίκνα here are 'riddles' for sifting gravel, etc.

4. τυπάδι.] According to Hesychius

760.

σὺ δ' ἄνδρα θνητόν, εἰ κατέφθιτο, στένεις,  
εἰδὼς τὸ μέλλον οὐδὲν εἰ κέρδος φέρει;

761.

οὐ κόσμος, οὐκ, ὦ τλήμων, ἀλλ' ἀκοσμία  
φαίνοιτ' ἂν εἶναι σῶν τε μαργότης φρενῶν.

762.

εὐκαρπον Κυθήρειαν.

763.

σὺ δὲ σφαδάζεις πῶλος ὥς εὐφορβία·  
γαστήρ τε γάρ σου καὶ γνώθος πλήρης.

764.

οὐ νάβλα κωκυτοῖσιν, οὐ λύρα \*φίλη.

766.

οὐμὸς δ' ἀλέκτωρ αὐτὸν ἦγε πρὸς μύλην.

767.

\*ἄκομπ' ἀλοιδόρητα . . .

ἐρρηξάτην ἐς κύκλα χαλκέων ὅπλων.

768.

τὰ πλείστα φρωῶν αἰσχρὰ φωράσεις βροτῶν.

*τυπᾶς* is 'A hammer.' If this is right, the meaning will be, taking Hermann's emendation, 'Moulding with the labour of your hands the lifeless material that obeys the sledge hammer and your blows.' In Nauck's reading, *τυπάδι* may be an adjective agreeing with *ἄκμονι*.

760. 2. 'Naught knowing of the future, whether it brings gain or no.'

762. Aphrodite is here the goddess of all increase.

763. Clearly from a satyric drama.

764. \*φίλη] φίλα, MSS. Nauck corr.

766. The words are those of Admetus, probably in a satyric drama in which Apollo appeared as a shepherd.

767. The pair spoken of are Neopto-

lemus and Eurypylos, perhaps in the 'Philoctetes at Troy.' The word *ἀλοιδόρητα* occurred in the preceding context. The words *ἐς κύκλα* are suspected by Nauck. The meaning probably is that Neoptolemus and Eurypylos met the reviling words of their enemies with blows that crashed through their shields. In this case, another word may be recovered from the corrupt text of Plutarch, (*ἐκόμπας' ἀλοιδόρητα, φησίν*), \*ἄκομπ' ἀλοιδόρητα [\**συννόμφ' ἄκομπ' ἄλοιδόρητα*] | *ἐρρηξάτην \*κύκλωμα χαλκέων ὅπλων*.

768. 'A scrutinizing eye finds most things base in men.' Plutarch in quoting this observes that Sophocles is here too hard upon poor humanity.

769.

πικρὰν πικρῷ κλύζουσι φαρμάκῳ χολήν.

770.

οὐ μέμφομαί σε· δρῶν γὰρ εὖ κακῶς λέγεις.

771.

οὐ γάρ τι βουλῆς ταὐτὸ καὶ δρόμου τέλος.

772.

ἔπεισας, ἐξέθωψας.

773.

βραδεῖα μὲν γὰρ ἐν λόγοισι προσβολή  
μόλις δι' ὥτος ἔρχεται τρυπωμένου·  
πόρρω δὲ λεύσσω, ἐγγύθεν δὲ πᾶς τυφλός.

774.

φίλιπποι . . καὶ κερουλκοί,  
σὺν σάκει δὲ κωδωνοκρότῳ παλαισταί.

775.

ἅπαντα τάγένητα πρῶτον ἦλθ' ἅπαξ.

776.

Σειρήνας εἰσαφ[ικόμην]  
Φόρκου κόρας \*θροοῦντε τοὺς Ἀιδου νόμους.

777.

κάπῃ Κυρβάντεσσι χορεύσατε.

769. 'Similia similibus,' probably applied by Sophocles in a moral sense, viz. that sin must be cured by suffering.

770. The soft answer of Nestor when reviled by Ajax.

771. Cp. O. T. 617, φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

772. A 'lover's complaint.' For the force of ἐκ in comp., cp. ἐκπείθω.

773. 'The dint of words comes slowly and hardly through the hollow of the ear: but the eye seeth afar off, and is blind when near.' According to Plutarch this refers to the altered condition

of the senses in old age.

774.  $\cup \cup \cup \cup \cup \cup \cup \cup$

$\cup \cup \cup \cup \cup \cup \cup \cup$

Said of the Trojans.

775. τάγένητα.] Another reading is τὰδόκητα. Cp. Phil. 305, 6, πολλὰ γὰρ τάδε | ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ, and note.

776. From an Ἀλκίον ἀπόλογος.  
2. \*θροοῦντε] αἰθροῦντος or ἀθροῦντος, MSS. Lobeck corr.

777. ἐπί, 'Amongst;' cp. Trach. 356, οὐ τὰπὶ Λυδοῖς.

778.

φίλων τοιούτων οἱ μὲν ἐστερημένοι  
χαίρουσιν, οἱ δ' ἔχοντες εὖχονται φυγεῖν.

779.

λάμπει γὰρ ἐν χρεΐαισιν ὥσπερ εὐπρεπῆς  
χαλκός· χρόνῳ δ' ἀργήσαν ἤμυσε στέγος.

780.

δεινὸν τὸ τᾶς Πειθοῦς πρόσωπον.

781.

. . τιθασὸν χῆνα καὶ περιστερὰν  
οἰκέτιν ἐφέστιόν τε.

782.

. . εὖ γὰρ καὶ διχοστατῶν λόγος  
σύγκολλά τ' ἀμφοῖν ἐς μέσον τεκταίνεται.

783.

γραιάς ἀκάνθης πάππος ὥς φυσώμενος.

784.

πολλῶν χαλινῶν ἔργον οἰάκων θ' ἄμα.

785.

ταχεῖα πειθῶ τῶν κακῶν ὁδοιπορεῖ.

786.

ἀλλ' οὐμὸς ἀεὶ πότμος ἐν πυκνῷ θεοῦ  
τροχῷ κυκλεῖται καὶ μεταλλάσσει φύσιν.  
ὥσπερ σελήνης δ' ὄψις \*εὐφρόνας δ' οὖο

779. 1. εὐπρεπῆς] A v. r. is εὐγενής: i.e. 'The hospitable house is distinguished, the inhospitable roof is sure to fall.'

782. Join εὖ σύγκολλά τε (adv.)] 'Even a contradictory argument is well and harmoniously framed when brought into the mean,' i.e. when stated moderately.

783. 'Like autumn thistle-down when blown.'

785. τῶν κακῶν is probably neuter. 'Men are quickly persuaded to evil

courses.' 'Vicious influences speedily work their way.'

786. 1, 2. ἐν πυκνῷ θεοῦ | τροχῷ] Lit. 'In the oft-repeated revolution of the God;' i.e. in frequent vicissitudes sent from heaven.

3 foll. It is uncertain whether an apodosis followed, or some general notion is resumed from the preceding words. Cp. Plato, Rep. 4. p. 420 C, al.

3. \*εὐφρόνας] εὐφροναῖς, MSS. Brunck corr.



στῆναι δύναιτ' ἂν οὔ ποτ' ἐν μορφῇ μιᾷ,  
 ἀλλ' ἐξ ἀδῆλου πρῶτον ἔρχεται νέα  
 πρόσωπα καλλύνουσα καὶ πληρουμένη,  
 χῶτανπερ αὐτῆς εὐγενεστάτη φανῇ,  
 πάλιν διαρρεῖ καπὶ μηδὲν ἔρχεται.

5

787.

καὶ τὰν \*νέορτον, ᾧς ἔτ' ἄστολος χιτῶν  
 θυραῖον ἀμφὶ μηρὸν  
 πτύσσεται, Ἑρμίοναν.

788.

ὅστις γὰρ ὡς τύραννον ἐμπορεύεται,  
 κείνου 'στὶ δοῦλος, κὰν ἐλεύθερος μόλῃ.

789.

ὦ θεοί, τίς ἄρα Κύπρις ἢ τίς Ἴμερος  
 τοῦδε ξυνήψατο;

790.

ἕως οὔτου . . κριθώσης ὄνου.

791.

ἀσπάθητον χλαῖναν.

792.

ποππύζεται ζευγηλατρὶς.

5. ἀλλ' ἐξ] ὡς ἐξ is a v. r.

7. εὐγενεστάτη] Qy. εὐπρεπεστάτη(?).  
 Cp. supr. 779.

787. — — — — —

— — — — —

— — — — —

The words are thus explained by Plutarch in speaking of Spartan customs about women: τοῦ παρθενικοῦ χιτῶνος αἱ πτέρυγες οὐκ ἦσαν συνερραμμέναι κάτωθεν, ἀλλ' ἀνεπτύσσοντο καὶ συνανεγύμνονεν ὅλον ἐν τῷ βαδίζειν τὸν μηρὸν. The use of θυραῖος = 'Seen outside,' is a Sophoclean refinement. Essay on L. § 52. p. 97. Cp. Shak. Cymb. 1. 6. 15, 'All

of her that is out of door most rich!'

788. These lines may contain a remote allusion to Simonides or Euripides. See Pollux, 4. 11, quoted by Nauck on the Hipponous, Gr. Tr. Fr. p. 155.

789. τοῦδε] Sc. τοῦδε τοῦ ἔργου. Cp. Trach. 882-4, τίς θυμὸς .. τάνδ' αἰχμὰν βέλεος κακοῦ | ξυνεῖλε; where, as here, the ξυν- in comp. has reference to the agent.

791. Explained by Hesychius as a periphrasis for a garment of skin, παρόσον οὐχ ὕφονται.

792. An instance of Sophocles' fondness for the middle voice.

793.

*ὀρθόκερως φρίκη.*

794.

*βομβεῖ δὲ νεκρῶν σμῆνος ἔρχεταιί τ' † ἄλλη.*

795.

*Ἀλφεισίβοιαν ἦν ὁ γεννήσας πατήρ.*

796.

*ἔδοξάτην μοι τὸ δὺ' ἠπείρω μολεῖν.*

798.

*ὦ Κραναὰ πόλις.*

799.

*ὁ σκηπτροβάμων ἀετός, κύων Διός.*

800.

*σαίνεις δάκνουσα καὶ κύων λαίθαργος εἶ.*

801.

*Ζεὺς νόστον ἄγοι τὸν νικομάχαν  
καὶ παυσανίαν καὶ ἀτρείδαν.*

802.

*πρὸς πέτραις Ἑλυμνίαις.*

803.

*οὔτ' ἄλλο φῖτυ πρῶον.*

804.

*† ἐπειγομένων \*κερκίδος ὕμνοις, ἢ τοὺς εὐδοντας ἐγείρει.*

793. *ὀρθόκερως* is said by the grammarians to = *ὀρθόκριξ*, an extreme instance of catachresis.

794. *τ' † ἄλλη*] Lobeck conjectures *δ' ἄλεις*. Qy. *θ' ἄλεις* (cp. Il. 2. 90). Bergk's conjecture, *ἄλη*, seems unmeaning.

795. Cp. Aj. 210, *παῖ τοῦ Φρυγίου Τελεύταντος*, and note.

796. Quoted by the Scholiast on Aesch. Pers. 181 as a line of Sophocles, but this is justly questioned by Nauck, who thinks it more probably belongs to a comic poet, who is travestying Aeschylus.

798. Used by Ar. Ach. 75.

801. If the reading is sound, *νόστον* must be taken as a second accusative = 'Upon his return,' i.e. 'With safe home-coming.' But there is a v. r. *ἄνοτος ἄγοιτο*, whence Nauck conjectures *αὐτὸς ἄγοι*.

802. Elymnion was a place in or near Euboea.

803. 'Nor other plant of Spring.'

804. *† ἐπειγομένων*] This word is unmetrical in the anapaestic verse. Bergk conjectures *ἐπεγειρομένων*. Qy. *ἐπιθηγομένων* (?).

\**κερκίδος ὕμνοις*] *οὐ κερκίδος ὕμνοις*, MSS. Dindorf corr.

806.

παῖδας γὰρ οὓς ἔφυσ' ἀναλώσας ἔχει.

807.

εὐφημίαν μὲν πρῶτα κηρύξας ἔχω.

808.

ὀργὴ γέροντος ὥστε μαλθακὴ κοπὶς  
†έν χειρὶ †θήγει, ἐν τάχει δ' ἀμβλύνεται.

809.

αἰὲ γὰρ εὖ πίπτουσιν οἱ Διὸς κύβοι.

810.

εἴθ' ἦσθα σώφρων ἔργα τοῖς λόγοις ἴσα.

811.

δάφνην φαγὼν ὀδόντι πρίε τὸ στόμα.

812.

ἐγὼ κατ' αὐτόν, ὥς ὀράς, ἐξέρχομαι.

814.

ὅς μὴ πέπονθε τὰμά, μὴ βουλευέτω.

815.

Ἑρμαῖον κάρα.

816.

ὥς ἂν Διὸς μέτωπον ἐκταθῇ χαρᾷ.

817.

οὐ πρόποθ' ὑμᾶς συμβαλεῖν ἐπίσταμαι.

808. 2. The words †έν χειρὶ †θήγει are manifestly corrupt. ὀξεῖ' ὑπῆρξεν may be suggested as a rough guess.

809. Cp. Aesch. Suppl. 90, 1, πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νώτῳ | κορυφᾷ Διὸς εἰ κρανθῇ πρᾶγμα τέλειον.

810. 'Would thou hadst shown good sense in deeds according with thy words!'

811. To chew laurel-leaves was a way of participating in the Bacchic en-

thusiasm. Hence δαφνηφάγος.

812. κατὰ is here equivalent to ἐπὶ.

814. Cp. Shak. Much Ado, 5. 1. ll. 6. 7, 'Nor let no comforter delight mine ear | But such an one whose wrongs do suit with mine.'

816. Cp. Il. 15. 102, 3, οὐδὲ μέτωπον ὑπ' ὀφρύσι κνανέρσιν | ἰάνθη.

817. συμβαλεῖν] 'To bring together,' i. e. into agreement with each other.

818.

Ἐνετοῖσιν ἵπποις τοῖσιν ἐκλελεγμένοις  
\*ἥδιον εἰ \*χωροῖμεν ἢ παντὶ σθένει.

819.

ὃς παρακτίαν  
στείχων ἀνημέρωσα κνωδάλων ὁδόν.

820.

μέν' εἰς σοφιστὴν ἐμόν.

821.

ἤδη γὰρ ἔδρα Ζεὺς ἐν ἐσχάτῳ θεῶν.

822.

λύσω γὰρ εἰ καὶ τῶν τριῶν ἐν οἴσομαι.

823.

ὦνὴν ἔθου καὶ πρᾶσιν ὥς Φοῖνιξ ἀνὴρ  
Σιδώνιος κάπηλος.

824.

χῶρος γὰρ \*αὐτός ἐστιν ἀνθρώπου φρενῶν,  
ὅπου τὸ τερπνὸν καὶ τὸ πημαῖνον φύει  
δακρυρροεῖ γοῦν καὶ τὰ καὶ τὰ τυγχάνων.

825.

ὦ γῆ Φεραία, χαίρε, σύγγονόν θ' ὕδωρ  
Ἵπέρεια κρήνη, νᾶμα θεοφιλέστατον.

826.

μηδ' αἰόλιζε ταῦτα.

818. 2. \*ἥδιον] ἴδιον, MSS. Hecker corr. Cp. Aj. 1011, and v. 11.

\*χωροῖμεν] χωρῶμεν, MSS. Nauck corr. For the postponement of εἰ, see Essay on L. § 41. p. 78. Or γγ. ἐκχωροῖμεν (?).

819. Said by (or if we read ἀνημέρωσε as suggested by Nauck, of) Theseus. 2. κνωδάλων] The genitive follows ἀνημέρωσα in the sense of ἐκάθηρα.

820. σοφιστής is here = καθαφδός. The construction, in the absence of context, is not clear.

821. Perhaps ἔδραν γὰρ ἤδη Ζεὺς ἐν ἐσχάτῳ θεῶν [κατέσχευεν].

822. Nauck suspects λύσω. Qy.

λεύσσω (?). But λύσω would be quite intelligible if ἄχος, πῆμα, βάρος, or some such word, formed part of the context. The three resources are the sword, the halter, and the precipice.

823. 1. For ἔθου, 'You set on foot,' cp. O. T. 134, πρὸς τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφὴν.

824. 1. \*αὐτός] οὗτος, MSS. Bam-berger corr.

2. φύει] Sc. ὁ ἀνθρώπος.

825. Is Jason the speaker?

826. Quoted by grammarians as an instance of αἰολίζω = ποικίλλω.



827.

. . . πάνσοφον κρότημα Λαέρτου γόνος.

828.

εἰς Αἴαν πλέων.

829.

ἔστιν τις Αἴα Θεσσαλῶν παγκληρία.

830.

Ἀνακτόρειον τῆσδ' ἐπώνυμον χθονός.

831.

τί μέλλετ' Ἀρτακεῖς τε καὶ Περκώσιοι;

832.

πάντ' ἐκκαλύπτων ὁ χρόνος εἰς [τὸ] φῶς ἄγει.

833.

χρόνος αὖ χρόνος ἅμα κραταιᾷ

τερμοσύνα βίου

πόλλ' ἀνευρίσκει σοφὰ μαιομένοις.

834.

ἀλλ' οὐ γὰρ ἂν τὰ θεῖα κρυπτόντων θεῶν  
μάθοις ἄν, οὐδ' εἰ πάντ' ἐπεξέλθοις σκοπῶν.

835.

σκαιοῖσι πολλοῖς εἷς σοφὸς διόλλυται.

836.

ἔσθλου γὰρ ἀνδρὸς τοὺς πονοῦντας ὠφελεῖν.

827. κρότημα] Lit. 'A thing hardened by beating.' Cp. κρόταλον and Lat. 'callidus,' and see Theocr. 15. 48.

828. Aea in Colchis, distinguished from Aea in Thessaly, Fr. 829.

829. Θεσσαλῶν παγκληρία] 'A freehold of the Thessalians.'

830. Said with reference to Anactorium, but with what exact meaning the context would be required to show.

833. ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

1, 2. κραταιᾷ τερμοσύνα βίου is a strange

expression, but the meaning may be that things are seen more clearly at the end of life, when 'Old experience doth attain | To something of prophetic strain.' Cp. Ant. 1353, γῆρα τὸ φρονεῖν εἰδίδεξαν; Plato, Apol. p. 39 C, καὶ γὰρ εἰμι ἤδη ἐνταῦθα, ἐν ᾧ μάλιστα ἄνθρωποι χρησμεύουσιν, ὅταν μέλλωσιν ἀποθανεῖσθαι.

κραταιᾷ] 'Mighty,' both as inevitable, and as bringing down the strength of man. Cp. Aj. 675, ὁ παγκρατὴς ὕπνος.

835. For the dative, cp. Aj. 1128, τῷδε δ' οἴχομαι.

837.

ἄλλ' ἢ φρόνησις ἀγαθὴ θεὸς μέγας.

838.

ἀλλ' οἱ κακῶς πράσσοντες οὐ κωφοὶ μόνον,  
ἀλλ' οὐδ' ὀρώντες εἰσορώσι τὰ μφανῇ.

839.

ὥς δυσπάλαιστον ἀμαθία κακόν.

840.

ἢ δὲ μωρία  
μάλιστα ἀδελφῇ τῆς πονηρίας ἔφν.

841.

χαίρειν ἐπ' αἰσχροῖς ἡδοναῖς οὐ χρὴ ποτε.

842.

οὐ τοῖς ἀθύμοις ἢ τύχη ξυλλαμβάνει.

843.

αἰδῶς γὰρ ἐν κακοῖσιν οὐδὲν ὠφελεῖ.  
ἢ γὰρ σιωπῇ τῷ †λαλοῦντι σύμμαχος.

844.

τί ταῦτ' ἐπαινεῖς; πᾶς γὰρ οἰνωθεὶς ἀνὴρ  
ἦσσαν μὲν ὀργῆς ἐστι, τοῦ δὲ νοῦ κενός·  
φιλεῖ δὲ πολλὴν γλῶσσαν ἐκχέας μάτην  
ἄκων ἀκούειν οὐς ἐκὼν εἴπεν λόγους.

845.

κλέπτων δ' ὅταν τις ἐμφανῶς ἐφευρεθῇ,  
σιγᾶν ἀνάγκη, κἂν καλὸν φέρῃ στόμα.

839. Qy. [φεῦ δῆθ',] ὥς, κ.τ.λ. (?).

843. The words τῷ λαλοῦντι in l. 2 are fairly open to suspicion (Cobet conjectures τῷ γαλοῦντι), and it is doubted by Nauck whether the two lines were originally connected.

1. ἐν κακοῖσι] 'In trouble,' i.e. when one is accused of a crime. Cp. Ant.

495, 6, χῶταν ἐν κακοῖσι τις | ἄλοῖς  
ἐπεῖτα τοῦτο καλλύνειν θέλη.

2. Cp. Trach. 813, 4. οὐ κάτωισθ' ὀθούνεκα | ξυνηγορεῖς σιγῶσα τῷ κατηγόρῃ;

844. 3. πολλὴν γλῶσσαν ἐκχέας] Cp. El. 596, ἢ πᾶσαν ἰγς γλῶσσαν.

846.

ἦ δεινὸν ἄρ' ἦν, ἡνίκ' ἂν τις ἐσθλὸς ὦν  
αὐτῷ συνειδῇ.

847.

ὄρκοισι γάρ τοι καὶ γυνὴ φεύγει πικρὰν  
ὠδῖνα παίδων· ἀλλ' ἐπὴν λήξῃ κακοῦ,  
ἐν τοῖσιν αὐτοῖς δικτύοις ἀλίσκεται  
πρὸς τοῦ παρόντος ἡμέρου νικωμένη.

848.

ὄρκος γὰρ οὐδεὶς ἀνδρὶ φηλήτη βαρὺς.

849.

οἴκοι μένειν δεῖ τὸν καλῶς εὐδαίμονα.

850.

μή μοι κρυφαῖον μηδὲν ἐξείπῃς ἔπος·  
κλήθρον γὰρ οὐδέν· ὥς δ' ἂν \*εὐλαβῇ \*λόγοις,  
γλώσσης κρυφαῖον οὐδὲν οὐ διέρχεται.

851.

ὅπου γὰρ οἱ φύσαντες ἡσσῶνται τέκνων,  
οὐκ ἔστιν αὐτῇ σωφρόνων ἀνδρῶν πόλις.

852.

νόμοις ἔπεσθαι τοῖσιν ἐγχώροις καλόν.

853.

πολλῶν καλῶν δεῖ τῷ καλῶς τι μωμένῳ·  
μικροῦ δ' ἀγῶνος οὐ μέγ' ἔρχεται κλέος.

847. 1. ὄρκοισι] Cp. El. 47, ἀγγελλε  
δ' ὄρκοι, and note.

ὄρκοισι φεύγει, 'Swears she will  
avoid.'

849. καλῶς] 'Thoroughly.' Cp.  
O. T. 1008, καλῶς εἰ δῆλος οὐκ εἰδῶς τί  
δρᾷς. The line is attributed also to  
Aeschylus (Fr. 310), and appears to  
have been a favourite with the comic  
poets. See Nauck on Aesch., l. c.

850. 2. ὥς δ' ἂν \*εὐλαβῇ \*λόγοις]  
MSS. ὥς δ' ἂν †εὐπετὲς †λάβοις. Her-  
mann conjectures ὥς δ' ἂν εὐστεγὲς  
λάβῃς.

For ὥς ἂν, 'Howsoever,' cp. O. C.

1361, Aj. 1117, and notes. Transl.,  
'Prithæe let fall no confidential word,  
for there is no bolt (to secure it), and  
howsoever you use caution in discourse,  
there is nothing secret that doth not  
escape the tongue.'

851. Cp. the speech of Creon in  
Ant. 639-80.

853. 'One who attempts aught nobly  
requires many favouring circumstances:  
great glory comes not from circum-  
scribed endeavours.' μικρὸς ἀγὼν is  
a struggle of which the occasion is in-  
significant. Cp. O. C. 587, οὐ σμικρὸς,  
οὐχ, ἀγὼν ὄδε.

854.

γνώμαι πλέον κρατοῦσιν ἢ σθένος χερῶν.

855.

εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος.

856.

ὦ παῖδες, ἥ τοι Κύπρις οὐ Κύπρις μόνον,  
ἀλλ' ἐστὶ πάντων ὀνομάτων ἐπώνυμος.  
ἔστιν μὲν Ἀιδης, ἔστι δ' ἄφθιτος βία,  
ἔστιν δὲ λύσσα μαινάς, ἔστι δ' ἱμερος  
ἄκρατος, ἔστ' οἰμωγμός. ἐν κείνῃ τὸ πᾶν  
σπουδαῖον, ἡσυχαιόν, ἐς βίαν ἄγον.  
ἐντήκεται γὰρ πλευμόνων ὅσοις ἐνι  
ψυχῇ· τίς οὐχὶ τῆσδε τῆς θεοῦ βορός;  
εἰσέρχεται μὲν ἰχθύων πλωτῷ γένει,  
ἔνεστι δ' ἐν χέρσου τετρασκελεῖ γονῇ·  
νωμᾷ δ' ἐν οἰωνοῖσι τοῦκείνης πτερόν,  
ἐν θηρσίν, ἐν βροτοῖσιν, ἐν θεοῖς ἄνω.  
τίν' οὐ παλαίους' ἐς τρὶς ἐκβάλλει θεῶν;  
εἴ μοι θέμις, θέμις δὲ τάληθῇ λέγειν,  
Διὸς τυραννεῖ πλευμόνων, ἄνευ δορός,  
ἄνευ σιδήρου· πάντα τοι συντέμνεται  
Κύπρις τὰ θνητῶν καὶ θεῶν βουλευματα.

5

10

15

855. Cp. Trach. 62, 3, ἥδε γὰρ γυνὴ |  
δούλη μὲν, εἶρκεν δ' ἐλεύθερον λόγον.

856. Nauck conjectures that this is a Fragment of the Danaë of Euripides, an opinion which he partly infers from the words of Plutarch, Mor. 757 A, ἀλλ' ἀπὸ μίας σκηπῆς ἀκούομεν, Ἔρως γὰρ ἄργον κἀπὶ τοιοῦτοις ἔφν (Eur. Dan. Fr. 324). καὶ πάλιν αὖ ὦδε, οὐ Κύπρις μόνον . . . λύσσα μαινάς. But the μία σκηπῆ may be the whole Attic stage.

2. πάντων ὀνομάτων ἐπώνυμος] 'Deserving to be called by every name.' There is a v. r., πολλῶν for πάντων.

3. ἀφθιτος βία] 'Inexhaustible might.' Cp. Aesch. Suppl. 97, 8, βίαν . . . τὰν ἀπο-  
νον δαιμονίων. Bothe conjectures ἀφ-  
θιτος βίος, which could hardly mean anything but 'Inexhaustible substance.'

4. 5. ἱμερος | ἄκρατος] 'Strong' (lit. 'untempered') 'desire.' Bothe, by conjecturing ἄκρατος, would substitute for this the modern notion of 'unsatisfied desire.'

7. πλευμόνων] For this genitive of place, cp. O. C. 729, 30, ὀμμάτων εἰλη-  
φότας | φόβον, and note.

8. βορός is here a substantive.

9. The dative after εἰσέρχεται (for which see L. and S. s. v. εἰσέρχομαι, V.) is preferred for the sake of the parallel with the dative in l. 10. There is a v. r. πλωτῶν, and Nauck conjectures πλωτῶν γένει.

16. συντέμνεται] 'Curtails at her own will,' 'as she pleases,' 'by her caprice.' So the force of the middle voice may be expressed.



857.

τίς δ' οἶκος ἐν βροτοῖσιν ὠλβίσθη ποτὲ  
γυναικὸς ἐσθλῆς χωρὶς ὀγκωθεὶς χλιδῇ;

858.

κατ' ὀρφανὸν γὰρ οἶκον ἀνδρόφρων γυνή.

859.

πενία δὲ συγκραθεῖσα δυσσεβεῖ τρόπῳ  
ἄρδην ἀνείλε καὶ κατέστρεψεν βίον.

860.

ὦ θνητὸν ἀνδρῶν καὶ ταλαίπωρον γένος,  
ὥς οὐδέν ἐσμεν πλὴν σκιαῖς ἐοικότες,  
βάρος περισσὸν γῆς ἀναστρωφόμενοι.

861.

οὐ γὰρ θέμις ζῆν πλὴν θεοῖς ἄνευ κακῶν.

862.

στέργειν δὲ τὰ κπεσόντα καὶ θέσθαι πρέπει  
σοφὸν κυβευτήν, ἀλλὰ μὴ στένειν τύχην.

863.

ἐλπίς γὰρ ἢ βόσκουσα τοὺς πολλοὺς βροτῶν.

864.

πάντ' ἐμπέφυκε τῷ μακρῷ γήρα κακά,  
νοῦς φροῦδος, ἔργ' ἀχρεῖα, φροντίδες κεναί.

865.

οὐκ ἔστι γήρας τῶν σοφῶν, ἐν οἷς ὁ νοῦς

858. The expression is general: 'A woman left to watch over an orphan home has the spirit and wisdom of a man.'

861. Cp. Aesch. Ag. 553, 4. τίς δὲ πλὴν θεῶν | ἅπαντ' ἀπήμων τὸν δι' αἰῶνος χροῦεν;

862. 'A wise dice-thrower should take contentedly what falls and make the best of it, instead of lamenting his

fortune.' For θέσθαι, cp. O. T. 633; Phil. 451.

863. Cp. Ant. 615, 6; Aesch. Prom. 536, foll. ἄδύ τι θαρσαλέαις | τὸν μακρὸν τείνειν βίον ἐλπίσι, κ. τ. λ.

864. Cp. O. C. 1215 foll.

865. 1. τῶν σοφῶν is either (1) masculine and antecedent to οἷς, or (2) neuter, the antecedent to the relative being suppressed.

θεία ξύνεστιν ἡμέρα τεθραμμένος.  
προμηθία γὰρ κέρδος ἀνθρώποις μέγα.

866.

ὅστις δὲ θνητῶν θάνατον ὀρρωδεῖ λίαν,  
μῶρος πέφυκε τῇ τύχῃ μέλει τάδε.  
ὅταν \*δ' ὁ καιρὸς τοῦ θανεῖν ἐλθὼν τύχῃ,  
οὐδ' ἂν πρὸς αὐλὰς Ζηνὸς \*ἐκφύγοι μολῶν.

867.

ὅστις γὰρ ἐν κακοῖσιν ἱμείρει βίον,  
ἢ δειλὸς ἐστὶν ἢ δυσάλητος φρένας.

868.

A. θανόντι κείνῳ συνθανεῖν ἔρως μ' ἔχει.  
B. ἤξεις, ἐπείγου μὴδέν, εἰς τὸ μόρσιμον.

868 α.

χρόνος δ' ἄμαυροῖ πάντα κεῖς λήθην ἄγει.

869.

νῆ τῷ Λαπέρσῃ, νῆ τὸν Εὐρώτῃ τρίτον,  
νῆ τοὺς ἐν Ἀργεὶ καὶ κατὰ Σπάρτην θεούς.

870.

ἰδέξατο ῥαγεῖσα Θηβαία κόνις  
αὐτοῖσιν ὅπλοις καὶ τετρωρίσῃ δίφρῳ.

871.

ὅθεν κατεῖδον τὴν βεβακχισμένην  
βροτοῖσι κλεινὴν Νῦσαν, ἣν ὁ βούκερος  
Ἰαχχος αὐτῷ μαῖαν ἡδίστην νέμει,  
ὅπου τίς ὄρνις οὐχὶ κλαγγάνει; . .

2. The words *θεία* .. *ἡμέρα* are suspected, but may they not mean, 'Propitious length of days'? Cp. *θεία τύχη*.

866. 3. \*δ'] γάρ, MSS. Grotius corr.

4. \*ἐκφύγοι] Sc. *τις* or *ὁ θανούμενος*. *ἐκφύγη*, MSS. Halm, corr.

868. Cp. with this and the preceding

Fragment, Aj. 473-80.

869. 1. *Λαπέρσῃ*] A title of the Dioscuri.

870. *ἰδέξατο*] Sc. τὸν Ἀμφιάρεω.

871. Cp. *supr.* 235. Welcker supposes this to be part of Triptolemus' account of his wanderings. Cp. *supr.* 538.

872.

θαυμαστὰ γὰρ τὸ τόξον ὡς ὀλισθάνει.

873.

θεοῦ δὲ πληγὴν οὐχ ὑπερπηδᾷ βροτός.

874.

οἱ γὰρ γύνανδροι καὶ λέγειν ἡσκηκότες.

875.

Ἡέλιος οἰκτείρειέ με,  
 ὃν οἱ σοφοὶ λέγουσι γεννητὴν θεῶν  
 καὶ πατέρα πάντων.

876.

θεοῦ τὸ δῶρον τοῦτο· χρεὶ δ' ὅς' ἂν θεοὶ  
 διδῶσι, φεύγειν μηδέν, ᾧ τέκνον, ποτέ.

877.

ὀρθῶς δ' Ὀδυσσεύς εἰμ' ἐπώνυμος κακοῖς·  
 πολλοὶ γὰρ ᾠδύσαντο δυσμενεῖς ἐμοί.

878.

ὅταν τις ἄδη τὸν Βοιώτιον νόμον.

872. θαυμαστὰ.. ὡς] Cp. θαυμασίως  
 ὡς in Plato.

873. Cp. Ant. 454, 5.  
 οὐχ ὑπερπηδᾷ] 'Escapes not by  
 leaping,' 'Cannot leap beyond the reach  
 of.' Cp. O. T. 1300.

875. An allusion to the Heracleitean

philosophy. Mr. R. Ellis conjectures  
 ἥλι', οἰκτείροις ἐμέ.

876. Cp. Od. I. 62, τί νύ οἱ τόσον  
 ᾠδύσας, Ζεῦ;

878. The 'Boeotian strain' appears  
 to have been characterized by a *cres-*  
*cendo* movement.

## APPENDIX TO THE FRAGMENTS.

## LIST OF SINGLE WORDS FROM LOST PLAYS OF SOPHOCLES.

[The numbers refer to Nauck's *Tragicorum Graecorum Fragmenta*,  
*Sophocles*, pp. 103-286.]

ἄβολον ἵππον ...377	ἀκήρυκτον .....241	ἀμφιτερμόνως ...120
ἄβρωτος .....879	ἄκλεπτοι ..... 623	ἀμφώβολα .....907
ἀγάξεις .....880	ἀκληρία .....895	ἀναιδείας φάρος 272
ἀγάμητος.....881	ἀκολουθία .....896	Ἀνακτόριος.....908
ἀγάσματα .....882	ἀκουσείων .....897	ἀναλῶσαι .....470
ἀγνίσαι .....113	ἀκρουχεῖ .....288	ἄναντα .....273
ἄγος .....622	ἀκροφύσιον .....898	ἄναρκτον .....27
ἄγχαζε .....883	Ἀκτίτης λίθος ..66	ἀναρροιβδεῖ.....404
ἀγχήρης ..... 6	ἀλαλίαν .....212	ἀναστρέφων.....909
ἄγωγός .....885	ἀλεξαίθριον.....114	ἀναστῆναι .....385
ἀγωνοθήκη .....884	ἀλεύσω .....899	ἀναχαιτίζειν ..181
ἄδημον .....577	ἀλίβας .....900	ἀναψύχουσα ...910
ἀδηφαγοῦσα ...886	ἀλίνουσιν .....901	ἀνέκτῃμαι .....330
ἀδικόχειρας .....887	ἀλιτρία .....44	ἀνεμώδεα (Σκυ- ρον).....506
ἄδοξα .....65	ἀλκάθω .....902	ἀνετῶς.....578
ἄδόξαστον .....205	ἀλλάχθητε .....903	ἀνηκές .....45
ἄδρέπανον .....888	ἄλογα .....242	ἀνθοβοσκόν .....28
ἄδρῦναι .....889	Ἀλούσιοι .....904	ἄνθρωσκε..... 386
ἄειφόρος .....519	ἄλυτον.....298	ἀνόρεος πόλεμος 400
ἄελλόθριξ .....270	ἄλωπεκίαι .....383	ἀνότητος.....911
ἄζειν .....890	ἄλωπός .....243	ἀνταίαν .....68
Ἀζειῶται.....147	ἄλωπός .....271	ἀνταίας .....367
Ἀζησία .....891	ἄμαλλα .....546	ἀνταίρουσιν .....244
ἀθανμάστως.....892	ἀμάσεται .....562	ἀντίβοιον .....368
Αἰαντία .....893	ἀμβλύσκει .....127	ἀντιστρέφω .....579
αἶγλη ..... 534	ἀμόρφωτον .....228	ἄξέστους .....299
αἰθύσσειν .....497	ἀμύνασθαι .....905	ἀπαιόλημα .....912
αἵματῶσαι .....894	ἀμυχρόν .....906	ἀπαλέξασθαι ...282
αἰνῶ .....106	ἄμφιον .....384	ἀπάνθρωπος.....913
αἰχμῶδες .....43	ἀμφίπρυννον πλοῖον.....128	ἀπαρθένετος ...283
ἄκεστρον .....436		



ἀπειθής .....46	αὐτόμοιρος .....230	δατούμενος .....17
ἀπείρους .....245	αὐτομόλως .....624	δεδαμονισμένον 174
ἀπενώτισαν .....642	αὐτόν .....920	δενδίλλειν .....932
ἀπέσκη .....563	αὐτόπαιδα .....921	δερμστης .....408
ἀπιστεῖ .....29	αὐτόσσυτον .....512	δεσπότεira .....933
ἄπιστος .....564	αὐτόφορτοι .....231	δίψιον .....274
ἀποβάθρα .....378	ἀφελής .....651	διωκτός .....934
ἀπόδρομον .....69	ἀφεψιασάμην ...135	δράκαυλος .....580
ἀπόθεα .....246	ἀφθίτους γνώμας 382	δροπά .....437
ἀπολωπίσαι .....914	ἀφράσμων .....552	δύσανλος .....93
ἀπόμορφα .....915	ἀφύλλωτον πέτ- ραν .....276	ἐθράχθη ... .....947
ἀποπλήκτω ποδί 229	ἀφωσιωμέναι ...233	ἐκβαβάξαι ...136
ἀποσημῆναι .....610	ἀχανές .....922	ἐκκεκώπηται ...149
ἀποσκόλυπτε ...387	Ἀχιλλείων .....504	ἐλαιάεσσα νη- δύς .....419
ἀποστιβής .....511	ἀχρήματον .....513	ἐλαιούται θρίξ...567
ἀποσύρει .....379	ἀψεφές .....625	ἐλκη .....553
ἀποφανθείς .....70	βαίτη .....923	Ἑλλάς .....16
ἀποφανῶσαι ...916	βάκκαρις .....924	ἐλυμοι .....409
ἀπύρου .....380	Βακχῆς ... .....608	ἐλυμοι .....581
ἀραίας .....107	βαρίβας .....471	ἐλυτρα .....936
Ἀργειφόντης ...917	βάσανος .....925	ἐμπερής .....422
ἀργέμων .....213	βασίλη .....289	ἐμπλεύρου .....50
ἄρπην .....388	βάσκανος .....926	ἐνεκότουν .....935
ἄρρητον .....498	βέβηλος .....148	ἐνθρίακτος .....499
ἄρταμος .....918	βλιμάζειν .....440	ἐνόλμιος .....937
ἀρτάνη .....47	βοῆν Κυκνίτιν...457	ἐνόπαις .....51
ἀρτύμασι .....637	βοῖκλεψ .....927	ἐνουρήθρα .....441
ἀρώματα .....71	βοῦ .....260	ἐντέλλω .....248
ἀσάμινθος .....203	βράχιστον .....173	ἐξπηχυστί .....938
ἄσας .....565	βωλόναί .....928	ἐπαίνους .....232
ἄσεπτον .....48	Γένης .....929	ἐπαλλαχθείσα...321
ἀσόλοικον .....566	γένωται .....184	ἐπηλῖς .....939
ἄστομος .....72	γλαρίδες .....484	ἐπίκοτα .....392
ἀστραφής .....381	γλοῖης .....930	ἐπιμάσσεται .....52
ἀτελῇ .....247	γνώμων .....931	ἐπιξενοῦσθαι ...150
ἀτιμαγέλης .....919	γνωστός .....202	ἐπιπλα .....7
ἄτμητον .....121	Γοργάδων .....167	ἐπισειούσης.....151
αὐθημερόν .....172	Γραῖκες .....473	ἐπισίγματα .....8
αὐτοκτίτους .....308		

πισπάσει .....138	ἱλλάδας γονάς ...73	μαρίλη.....959
πιστατεῖν .....940	ἱξοφόρους δρύας 369	μάσθλη .....152
ρημοβοσκός .. 589	ἵπποβουκόλοι ..949	μάστακας.....645
ῥρεσι .....2	ἱσοθάνατον .....331	μελλόποσις .....960
ῥρηκη .....568	ἴτω δὲ Πυθιάςβοά447	μεμωλυσμένη ..626
ἑσέφθην ... ..168	καθελών .....204	μένει .....571
ἑσχάρα .....657	κάνναβις .....223	μῆλον .....961
εὐορνιθίαν .....941	Καρικοὶ τράγοι...496	μὴ νόμισον .....454
εὐτύχεια .....942	καρπομανής.....586	μήτηρ .....962
εὐωριάζειν .....514	καταγνῶναι .....1	μιαίνεσθαι .....963
Ἐφέσεια .....94	καταρράκται.....643	μνείαν .....97
ἐφυμνεῖς .....88	καταρράκτης ..346	Μύνουτ' Εἰστρό-
ἔχθιμα .....584	καῦρος .....951	φον τε .....40
ἐχρωματίσθη .....9	κέκονα.....950	νένωται .....184
ἐψία .....3	Κερβέριος .....952	νυμφικὸν Ἑλύμ-
ζευγηλάτης .....554	κημός .....256	νιον.....401
ζεξιλέως .....129	κηρίωμα .....644	ξάσμα .....964
ζηλῶ .....635	κινάκης .....953	ξυμβόλους .....153
ἡγόμην .....234	..κολασταὶ κἀπι-	ξυνῶνα .....965
ἡμάλαφε .....423	τιμηταὶ κακῶν 488	οἰήτας .....130
ἡμίκακον .....943	Κρανειάτης .....349	(Cp. O. C. 1061.)
ἡνεγκον .....603	κρόκος .....410	ὀκριάζων .....966
θαλαμῖος .....944	κυνάμφ πατρίφ ..370	ὀκλία .....402
θεανὴ νόσος.....585	Κυκνίτις ... ..452	ὀλοσπάδες .....967
θηλάστρια .....95	κυνάρα.....322	ὀμορροθῶ.....446
θήλεια .....945	Κυχρεῖος πάγος 518	ὀμπυλίου νέφους 226
θήλυδος .....946	λαμπήνη .....405	ὀπισαμβῶ .....968
θῆμα .....495	λαπίζειν .....954	ὀρθόπτερον .....30
θρεκτοῖσι νόμοις 424	λαρός .....265	ὀρθόφρων .....969
θριάζειν .....425	λατύποι .....485	ὀροσάγγαι .....185
θωχθεῖς .....176	λεῖαι .....486	ὀροσάγγαι .....572
ιαί .....569	ληκυθιστής .....955	οὐκ ἀψάλακτος 505
*Ἴαννα .....53	λίβανος .....956	οὐ κωφεῖ .....214
*Ἴαννα .....474	λιποψυχεῖν .....453	οὐράν .....970
*Ἴαννα .....555	λιτροσκόπους ..957	ὄφελμα .....971
ἰδριδα .....948	Μαγνήτης .....958	πανόν .....186
ιερόλας .....54	μάγνον .....426	παρασάγγαι.....475
ἰήιος .....570	μαιεύτριαν.....96	παρασάγγης ...131
ἰκτορεύσομεν .....55	Μαριεὺς ἀλοιμός 67	πέλλυτρα.....972

πεσσεία .....	973	σίκλος.....	987	φαικῶ .....	999
προσσαινεν ..	974	σιροὶ κριθῶν ..	255	φαρκίδα.....	1000
πτέρυγας.....	975	Σκόμβροι .....	988	φαρμακῶνος ...	1001
πτύον .....	976	στερνόμαντις.....	56	φευακίζειν .....	661
πύγαργος.....	977	στιβαδοποιούμε-		Φθιώτις.....	1002
πύνδαξ .....	290	vos .....	989	φίλανδρος .....	1003
ῥά .....	978	στομώδη .....	990	φιλόζως .....	1004
Ῥαικοί .....	979	στραβαλοκόμαν	991	φορβὰς γυνή ...	648
ῥαχία .....	980	Ταύρειον πῶμα ..	20	φρονεῖν .....	89
Ῥεῖτά .....	981	Τεγεάς .....	992	φρονεῖν .....	116
ῥήτωρ .....	982	τερθρία πνοή ..	309	χαμεύνη .....	178
ῥικνός .....	983	τέως .....	993	χειμάμυνα.....	1005
ῥικνουῖσθαι .....	295	τολύπας .....	994	χειροβοσκός ...	1006
σάγη .....	984	τρασιά.....	115	χερσεύει .....	300
σακκοδερμηστής	573	τρίγωνος .....	219	χήλευμα .....	442
σαλά(μ)βη .....	985	τριπαλα .....	995	χλωρανθείς ...	1007
σαλητόν .....	132	Τυφῶ .....	996	χνοῦς .....	1008
σαρδάνιον — γέ-		ὑπόστασις .....	647	χρησμολόγος..	1009
λωτα .....	164	ὑπουλον .....	997	χυτρίζειν.....	487
Σαρπηδὼν ἀκτή...	42	ὑποφρον .....	291	ψό .....	476
σέλας .....	986	ὑσανχεῖν.....	998	ῶρακιᾶσαι .....	117

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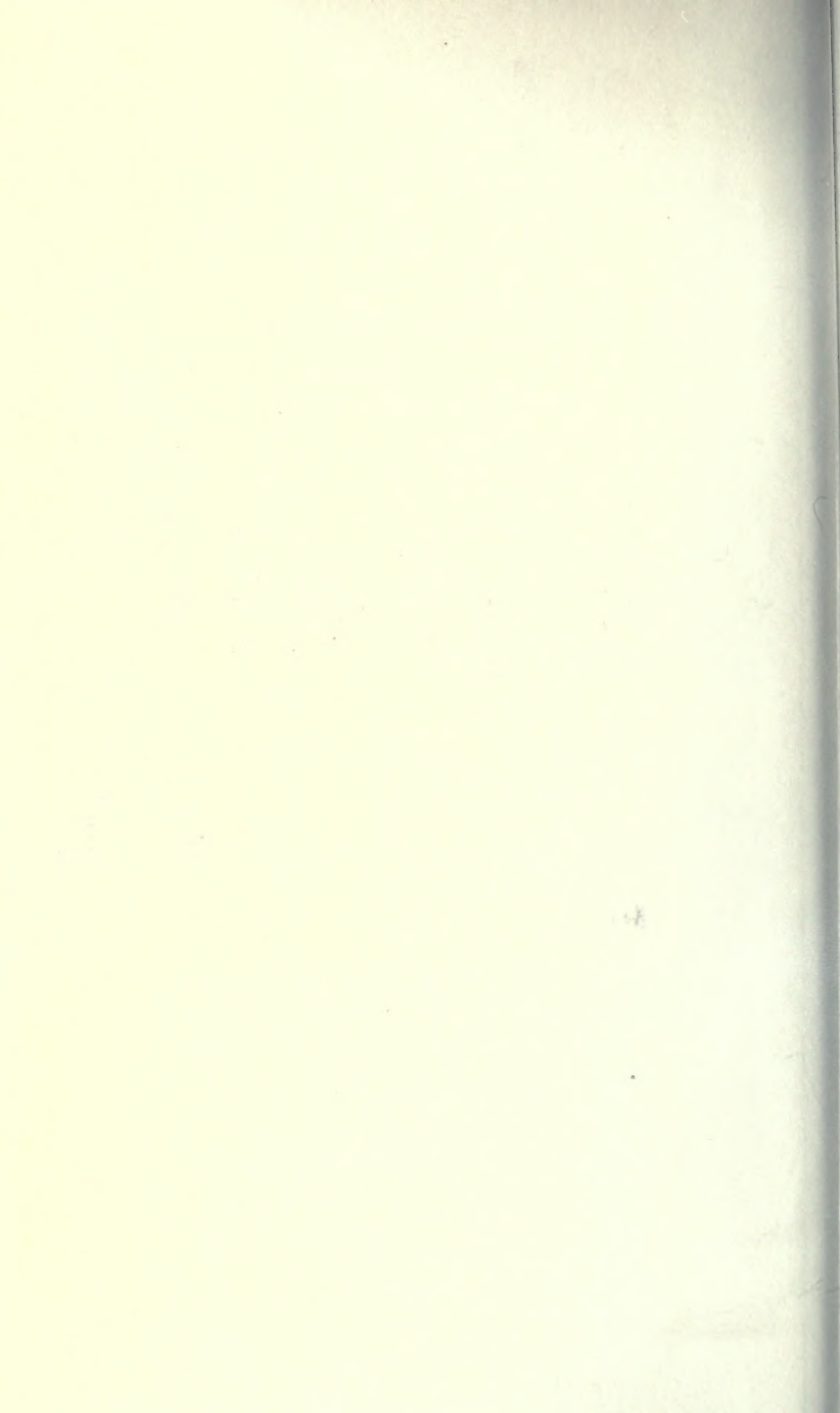
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